

SAD MEMORIES

By Dr Abanindranath Tagore

By the courtesy of Mrs Maya Roy the owner of this picture

THE MODERN REVIEW

VOL. XXXV.
No. 1

JANUARY, 1924

WHOLE
No. 205

THE PROBLEM

By RABINDRANATH TAGORE

(Authorised translation for the Modern Review.)

STUDENTS flock to our examination halls in their thousands, for all of them, the questions are identical, presented to each on precisely similar printed paper, and the same answers likewise serve to gain them their diplomas, it being even possible to pass by copying from one's neighbour. But the examination system of God's providence is not so simple. The peoples of the Earth have been given their own particular problems, the solution of which each of them must find for itself in its own way, in order to gain place and honour in the world.

India has thus had her own problem set to her, and until she truly solves it, her sorrows cannot be ended. All this time we have been trying to pass our examination by copying our answers from Europe,—at first stupidly, word for word, then more cunningly, with change of phrasing,—but to no purpose. The round marks, given by the Examiner's blue pencil in either case, do not even gain by addition, the empty total still remaining zero.

An atmospheric storm is called "nasty weather" because of the angry buffeting to which it subjects us. What is there behind all its discomforting turmoil? Only some break in the harmony which should subsist between the neighbouring strata of air, one having developed undue weight, the other too much lightness. Until their harmony

can be restored, the fury of the elements knows no bounds, upsetting the gravity even of the forests and driving the very ocean into madness. No mere incantations, however fervid, can help to appease this agony of discord, due to break in normal relation.

As with the elements, so with men. All our trouble is due to some break in the harmony of true relations. No agitation on our part, constitutional or otherwise, can serve to counteract the thundering of our wrathful Elysians, or the wrangling of our hundred and one distracted elements. When, therefore, we clamour for freedom, we should try to be clear in our own minds, what it is we desire to be free from.

Man has absolute liberty only where he is absolutely alone, having no relations with, no responsibilities to, no dependence upon anyone else, but this is a kind of freedom which man not only does not want, but is beside himself if he gets.

Robinson Crusoe lost this absolute liberty when he found his man Friday—for even in the relation of master and servant there is mutual dependence—but he did not feel it as a loss of freedom, such as he would have done if Friday had been a treacherous, self-seeking savage. This shows that we do not, as a matter of fact, feel freer when our relations with our fellow-men are lax or lacking, but rather the reverse. The joy of

Freedom is gained only when these relations are full and unobstructed. We are freest with our greatest friend to whom we are bound by the strongest of ties.

The empty, negative freedom of absence of relations hurts, because man is not fulfilled in his solitary state, but can only realise the truth of his humanity in his relations with others, with the All. And upon his failure to realise this truth, owing to some break, or imperfection, or distortion in such relations, man's freedom is obstructed. So that, the true freedom is the positive freedom of fulness of relation.

Whether in the domestic or in the political world, storms occur when any of the natural relations are broken or disturbed by envy or greed, leading to mutual encroachment. So, when we want freedom for our country, it cannot be the emptiness of negative freedom, but the removal of all obstructions in the way of our countrymen maintaining the fullest relations with their fellows,—obstructions which may be internal as well as external.

We have read in history how the people of the West have stormed and raged for liberty. We imitate their outcry, but we forget that whenever this happened in Europe, there were some particular sorrows, of some break in their own internal relations, from which they sought to be freed, and when such rupture was healed, they felt their end gained. When we feel the lack of freedom we should, rather, first of all try to form a clear idea of what breaks in mutual relations are obstructing our common welfare and thus causing us sorrow. To pay no attention to such obstructions, and yet to talk of striving for freedom, is unmeaning.

In Europe, again, we have seen new political conditions brought about by revolutions. At the bottom of these were differences between rulers and ruled, who, however, belonged only to different classes, not to different races. Whenever the divergence between the rights and privileges of these became so excessive as to lead to an outbreak, the sole function of the resulting revolution has been to repair this rent in the social fabric.

Now-a-days another revolution is in progress in the West, which on investigation proves to be due to equally excessive differences between the rights and privileges

of capitalists and wage-earners. The capitalists, scenting danger, have begun to take thought for the amelioration of the lot of their workers,—better housing, more education, and increase of amenities generally,—but the reason why the progress of this revolution has not yet been checked is, that patchwork by means of such doles does not serve to establish true relations.

When England first colonised the New World and tried to keep her American children in leading strings, the chafing of the strings proved too much of a strain for even the ties of blood, and the remedy had to be found in a permanent separation, in spite of the closeness of their brotherhood. In Italy, likewise, when the Austrian was at the head and the Italian at the tail end, there was no living connection between head and tail, and then enforced propinquity, in the absence of true relations, became so intolerable, that Italy, also, had to seek her freedom in a definite rupture.

So we see, in any case, that the way to true freedom is by getting rid of the torments of the absence of true relations. In the religion of our country this truth is expressed in its most general form by saying that the sense of break in relation is an Untruth due to ignorance, only by overcoming which, by the realisation of the Truth of our relation with the All, can we gain our salvation.

As I began by saying, the same questions are not set to all the examinees in the examination hall of Providence. Their problems are various. A sandal on one foot and a boot on the other, is one kind of trouble, one leg short and the other long, is another kind, a broken leg is a third. They all impede progress, but if the broken leg is content with copying the prescription for the sandalled foot, it will only make matters worse for itself.

In the case of Europe, a revolution of the constitutional wheels might have served, on occasion, to repair some rent in the social fabric, but where, as in our country, the fabric itself is yet to be woven,—the very warp lying disarranged, threads broken here, there tangled up into knots,—any such mechanical remedy is unthinkable. So with us, we must go further back, getting the warp straightened up, put on to the sociological loom, and made up first into woven stuff. That may take time. But, to import a sewing

THE PROBLEM

machine in place of the loom, does not help to save time in the making of the fabric

Our nursery rhyme tells us of the three wives of Shibu, the Brahmin. The first one cooked, the second ate, the last, getting nothing, went off to her father's, in a pet. The third wife, apparently, not being in the favoured position of the second, sought, under the old paternal roof, a round-about solution of her food problem. The record is vague as to how the first wife fared in regard to the satisfaction of her hunger, I suspect she was an example, not rare in history, of one having to sweat that the other may enjoy

This motherland of ours is not in the happy situation of the old Brahmin's favourite,—that much has been made clearer and clearer during the centuries. Either she neglected to cook, and on being reprimanded took, in a huff, the long, long road back to her father's, or, in spite of having contrived and cooked, she found, every time, the dish being served up to the other one. Her problem is, therefore, to discover and remove the cause of the old man's annoyance with herself, it will do her no good to be constantly grumbling about his partiality for her more fortunate sister

We are fond of repeating that foreign domination is our one curse and that with its disappearance will disappear, likewise, all our sorrows. I have no love for foreign domination, no more than I have for the usurpation of our interior by an enlarged spleen. But I have been noticing for long that this encroachment of the spleen upon our vitals has not awaited our pleasure. And now it has become as dangerous, quietly to allow it to remain in possession, as to dislodge it forcibly at the risk of rupture.

Wise men tell us that unless and until we fill up the malaria-breeding holes round about us, the spleen will remain to fill our insides. At which we are aghast, much rather, would we, that their depths be filled with our tears, than have these sacred foot-prints of Father Time obliterated! So all our irritation continues to be vented, not on the holes, but on the spleen. Meanwhile the different sections of our community are kept effectively segregated by these innumerable pitfalls

My readers, by this time, must have got fairly impatient. "Out with your problem!" cry they. I have been hesitating and beating about the bush, only because it is so absurdly simple. "Don't we all know that?" will be

the reply as soon as I say it. So I have been like the doctor who dares not demand his fee unless he calls a case of want of sleep by the name of Insomnia

Well, the real trouble with us is, we are not one. Our differences are innumerable. I have already indicated that break in true relation is the one fault, the original sin,—breaks which may occur between our own people as well as with the foreigner. It is because of these that we cannot use our polity as a properly co-ordinated body. It goes without saying that if, when the blood tries to feed the brain, a counter-current promptly drives it back, or when the foot requires massaging, the hand goes in for a *hartal*, then such lumbering entity cannot expect to enjoy the efficiency of the Body-politic from over the seas

To see the jaunty Stranger, with stylish shoes and elegant umbrella, pursuing his prosperous career, makes us feel that by emulating his outfit we shall attain to his sleekness as well. But it is futile to try and rectify the omissions of Providence by adding to it one of our own. We may procure shoes and umbrella of the same pattern, but they will slip off our feet, or be blown out of our hand, or, being snatched away, be used as weapons of offence against ourselves, converting comedy into tragedy. The problem is not that of providing an outfit, but of building up a body which can carry it

This caricature of a body of ours seems to have left aside the duty of co-ordinating its limbs for the present, in the belief that by dressing up fashionably, facility of movement will come of itself. But this blind trust in things happening of themselves is only a deluding of oneself; and self-delusion is a thing which man begins to have an affection for, and then refuses to put to the test

I remember how, when yet I was young, there used to rage, off and on, a great controversy as to whether we were, or were not, a Nation. I cannot claim to have followed all the arguments of the rival disputants, but of this I was sure that, if a king I would have put the no-Nation party into gaol, or if a popular leader, cut off their social amenities. Non-violence towards them would have been, for me, out of the question!

The stock argument of the pro-Nation party was that, if in Switzerland three different races could live side by side as one

nation, then where was the difficulty? And, as I heard it, I said to myself that now, at last, all was safe. But, it is one thing to cry 'no fear!' and another to feel really reassured.

The man in the story, condemned to the gallows, was advised by his advocate "Don't be afraid—swing off in the name of Durga—we shall see about it in appeal!" The poor fellow did not mind calling on Durga, but, for the life of him, he could not overcome his objection to being swung off! It is not much of a consolation to establish by argument that, if Switzerland is a nation, so are we; for, when it comes to practical effect, they are on firm ground, and we are left swinging.

It is well worth considering what it is at the root which leads to this disparity in the fruit. Whatever may be the other differences between the sections of the people of Switzerland, the *feeling of difference* is not there. There is no obstacle, whether of law or of tradition, in the way of their forming blood connections. But such obstacles, with us, are so tremendous, that the very idea of legislation permitting inter-caste marriages, throws our social leaders into a cold sweat. And yet relationship runs more deeply in the current of blood, than in a torrent of words.

If those who plume themselves on being one great community leave no channel open for the blood current to flow through and through, their unity can never be a living one, it will always remain difficult for them jointly to dedicate their lives to any cause, for their joint lives will not form one Beng.

A friend of mine used to live in the N. W. Frontier Province. There were frequent abductions of Hindu women by Pathan roughs from across the border. On one such occasion my friend asked a local Hindu why they did not band together to resist such outrage on the Hindu community. "Oh, that was only a Bania wench," was the sneering reply. The Bania girl was a Hindu, so was the contemptuous speaker, but, for all their common acceptance of *shastric* bonds, there was clearly no living tie between them. That was why the blow suffered by one found no response in the other. Oneness of Nations means at bottom oneness through birth,—the very derivation of the word shows it, its underlying ideal demands it.

Nothing great can be based on unreality. When man gets into an awkward position, he often tries to escape from his own conscience by cheating himself. When at his wit's end he can bring himself to believe that it is possible to gain with the right hand what he has deprived himself of by the left.

At the bottom of our hearts we all know how unreal is the unity of relationship at the base of the political unity of our agitations, that is why we are so anxious to keep this fundamental defect out of sight and are wont to display so vehemently the materials we have gathered for the political superstructure. But, to smother a shaky foundation by a superabundance of the best of building material, does not tend to make it stronger, but rather, brings out its weakness all the sooner.

The recrudescence of Hindu-Moslem outbreaks, after the collapse of the propped-up truce of the Khilafat, is an instructive example of this, proving that a defect at the root cannot be cured at the branch. To point this out, however, puts some of us out of patience. "There's a third party," say they,—“our enemy, the foreigner, who forsets the quarrel on us. It's his fault, not ours. Didn't we, Hindus and Moslems, formerly live side by side in amity? etc., etc.”

But our Astrology tells us that Saturn has to await some fault before he can fasten his baleful influence on man. He can contrive our downfall only if he finds open some gateway of sin. The ensuing disaster may be an outside thing, but the sin is our own, and the greatest of calamities always is the fondness we acquire for the sin, reserving all our ire for the disaster.

This leaky vessel of ours doubtless used to make its passage in fair weather, giving little trouble except for the occasional baling out. But, now, with the storm, the leak has increased and it threatens to founder. If the Captain throws all the blame on the storm, content with calling for a chorus of imprecations, and leaving the leak to take care of itself, then his leadership will help the vessel to the bottom, not to port. If the storm be on us, as an unfriendly third party, we should remember that it is not there to assist us to do repair work, rather will it wax eloquent in showing up our utter lack of seaworthiness. Nay more, it will smite us now on the right

THE PROBLEM

cheek, then on the left, to make it quite clear that if our right and left hands cannot work together at the real remedy, the only course we shall eventually steel is straight for perdition.

If we but apply the time and energy we waste in futile fretting and fuming, to the repair of the cracks at the bottom, there is yet hope of saving ourselves. If Providence is inclined to make game of us, there may be a lull in the storm for a while, but I am afraid a deaf ear will be turned to any prayer, even of the holy Hindu, for the annihilation of the atmosphere which breeds storms, or for a reduction of the sea to a puddle. So I earnestly implore our captains not to seek to emulate the storm with their stentorian roarings, in order to drown the question of setting about the repair of those cracks.

Our leaders assure us that this subject has their attention, for, orthodox as they are, have they not nevertheless pronounced against untouchability? But, say I, that again is mere tinkering. This untouchability is but one of the outward symptoms of our fundamental feeling of disunion. To break off one twig of the spreading tree of differences which stands across our path, will not serve to clear the way for us. I have said elsewhere that where religion divides, the door to union is barred from within. Let me here try to make my meaning clearer.

Religion is that which binds. Our word Dharma means that which holds together. That is to say all things that afford us a sure refuge appertain to Dharma,—things about which there is no room for argument, which are not subject to change. If in regard to these, our attitude is not stable, our opinions and course of action liable to fluctuation, then shall our very life become insecure.

But there is another department of life where changes are ever going on, where accidental happenings are incessant, where the maintaining of life is not possible without constant adaptations to varying circumstances. If into this department we import, and there try to establish, that which properly belongs to the realm of the unchangeable, then catastrophe is inevitable.

The firm soil is good for the rooted tree, but it is not healthy for it to have its free-swaying branches likewise imbedded. The

earth upholds me and its immovability is essential for my security, its quaking is a calamity. The carriage also holds me, if, however, it stands fast instead of advancing, it becomes for me not as the earth, but like a cage, with it my proper relations are those of constant adjustment; selling the old one, buying a new one, getting in or coming out,—may be, jumping off in a jiffy at any sign of overturning.

When religion tells me that I should be friendly with the Musalmans, I accept that reverently without a word of argument, for the truth underlying this dictum is for me as permanent as the great ocean itself. But when religion tells me that I should not eat food touched by a Musalman, then argue I must, and ask *why* so? For the validity of this kind of proposition is to me as impermanent as the water in a pot, which I can keep or throw away as my reason may dictate.

To those who insist that even such injunctions, if given by religion, must be deemed beyond question, my reply is, that if need be I am prepared to take my stand against all the scriptures of the world and assert that on such commandment lies the curse of Him who hath vouchsafed unto us the supreme gift of Reason (*Dhiyo yo nah prachodayāt*). Those who voice such commandment are really placing priest before deity and but insult Religion in whose name they dare thus to speak.

In the region of the mind, man can truly unite with man only through reason. If unreason gains entry, its impish pranks upset the mental equilibrium altogether. A spectre owns no home of its own and, as it pays no rent for its haunts, it cannot be given notice to quit. So, once we admit the unreal as real, we cannot make it answerable to control. That is why it makes our legs give way, our hearts go pit-a-pat and shivers run down our back, the only thing left firm being our belief in it. If one questions: "Why this belief?" all we can do is to point a trembling thumb over our shoulder and whisper: "There it is!" If the questioner persists and asks "Where?" we go for him as an unbeliever, threatening, moreover, to deprive him of sanctified cremation when he is dead!

If we enthrone Reason in our mind, there we have *Svaraj*, for there we acknow-

ledge our own sovereignty,—as well as the sway of the best minds of all places and times. Unreason tyrannises because it belongs neither to the individual nor to humanity. It reduces our mentality to a prison-house in which we can associate only with other equally-fettered, prematurely-decrepit fellow unfortunates, deprived of all communion with the free millions outside. This separation from the Great is indeed bondage, the primal trouble, the ultimate disaster.

It has become the fashion with us to decry big factories, for that they reduce men to machines. We find in this thought all the more of a consolation because it amounts to an indictment of western civilisation. But why do factories mutilate manhood? Because the workers are forced into narrow grooves, without scope for their fullest development. Now, unreasoning injunctions are not a whit less hard and rigid than machinery of steel.

The India-wide cast-iron social system, which with its cruel penalties has for ages compelled countless men and women to submit unquestioningly to a continual repetition of the same unmeaning, unreasonable practices, is as much of a mechanical monstrosity as the worst of factories. In fact I know of nothing more heartless and unyielding devised by the mind of man, in any country or age, on so vast, so complete a scale.

Once upon a time, when India out of the fullness of her heart offered up a prayer, she prayed *Ya eko'varnah . sa no budhyā subhayā samyunaktu — may He, who is beyond distinctions of colour or caste, unite us by means of good understanding*. Then India did pray for Unity, but not mechanical unity, whether social or political. She wanted to become one, led by *budhyā subhayā—good understanding*, not by being tied round with the same fetters, whether of acquiescence in political subordination, or of unreasoning obedience to scriptural injunctions.

In the sphere of the impermanent, as I have said, man has to adjust himself continually to the variations of his environment. It is one of the most important functions of our intellect to help us in regard to such adjustments. These variations, our experience tells us, accidentally occur in Nature. They come as isolated facts which have to be

assimilated and brought into line with the universal rhythm, to which in turn they contribute their variety. The same happens in the societies of man, as well as in his individual life. He has to learn to deal properly with unlooked for accidents, that is to say instead of allowing them to come as an outrage on intellect, feeling, or taste, to bring them into harmony with life by the exercise of his wisdom.

Suppose that a *faqn*, having by chance planted a stake in the middle of the road to tie up his goat, has departed with the animal, leaving the stake behind him. What is to be done about it? Reason alone can deal with new facts, unreason needs must assume that it was always there, and that whatever *is*, should be allowed to remain. Thereupon some sanctimonious simpleton turns up, who besmears it with vermillion, and enshrines it within a temple raised around it. And the almanac compiler follows with the date of its festival and a list of the merits to be acquired by its worship.

Thus, in the realm of unreason do all accidental stakes put into the ground stick there in sanctified permanence, and so it becomes easier for the people to remain bound to them, than to steel clear of them in order to move onwards. Nay more, the pious section of them soon begin to proclaim that they are the anointed of the Lord, different from all the other peoples of the world, so, what though all progress be blocked, to remove any of the stakes is desecration!

Finally, those who have no faith in the sanctity of the stakes, even including sentimental foreigners, then hold up their hands in admiration saying "Ah, what a spiritual people!" In the same breath they add "Of course it would never do for us, with our different temperament, to do likewise, but we do hope they will not be so silly as to give up the serenity of their repose within their pristine fence of sacred stakes, so beautiful to contemplate from a distance!"

As to the beauty of it, I will not argue. That is a matter of taste. Like religion, beauty is sufficient unto itself. But a mere modern like myself will nevertheless make bold, from the view point of his reason, to inquire how the car of freedom can possibly progress to its goal through this stake-studded road. And yet, however bold in questioning the modern man's pride of reason may impel him to be,

THE PROBLEM

he puts his question at the risk of his night's rest, for, as his curtain lecture will remind him, his womankind are mortally afraid of the evil eye.

"Why take risks, with our precious children about?" they cry "Who knows what may be the effect on their fortunes of uprooting which stake? There are plenty of desperate youths without ties, nowadays. Why not leave the clearing of the road to them?"

Upon which admonition even our modern souls cannot help confessing to qualms, for, say what we will, all tradition cannot be strained out of our blood. So, the very next morning, there we are at the Stake-temple, bearing a little over the regulation offerings prescribed in the almanac!

This then is our main problem. How to get rid of the stakes of superstition which make thorny the highway along which alone we can march side by side to a common prosperity, how to uproot the stakes of callousness and contempt which permanently fence us off from one another and prevent our coming together at all, how to cast out the unreason which stops us from working to remove these obstacles, nay more, impels us to make a fetish of them.

Our sentimental pietists stand before these age-long obstacles with tears in their eyes, saying that the big, the beautiful thing is the devotion,—the particular stake for which it happens to be felt being a mere accident of no moment. We, the moderns, must reply that the big thing, the beautiful thing, is Reason, while the stakes, as well as the worship lavished on them, are alike rubbish.

"But O how unutterably sweet is it to see our women, for the sake of the welfare of their loved ones, pledge even their right hands in a very ecstasy of devotion, as a thanks-offering to their deity!"

Whereat the staunch modernist must still aver. "Where the right hand is purposefully dedicated to a good cause, with open-eyed, courageous acceptance of consequences, there alone does beauty blossom. But where a blind fear of unmeaning evil visitations eats into the sweetness, with its canker of ignorance and poverty of spirit, there is all beauty spoilt, all goodness destroyed, at the core."

Another of our urgent problems is the closed door to the mutual approach of

Hindu and Moslem. The solution of this is so difficult because of the impenetrable barrier of religion with which each of them has hedged himself round their religion itself having marked out, in their respective views of humanity, the white and black spheres of the *ins* and the *outs*.

In this world, all separation cannot be avoided between self and not-self. But, when the gap between them yawns too wide, evil finds entry. The bushman type looses his poisoned arrow at the stranger on sight, and consequently he has kept himself deprived of all expansion of his manhood which is the outcome of relations between man and man. On the other hand, the people which succeeds in reducing this gap to the lowest dimension attains the highest expression of its humanity, and in the co-operation of its individuals with one another, it raises its thought and work and character to their fullest development.

The Hindu prides himself on being religious and so does the Musalman. That is to say, only a narrow margin of their lives is left outside the enclosure of religion, which therefore becomes the main barrier keeping them at a distance from each other and from the rest of the world, militating against that expansion of their manhood which depends on the maintaining of true relations with all humanity. This religious separatism likewise keeps them, screened off within their own narrow bounds, from the grand universal aspect of Truth. That is why, with both of them, outward injunctions and artificial customs carry more weight than the ideal of Righteousness, in their dealings with others. In their world, the gap between self and not-self has been allowed to become too wide.

In modern Hindu orthodoxy the *outs* must always remain out, for with it the one endeavour always is to prevent the outsider, whether *mleccha* or *pariah*, from gaining any means of entry. With the Musalmans it is the opposite. With them, too, the man outside the pale of their religion is an utter outsider, but they are only too glad to have him come into the fold and there to secure him as one of themselves. We need not trouble to ferret out scriptural texts in support of this, for it is clear enough from their age-long practice that the one, with its protecting walls against the outside world, is huddled up within itself.

while the other has its fortress within which it seeks to bring in and confine its captives.

This has resulted in two different types of separatism becoming ingrained in the mentality of these two communities, who, between themselves, have been destined by Providence to occupy the chief position in India. The Moslem is *mleccha* to the Hindu, the Hindu in turn is *kafir* to the Musalman. Neither will have anything to do with the other by way of acknowledging or permitting kinship. There is only one narrow ground, that of opposition to the third party, the foreigner, on which they now and again try to make a united stand.

If the story of Shibu, the Brahmin, had come down to us in more complete form, we should probably have found that ordinarily, there was a common understanding, against his favourite, between the first wife who did the cooking without any part in the eating, and the third wife who, getting nothing, had to betake herself to her father's. But when the second wife would be away from home, then the erstwhile political alliance between the other two would give place to a bout of mutual hair-pulling!

I have seen on the sand-banks of the Padma river, when the wind was high, how both crow and wagtail, in their efforts to save themselves from being blown away, would flutter side by side, wing almost touching wing, busy digging their bills into the ground. Such a spectacle, however, need not make us rush to sentimentalise about bird friendships, because during the much longer periods of calm weather, I have also seen their beaks otherwise occupied—with each other's bodies!

At the time of the Swadeshi upheaval in Bengal, Hindu and Moslem did not unite. For, to the Musalman, the dismemberment of the province of Bengal was not a real sorrow, such as is the dismemberment of the Turkish Empire, which recently made him join the Hindu in the non-co-operation movement. Now, this kind of union cannot by its very nature be permanent. There has been no real union of hearts, but only a temporary flutter side by side, one facing East, the other facing West. So that, no sooner has the weather changed, than the fluttering wings have given place to pecking beaks. And political leaders have to spend all their time cogitating how they can divert them from damaging each other.

But the real mischief is deeper in the blood, and no mere diversion will do as a remedy. Religion is not the only thing standing in the way of Hindu Moslem unity. A difference of social strength has also arisen between them. The Islamic system has brought about a compact solidarity amongst its followers, while the Hindu system has operated to spread wider and wider disunion through its ranks.

The result is that, with or without cause, Hindus are always battling amongst themselves, while even for the best of causes they cannot stand up against a foe. The Musalmans, on the contrary, even when no outside cause is operating, maintain their ranks intact, while when occasion arises they can give most vigorous battle to the aggressor. This is not due to superior physical prowess, but to more effective moral support from their own community.

How can two such unequal rivals come to a permanent understanding? They may hang on together during some temporary stress, but they are sure to fall out again over the division of spoils, whereupon the lion's share will go to the lion by virtue of the strength of his paw.

During the late European war, when the whole English nation had gone pale with fright, they had occasion to call upon even us weaklings to come to their aid. Not only that, but they were swept by a wave of universal good feeling,—such as comes for the time upon even the most worldly-minded in the face of a great calamity,—under the influence of which they felt a sudden generosity towards their dusky fellow-participants in the carnival of carnage. But no sooner was the war over, than came the demonic doings of Jallianwalla Bagh, to be followed by the order of the boot from Kenya for all Indians. This may make us angry, but it should also make us remember that to be treated as an equal one has to attain equality.

That is why our Mahatma made his stupendous effort to rouse the power of the masses. He knew that so long as this gulf between powerful and weak remained unbridged, peace between the two was out of the question. And a peaceful solution was his one object. Had our soul force been able to set up a quake beneath the King's throne, all the king's horses and all the

king's men would have hied to invite us to confer on a settlement. But Æsop has recorded once for all, the history of the conference between the wolf and the lamb on the question of the right of drinking at the stream, and the easy settlement of the difficulty which was eventually arrived at by the stronger party.

If we desire the welfare of India as a whole, Hindu and Moslem must not only unite, but they must come together on a footing of equality,—not the personal equality of two rival champions, but equality in regard to the social support at their back.

The ugly incident of the Mopla outrages occurred at the very height of the *Khilafat entente*. Both the contending parties had been for ages in the habit of applying their religion as a weapon to defeat the dictates of universal morality. The religion of the Nambudiri Brahmins has always condemned the Musalman, the religion of the Moplas despised the Brahmin. It is futile to expect a lasting bridge between the two to be made with the feeble cement of the brotherhood manufactured on the Congress platform.

And yet we persist in saying "Let our old religion remain just as it is, what if the means be unreal, the results will be real and will right the wrong." We are anxious to checkmate first, and then think of our moves to gain *Svaraj* to begin with, and wait for the development of our manhood afterwards!

Dr. Munji, in his report on the Mopla incident made to the Sankaracharya, the head of the Deccan Hindus, says.

"The Hindus of Malabar are, generally speaking, mild and docile, and have come to entertain such a mortal fear of the Moplas that the moment any such trouble arises, the only way of escape the Hindus can think of, is to run for their lives, leaving their children and womenfolk behind, to take care of themselves as best as they can, thinking, perhaps honestly, that if the Moplas attack them without any previous molestation, God the Almighty and the Omniscient is there to teach them a lesson, and even to take revenge on their behalf."

This is one of the examples which make it so clear that the Hindus have not yet learnt the lesson of dealing with the world in a worldly manner. Spiritual and material

have become utterly jumbled up within their brains, and so wrought havoc with their intellect, and because of their resulting inertness of mind, they fail to understand how this insult to Divinity, offered by the depreciation of their own humanity, is at the root of all their sorrows.

In another part of Dr. Munji's report he states that, eight hundred years ago, a Hindu king of Malabar, on the advice of his ministers, offered special inducements to the Arabs to settle in his territory, going so far, in his pro-Arab proclivities, as to assist them in the conversion of Hindus to their faith by promulgating a law that one member of every fisherman household should embrace Islam. The reason appears to have been that this extremely religious king, together with his extremely religious ministers, dreaded to violate the *shastric* prohibition against sea-voyage, so that, for the protection of their coast, they had to fall back upon those who preferred the dictates of Reason to those of Manu, the law-giver!

Here, again, we have an illuminating instance of how those, who make a religion of obeying the behests of unreason, cannot achieve independence, even on the throne itself. For them the light of day is no more than the night for sleep, so that even in the full blaze of midday their backs are pelted with the brickbats of the ghost in the nursery rhyme.

In the old days the Malabar king merely wore the mask of kingship, leaving the sovereignty to unreason. The same unreason is still the *de facto* occupant of the Hindu throne of Malabar. That is why the Hindus there get all the punishment, whilst they keep on asseverating that God is on high.

Throughout all India we Hindus cringe and fawn before the Unreal which our unreason has enthroned in our midst. That empty throne, that awful void forsaken by God's providence, leaves a vacancy to be filled from time to time by the Pathan, the Moghul, the Englishman. We ascribe our punishment to them, but they are but the tools of Providence,—the brickbats, not the ghostly thrower whom we, ourselves, have conjured up by shutting our eyes to the light of reason, converting day into night. And so, while the rest of the wide-awake world is busy thinking and doing,—*bang, bang*, on our devoted heads shower the brickbats!

while the other has its fortress within which it seeks to bring in and confine its captives.

This has resulted in two different types of separatism becoming ingrained in the mentality of these two communities, who, between themselves, have been destined by Providence to occupy the chief position in India. The Moslem is *mleccha* to the Hindu, the Hindu in turn is *kafir* to the Musalman. Neither will have anything to do with the other by way of acknowledging or permitting kinship. There is only one narrow ground, that of opposition to the third party, the foreigner, on which they now and again try to make a united stand.

If the story of Shibu, the Brahmin, had come down to us in more complete form, we should probably have found that ordinarily, there was a common understanding, against his favourite, between the first wife who did the cooking without any part in the eating, and the third wife who, getting nothing, had to betake herself to her father's. But when the second wife would be away from home, then the erstwhile political alliance between the other two would give place to a bout of mutual hair-pulling!

I have seen on the sand-banks of the Padma river, when the wind was high, how both crow and wagtail, in their efforts to save themselves from being blown away, would flutter side by side, wing almost touching wing, busy digging their bills into the ground. Such a spectacle, however, need not make us rush to sentimentalise about bird friendships, because during the much longer periods of calm weather, I have also seen their beaks otherwise occupied—with each other's bodies!

At the time of the Swadeshi upheaval in Bengal, Hindu and Moslem did not unite. For, to the Musalman, the dismemberment of the province of Bengal was not a real sorrow, such as is the dismemberment of the Turkish Empire, which recently made him join the Hindu in the non-co-operation movement. Now, this kind of union cannot by its very nature be permanent. There has been no real union of hearts, but only a temporary flutter side by side, one facing East, the other facing West. So that, no sooner has the weather changed, than the fluttering wings have given place to pecking beaks. And political leaders have to spend all their time cogitating how they can divert them from damaging each other.

But the real mischief is deeper in the blood, and no mere diversion will do as a remedy. Religion is not the only thing standing in the way of Hindu Moslem unity. A difference of social strength has also arisen between them. The Islamic system has brought about a compact solidarity amongst its followers, while the Hindu system has operated to spread wider and wider disunion through its ranks.

The result is that, with or without cause, Hindus are always battling amongst themselves, while even for the best of causes they cannot stand up against a foe. The Musalmans, on the contrary, even when no outside cause is operating, maintain their ranks intact, while when occasion arises they can give most vigorous battle to the aggressor. This is not due to superior physical prowess, but to more effective moral support from their own community.

How can two such unequal rivals come to a permanent understanding? They may hang on together during some temporary stress, but they are sure to fall out again over the division of spoils, whereupon the lion's share will go to the lion by virtue of the strength of his paw.

During the late European war, when the whole English nation had gone pale with fight, they had occasion to call upon even us weaklings to come to their aid. Not only that, but they were swept by a wave of universal good feeling,—such as comes for the time upon even the most worldly-minded in the face of a great calamity,—under the influence of which they felt a sudden generosity towards their dusky fellow-participants in the carnival of carnage. But no sooner was the war over, than came the demonic doings of Jallianwalla Bagh, to be followed by the order of the boot from Kenya for all Indians. This may make us angry, but it should also make us remember that to be treated as an equal one has to attain equality.

That is why our Mahatma made his stupendous effort to rouse the power of the masses. He knew that so long as this gulf between powerful and weak remained unbridged, peace between the two was out of the question. And a peaceful solution was his one object. Had our soul force been able to set up a quake beneath the King's throne, all the king's horses and all the

king's men would have hied to invite us to confer on a settlement. But *Aesop* has recorded once for all, the history of the conference between the wolf and the lamb on the question of the right of drinking at the stream, and the easy settlement of the difficulty which was eventually arrived at by the stronger party.

If we desire the welfare of India as a whole, Hindu and Moslem must not only unite, but they must come together on a footing of equality,—not the personal equality of two rival champions, but equality in regard to the social support at their back.

The ugly incident of the Mopla outrages occurred at the very height of the *Khilafat entente*. Both the contending parties had been for ages in the habit of applying their religion as a weapon to defeat the dictates of universal morality. The religion of the Nambudri Brahmins has always condemned the Musalman, the religion of the Moplas despised the Brahmin. It is futile to expect a lasting bridge between the two to be made with the feeble cement of the brotherhood manufactured on the Congress platform.

And yet we persist in saying "Let our old religion remain just as it is, what if the means be unreal, the results will be real and will right the wrong." We are anxious to checkmate first, and then think of our moves to gain *Swaraj* to begin with, and wait for the development of our manhood afterwards!

Dr. Munji, in his report on the Mopla incident made to the Sankaracharya, the head of the Deccan Hindus, says

"The Hindus of Malabar are, generally speaking, mild and docile, and have come to entertain such a mortal fear of the Moplas that the moment any such trouble arises, the only way of escape the Hindus can think of, is to run for their lives, leaving their children and womenfolk behind, to take care of themselves as best as they can, thinking, perhaps honestly, that if the Moplas attack them without any previous molestation, God the Almighty and the Omniscient is there to teach them a lesson, and even to take revenge on their behalf."

This is one of the examples which make it so clear that the Hindus have not yet learnt the lesson of dealing with the world in a worldly manner. Spiritual and material

have become utterly jumbled up within their brains, and so wrought havoc with their intellect, and because of their resulting meanness of mind, they fail to understand how this insult to Divinity, offered by the depreciation of their own humanity, is at the root of all their sorrows.

In another part of Dr. Munji's report he states that, eight hundred years ago, a Hindu king of Malabar, on the advice of his ministers, offered special inducements to the Arabs to settle in his territory, going so far, in his pro-Arab proclivities, as to assist them in the conversion of Hindus to their faith by promulgating a law that one member of every fisherman household should embrace Islam. The reason appears to have been that this extremely religious king, together with his extremely religious ministers, dreaded to violate the *shastric* prohibition against sea-voyage, so that, for the protection of their coast, they had to fall back upon those who preferred the dictates of Reason to those of Manu, the law-giver!

Here, again, we have an illuminating instance of how those, who make a religion of obeying the behests of unreason, cannot achieve independence, even on the throne itself. For them the light of day is no more than the night for sleep, so that even in the full blaze of midday their backs are pelted with the brickbats of the ghost in the nursery rhyme.

In the old days the Malabar king merely wore the mask of kingship, leaving the sovereignty to unreason. The same unreason is still the *de facto* occupant of the Hindu throne of Malabar. That is why the Hindus there get all the punishment, whilst they keep on asseverating that God is on high.

Throughout all India we Hindus cringe and fawn before the Unreal which our unreason has enthroned in our midst. That empty throne, that awful void forsaken by God's providence, leaves a vacancy to be filled from time to time by the Pathan, the Moghul, the Englishman. We ascribe our punishment to them, but they are but the tools of Providence,—the brickbats, not the ghostly thrower whom we, ourselves, have conjured up by shutting our eyes to the light of reason, converting day into night. And so, while the rest of the wide-awake world is busy thinking and doing,—*bang, bang*, on our devoted heads shower the brickbats!

Our fight must consequently be with this spectre of unreason, of unreality. This is what keeps us asunder, what imposes foreign dominion on us, what keeps us so blind that we can only rave against the missiles while dedicating our very homestead to the ghost of our adoration. If we confine our view to the brickbats, our future seems hopeless, for their number is legion, and they are to be found on every side, but the ghost is one, and if that be exorcised, the bricks will remain lying at our feet and not come hurtling on our heads.

The time has therefore come to utter once again, with a full heart, that same ancient prayer of India, not by our voices alone, but also in thought and deed, and reverently in our mutual relations

**Ya ekah avarnah sa no budhya
subhaya samyunaktu.**

May He, who is beyond distinctions of colour or caste, unite us by good understanding.

Translated by

SURENDRANATH TAGORE.

ON THE EVE OF A GREAT STRUGGLE

DURING the voyage to England, which I was unexpectedly called upon to make, in April, 1923, at the wish of the Kenya Indian delegates, my mind was acutely absorbed by the greater issues of the East African struggle and its world significance. It became necessary for me to unburden myself to one, who could understand the deeper meaning of the situation. Before I started on my long journey westward, I had been travelling with the Poet, Rabindranath Tagore, in Sind and Gujerat, and he had very strongly urged me to leave my work at the Asram and undertake this new task in England. It was natural, therefore, that I should write to him rather than to any one else. On board the ship, I had abundant leisure to think out the problems, but in London, every hour of the day was taken up with interviews and visits and consultations. The extracts which follow were written on the voyage, and they represent the thoughts that came to me before I reached England

S. S. Kaiser-i-Hind, April 15.

This boat is crowded almost beyond human endurance. Everyone is tired and hot and cross, including the waiters and the cabin stewards. What a strange experience it has been to come from the strike of the mill labourers at Ahmedabad into an atmosphere such as this! It was a very great relief to me to read, that Shankerlal Banker would be

immediately released, and therefore could take the burden of the Mill strike off Anasuya Babu's shoulders.* For it was very difficult for me to go away and leave her to bear that burden. I felt so deeply the suffering which was in her eyes, and the tired look she had.

Just before starting, I received a communication from the Government of India. It appears, that the Kenya authorities have warned the Government concerning the danger of a visit from me, which would be resented by the white settlers. For this reason, the Government of India would suggest, that I should not land at Mombasa. However, my plans have been changed by the Kenya Indian delegates' insistence on my going to England with them and therefore all this information is out of date. The sea has been more than usually calm, but I have had sea-sickness all the same, though only in the form of 'malaise'. Yet it makes serious thinking somewhat difficult. Perhaps it would be better to give way to tiredness, till it is past, and read novels. But the novels, which fill the library of a great steamer like this, are so utterly inane and insipid, that a

Shankerlal Banker and Anasuya Babu had been the organisers of labour in Ahmedabad under Mahatma Gandhi. Shankerlal had been imprisoned along with Mahatma Gandhi but his term was ended about the middle of April.

single dip into them is enough, and I doze instead of getting excited, and sometimes fall off to sleep. So I use them for that purpose!

In my day-dreams, sometimes, while I lie back in an easy chair, I picture myself spending the whole of the delightful summer vacation in our college garden at Cambridge. There is a table under a tree (which I know well) where I could sit and write a book. Ridley's walk and Spenser's mulberry tree are near at hand, and a great lawn of green grass. There is solitude also and peace and no sound of motor cars and no smoke or dust or noise. I would like to write something that would be really good,—about India, about *Visva-bharati*, about the future relations of mankind. But when my day-dream is getting serenely happy, just at that very moment comes the annoying little God, called conscience, and says in a harsh voice: "What do you mean by it! Why are you shirking, when there are still hundreds in prison all through this hot weather in India? Why are you not in prison also, or at least bearing the burden and heat of the day in India, instead of making yourself comfortable and lazy in a Cambridge College Garden?"

At night-time, when I look over the side of the ship at the waters, which rush past, the lingering memory of all I have left behind in India seems to carry me back along with the swish of the waves, and I can almost see the lights in the rows of thatched huts at Santiniketan itself and hear the singing of the boys before they retire to rest. You must give my love to all of them, and tell them how I miss them.

April 16.

We have had some rough weather, quite unexpectedly and I went down immediately. It appears as though my seafaring powers were getting worse instead of better. But the sea is calmer now and I can write.

I can understand a little more clearly, what you told me before starting, that this journey is intimately related to our own *Visva-bharati* work and our ideal of international fellowship. For if the colour line is finally drawn across the world, the ideal we aim at recedes into the distance. I have just been having a talk with one of the ablest Europeans on board,—a thinker, not merely a man of business. He put the Kenya issue

to me in this way: "East and West," he said, "must inevitably come into conflict. There is no escape for it. But before this final struggle, one continent remains whose fate still lies in the balance. America, Europe, Australia, can now maintain their own boundaries intact. There is the white Australia policy, and so on. But Africa is as yet only partly occupied and claimed. It is the country where the richest raw products of the earth may be grown in almost unlimited quantities. If Europe can wholly occupy Africa for the white race, and keep out Asiatics, then the future of the world for the white race is secured. But if, owing to sheer weight of population, Africa comes into the possession of Asiatics, then the white race itself is in danger, for the people of Asia will draw largely on Africa for their supplies and they will overrun that continent with their surplus population. If India is going out of the Empire, she must not be allowed to gain a firm foothold in Africa before she departs. Therefore, we shall keep India within the Empire as long as we can, (by force, if it ever comes to that!) but we shall never let India disturb our possession of Africa, for that would be a betrayal of the white race—just as it would be a similar betrayal to let Asiatics into Australia, or British Columbia, or California."

There is a different line of thought, which has been represented to me by another passenger on board. He is an earnest Christian and interested in the missionary enterprise. His position is more intolerable to me, if possible, than the argument which I have just outlined; because it brings 'politics' into the most sacred region of all, and makes religion itself a partisan affair. He would put the case thus: "We are first in the field in East Africa with our Christian Missions, and if we are only left alone, without any interruption, all these pagan tribes will become Christian. But if we allow a swarm of Indian immigrants to enter, especially Mahammadans, who are propagandists, they will undo the good work that has been done and will confuse the simple native mind. Therefore, we must keep out the Asiatic as long as we can."

I told this man, that the argument he used was exactly the same as the Devil's temptation to Jesus. The Devil said "All these things will I give thee, if thou wilt

fall down and worship me" But Jesus said "Get thee behind me Satan!"

When I was with you in Bombay, before we parted, I told you how this larger Santiniketan ideal, which has become now embodied in Visva-bharati,—our International Fellowship,—had been growing more and more with me into a universal conception, which had harmonised those ideas that I had been trying in vain to bring into a unity before. This journey will make things clearer still to me. All that you have been teaching me (as I have been travelling with you from place to place and following your words), exactly meets the present situation. It is possible to show to people, that there is no necessity to contemplate an ineradicable difference between East and West, leading to an inevitable conflict, because in Santiniketan itself, and in many other places in the world, it has been proved beyond all doubt, that East and West can joyfully and profitably meet. In their meeting, lies the salvation of the world. It can also be shown, that the conception of religious 'success', which this passenger put forward, is a degradation of the very idea of God. I can explain how in Santiniketan, just the opposite course is being taken, and every religion, which has a noble course behind it, is welcomed and studied, as leading on to a more comprehensive idea of truths, and a more worthy thought of God, as the God, not of a single race, but of all mankind.

It seems strange that two such immense issues, religious and political, should be concentrated in such a comparatively small spot as Kenya. Yet so it is. On looking back at what I wrote in 1919, both these issues were clear even then. They are a hundredfold more clear today.

Sastri has been having long talks with us all. He was by no means so satisfied with his Australian and Canadian tour as the newspapers made out. He has seen much, among the masses, even out there, which made him open his eyes to the growing menace of the West and to the hardening of the colour-line which threatens to divide mankind. But I have further pointed out to him, that he can get no true conception of the 'white race' problem from these countries, where only the 'white race' is allowed. The real understanding of it comes from South and East Africa, or the Southern States of

the U. S. A., where the segregation of races has become a fanatical religious creed, far stronger than any belief in Christianity. The ultimate race problem is to be seen there. Sastri said to me pertinently "My dear Andrews, have we not got this race problem nearer home, in Madras, where I myself come from? You and the Poet have recently been to Malabar and you ought to have found this out for yourselves." My answer was that 'untouchability,' however hateful and deplorable, represented an old wound in the Body of Humanity, which showed every sign of healing, but this 'white race' religion was the symptom of a fresh disease with far more deadly power. It must not be allowed to spread any further, otherwise the Body of Humanity would become utterly corrupt.

April 18, 1923.

To-night we reach Aden, and all the deep longing to be back in the Asram has returned. It became a positive pain this morning, when I saw a passenger steamer speeding back towards Bombay. Amiya's friend, Maitra, brought me on board a very beautiful letter from Willie,* in which he wrote about some unforgettable talks which he had had with you, while you sat out together under the stars. His mind was full of joy and gratitude to you. I could picture you there in Santiniketan, and though I have read the letter many times, pain mingles with the joy of reading it. Sometimes I wonder whether the purest joy can ever be without pain in this life.

Willie spoke of your own increasing tiredness, and I remember how it was growing upon you in Sind and Bombay. The hot months are coming; but my own experience has taught me, that if you can lazily bear the heat in Santiniketan, and not stir out at all, health comes back automatically and you will get the real rest which mind and body need so badly. I am thankful to hear that Nepal Babu is with you all again at the Asram.

Please do not think I am seeking to emulate your own record for letter-writing by sending you three letters by one mail from Aden.† I am only trying to express

* Mr. W. W. Pearson.

† The Poet had written one letter each day on his return voyage from Europe, and had

in this way something of the home longing for the Asram which has mingled with the sea-sickness and has made me wistfully look back instead of forward.

April 20, 1923.

The Red Sea is a furnace, but it is calm and unruffled, and the heat does not trouble me so much as the tossing of the sea, which has now subsided. I have just found a treasure in Sastri's cabin. It is a book of 'Modern Poetry' edited by J. C. Squire. One of the most touching things about it is the constant memorial notice, 'Died in the War,' or 'Died in the Dublin Rising'. The ages of these poets are almost invariably between 20 and 25, and it makes one feel, perhaps more than anything else, the crime of modern politics and modern war,—for the one leads straight to the other. The extracts from these young dead authors are among the very best in the book. Do you remember the children's play called 'The King' written by Mr. Pearse of Dublin which we acted in the moonlight at the Asram? Can you recollect also the touching letter which the author wrote, when we sent him word about the success of our performance and told him how wonderfully our children had acted? His name is among these authors, and the sad words are added that he fell 'in the Dublin Rising'. Death itself is nothing, but this War in Europe has wasted some of the most precious things on God's Earth, which can never be replaced. The destruction of the mediæval cathedrals by the hideous shell bombardment has been an outrage on humanity, but this destruction of young poets' lives is far worse.

I feel certain that we shall have to think out to what lengths we are prepared to go

in accepting religious help for special objects in Santiniketan. We have consistently refused to accept political or Government help all these years and have thus kept our spiritual freedom; but we may now be on danger in another side. With regard to the building of a Zoroastrian institute, I am perfectly happy in my mind,—just as I should welcome with all my heart an Islamic Institute. But I feel that our own simple central place of worship, with its white marble pavement and its absence of all imagery or symbol,—except the pure white flowers the children bring at the time of religious service,—is the best expression of both of our individual freedom of belief and our common worship of the One Supreme. Each one of us may add what colour he likes to that pure whiteness. But if we build our separate chapels and mosques and fire temples, we stand in danger of repeating over again the religious divisions of the world, which have been as harmful as the racial segregations.

On reaching England I shall decide what to do about my journey back by way of Africa. I can well see already, that, if the Kenya Question is not settled, the wish expressed by the Government of India, that I should not land in Kenya, for fear of disturbance, may still hold good. In that case, it may be better for me to return direct to India. But time alone will show. Now that my face is set towards Europe, I feel that I have duties there, which supersede all others. I know that everything undertaken with regard to the Kenya Question will be helping the cause of international fellowship, which we have nearest at heart. I understand what you said to me about the seed of *Visva-bharati* being sown in the fruitful soil of the West.

(*To be concluded.*)

C. F. ANDREWS.

kept them in his bag to give me when he reached the Asram.—C. F. A.

THE RELIGIOUS QUEST OF INDIA

(Review.)

THE Religious Quest of India Edited by J. N. Farquhar and H. D. Griswold (Oxford University Press)

(1) *Indian Theism*, by N. Macnicol.

(11) *Redemption, Hindu and Christian*, by Sidney Cave

(in) *Hindu Ethics*, by J. McKenzie.

These books have been published by a band of Christian Missionaries, who have been governed by "two impelling motives"—

(1) 'To understand the developments of thought and life in India and dispassionately to estimate their value',

(11) 'To preach the Gospel of Jesus Christ, for "Jesus Christ has become to them the light of all their seeing and they believe Him destined to be the light of the world". (Editorial Preface).

Preaching the Gospel is their primary object and the other one is subsidiary to it. In this review we shall say nothing about their subsidiary object, our review will be a critique of their primary object

In the first book the author has expounded the Christian idea of God and his relation to man. The second book deals with the Christian idea of Redemption. In the third book, the author has given us an idea of Christian morality. But as these three aspects of religion are interconnected and as the final object of the authors is the same, they have necessarily had to tread the same ground over and over again. In reviewing the third book (*M R*, Aug, 1923) we analysed the Christian idea of morality. In this review we shall try to understand the theological aspect of the religion of Jesus.

God.

According to all these authors, the Christian idea of God is the highest and the value of other religions depends upon their approximation to the Christian idea (*vide* "Hindu Ethics," p 248) Let us see what Jesus says about God.

Where is God?

The question is often asked—"Where is God?" In our country two answers are usually given. The first answer is, "God is everywhere". This is the answer of the ignorant mass and of those

who are on a lower level of intellectual and spiritual culture. Though true in a certain sense, this answer is defective, because it implies that God requires space to live in, which is not correct. It can be accepted as true only metaphorically. The second and true answer is, "The very question is inadmissible, because it presupposes that God lives in space". The right question is, "Where is this world?" Our answer will then be "The world is in God, space and time are in God and everything is in God." If we, at any time, say that God is in everything, it must be taken in a non-spatial sense.

Now what does Jesus say about this question? His answer is, God is in heaven.

In many places in the Bible we find such expressions as, 'my Father who (or which) is in heaven,' 'our Father which is in heaven,' 'your Father which is in heaven' (Mt. VI 9, L. XI. 2, Mt. XVI 17, V. 16, V. 48, etc.) These prove that the God of Jesus lives in a place called 'heaven'.

Some may try to explain these away by forced interpretation. Therefore we shall cite some passages in which the word 'heaven' will bear no forced interpretation.

"Heaven and earth shall pass away, but my words shall not pass away" Mt. XXIV. 35, Mk. XIII 31, L. XXI 33

The juxtaposition of heaven and earth proves that 'heaven' is a place. "Heaven" here cannot mean "the spiritual world".

"Thy will be done in earth as it is in heaven". Mt. VI. 10 and L. XI 2.

Here also heaven is a place

"Swear neither by heaven, for it is God's throne, nor by earth, for it is his foot-stool." Mt. V 34-35

Here 'heaven' must be a place

"No, not the angels which are in heaven". Mk. XIII 32 (and Mt. XXIV 36).

Jesus says in one place "I say unto you that in heaven their angels do always behold the face of my Father which is in heaven". Mt. XVIII. 10

This passage conclusively proves that heaven is a place where God lives with his angels.

The following passage is significant:—

"It came to pass that Jesus also being bap-

tized and praying, the heaven was opened and the Holy Ghost descended in a bodily shape like a dove upon him and a voice came from heaven which said, 'Thou art my beloved son, in thee I am well pleased' Luke III 21-22

Similar passages occur in Mt. III 15-17, Mk. I 9-11 and John I 32-33

"A voice came out of the cloud, saying, 'This is my beloved son, hear him'" Mk IX 7 (also XVII 5, L IX 35) This proves that God lives above the clouds

The mother of James and John said to Jesus:—

"Grant that these my sons may sit, the one on thy right hand and the other on the left, in thy kingdom" ('in thy glory' in Mark)

Jesus said —

"To sit on my right hand and on my left is not mine to give" Mt XX 21-23, and Mk X 37-39 (the speakers being James and John).

If here 'kingdom' means 'heaven', that heaven must be a place

Jesus says —

"I appoint unto you a kingdom that ye may drink at my table in my kingdom and sit on thrones judging the twelve tribes of Israel" Luke XXII 28-30

vide remarks on Mt XX 21-23 above

The resurrection of Jesus proves that his body went to heaven. This heaven must be a place

All these passages prove that the heaven mentioned in the gospels is a place where God lives with his angels

The god who has a local habitation is like one of the Greek, Roman and Indian gods living in heaven. Such a god is spatial and limited and is similar in this respect to the gods of the Indian, Greek and Roman pantheons

The Attributes of God

What are the attributes of God? For the sake of convenience we shall describe Him, after the highest Hindu scriptures, in two ways — (i) with reference to His own self, and (ii) with reference to ourselves and to this world. But it must be borne in mind that these two are interconnected and it is only for the sake of convenience that we make this distinction.

(i)

He—in—Himself.

He is *Satyam*—The true, the real, the existent, the self-existent, and self-sufficient. This implies that he is immutable, and eternal.

He is *Jnanam*,—he is consciousness, he is a self, more properly "The Self"

He is *Anantam*—He is infinite in power, knowledge and love. He is never limited by time, space or any other entity.

He is *Anandam*—Blissful.

He is "*Santam*"—He is unruffled, equanimous.

He is *Swam*—benign, gracious, auspicious, without any taint of evil.

He is *Sundaram*—He is beautiful.

He is *ekam-eva-advityam*—He is one without a second.

With reference to us—

He is the creator, preserver and destroyer of this universe,

He is the self of our self, he is our life, light and guide,

He is our loving Father. The epithet Father might imply human limitation, therefore the *visvas* called him "the most fatherly of fathers" (*pitritama pitrinim*). God is to us also our loving mother and loving friend

The Christian idea.

Now,—what are the attributes of God according to Jesus?—Dr. Cave says in his 'Redemption'

"Nowhere has Jesus defined God, nowhere does He describe His attributes" Pp. 145-146.

Why has he not done so? The reason is that such an idea never crossed his mind. He was a Jew and the ancient Jews did not much care for philosophy. They were a matter-of-fact people and their religion was purely practical and matter-of-fact. Their God was anthropomorphic in its truest sense; he was a magnified man. What, then, was the necessity of thinking about the attributes of God?

They knew man and therefore they knew God. Such was the religious inheritance of Jesus. His religion also was entirely pragmatic. Its inner nature consisted entirely in prayer, and what that prayer should be, was embodied in what is now called the Lord's Prayer. To a Christian, confining himself to the Gospels, prayer is everything. There is no other mental or spiritual discipline. A man must pray, he cannot but pray. What is hunger to a child, that is prayer to a man. But in reality that is not everything. Religion is more than asking. The relation between man and God is not that of asking and giving. The Hindu mind recognises prayer but there is another aspect which is higher than this. It is **Communion with God**. We must feel his presence in our very existence, in our very self. We must realise him in thought, in feeling, and in willing. We must realize him both internally and externally. We are, as it were, on the surface of the divine sphere. The Hindu mind tries to penetrate this sphere and reach the divine centre. This presupposes the knowledge of the attributes of God. The highest form of Hindu religious discipline (*Sadhana*) is,

therefore, based on metaphysics This ideal was quite foreign to the culture of Jesus Hence it is that "nowhere has Jesus described God, nowhere does he describe his attributes"

Still we know what his ideal of God was To him God was Father, Lord and King.

The connotations of these words must be different in different countries at different stages of civilization What the meaning of the word 'Father' is in the Bible, depends upon what the nature of the family and society of Galilee was at the time of Jesus The heavenly Father of Jesus was certainly like a Jewish father, though highly magnified There is nothing disparaging in it No man, however great, can transcend his nationality and tradition

A Loving God.

Dr Cave writes in one place

"God loves all men, and to all men alike He shows bounty Evil-doers are not to God hopelessly accursed . . . For God each soul is of immeasurable worth." ("Redemption", p 146)

Mr McKenzie says—"The basis is the eternal love of God to His creatures." ("Hindu Ethics", p 260)

These statements regarding God are undoubtedly true But our authors believe and ask us to believe that the God of Jesus, *as described in the Gospels*, loves all men and shows his bounty to all men Let us see whether it is really so everywhere in the Gospels.

Everlasting Fire.

Jesus says in one place.—

"When the son of man shall come in his glory and all the holy angels with him, then shall he sit on the throne of his glory. Before him shall be gathered all the nations and he shall separate them one from another as a shepherd divideth his sheep from the goats Then shall the king say unto them on his right hand, 'Come ye, blessed of my father, inherit the kingdom prepared for you from the foundation of the world'. Then shall he say unto them on the left hand—"Depart from me ye cursed into *everlasting fire* prepared for the devil and his angels And these shall go away into *everlasting punishment*" (*italics ours*) Mat. XXV. 31-46

Eternal Damnation

"He that shall blaspheme against the Holy Ghost hath never forgiveness, but is in danger of *eternal damnation*" (*italics are ours*) Mk. III 29.

The version of Matthew is.—

"Whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world, neither in the world to come." Mat. XII. 32.

Gnashing of Teeth

"The son of man shall send forth his angels and they shall gather out of his kingdom all things that offend and them which do iniquity and shall cast them into a furnace of fire, there shall be wailing and gnashing of teeth" Mt. XIII. 41-42

"So shall it be at the end of the world, the angels shall come forth and sever the wicked from the just and shall cast them into a furnace of fire, there shall be wailing and gnashing of teeth" Mt XIII 49-50

Human beings—"all the nations," have been divided into two classes, *viz.*, sheep and goats The sheep are the believers and the followers of Jesus But our authors say, that God loves all men, shows bounty to all men *alike* and even the evil-doers are not hopelessly accursed. They are right, but their statement is not in harmony with what Jesus is reported in the Gospels to have sometimes taught

An Angry God.

The God of Jesus was an angry God

"He that believeth on the son hath everlasting life and he that believeth not the son shall not see life but the *wrath* of God abideth on him" John III 36.

"O generation of vipers, who hath warned you to flee from the *wrath* to come?" Mt III. 7, L III 7.

A Tormenting God.

"And his lord was wroth, and delivered him to the *tormentors* till he should pay all that was due unto him So also shall my Heavenly Father do unto you" Mt. XVIII 34-35.

This passage shows how the angry God of the Bible torments his creatures

An Avenging God.

"There was in a city a Judge which feared not God, neither regarded man And there was a widow in that city. She came unto him saying—"Avenge me of mine adversary". He would not for a while, but afterwards he said within himself 'Though I fear not God, nor regard man, yet because this widow troubleth me, I will avenge her, lest by her continual coming she weary me.'

"And the Lord said 'Hear what the unjust judge saith, and shall not God *avenge* his own elect, which cry day and night unto him, though he bear long with them I tell you that he will *avenge* them speedily" (*italics are ours*). L. XVIII 2-8

Cry day and night, weary him; and he will avenge you of your enemy! Is that a worthy idea of God?

In one place Jesus quotes approvingly the following verse from the Psalms, 101 I

"The Lord said unto my Lord 'Sit thou on my right hand, till I make thine enemies thy foot-stool'" Mt, XXII, 44, Mk, XII, 36, and L, XX, 42-43

Here also one finds the same kind of god

A Savage and Vindictive Ideal

"These mine enemies which would not that I should reign over them—bring hither and slay them before me" Luke, XIX, 27

In the Parable of the unfaithful servants, the lord is described as inflicting punishment on his servants. One servant is cut in sunder and appointed a place among the unbelievers, and other servants receive more or less lashes L, XII, 46-48, Mt, XXIV, 5 Here the lord of the servants stands for God

In the Parable of the wicked husbandman it is written that the Lord "will miserably destroy those wicked men" Mt, XXI, 38-41 (also Mk, XII, 1-9, L, XX, 16) Here the lord represents God

In the Parable of the marriage feast, it is said that a man came *invited*. But he had no wedding garment. Then said the King to the servants—"Bind him hand and foot and take him away and cast him into outer darkness, there shall be weeping and gnashing of teeth" Mt, XII, 8-13 Here the King represents God

Theory and Theorist

Some one has said "Give me a theory of punishment and I will show you the character of the theorist" This is not an idle boast. A theory is a characteristic of the theorist. If a man be cruel and vindictive, his punishments will also be cruel and vindictive. But if his heart be full of loving kindness, his punishments also will betoken love and kindness. The theory of Hell follows the same principle. A sympathetic and kind-hearted man wants a "*Reformatory Hell*", whereas a hard-hearted and vindictive man creates a "*Retaliatory Hell*". A man whose heart is permeated with love can never dream of everlasting punishment. The theory of Everlasting Fire and Eternal Damnation must have been forged in the smithy and by the genius of a hard-hearted and vindictive people

A MAN'S GOD.

As the man is, so is his god. A man creates his god after his own image. The god whom Jesus has portrayed in some passages of the Bible can throw his creatures into everlasting fire and hear with equanimity their wailing or the gnashing of their teeth. But our authors say that no one is hopelessly accursed—that

God is loving to one and all. They are right, those passages of the Bible notwithstanding

We have seen that the God of the Gospels in the passages quoted above is an angry, avenging and vindictive God. But by this we do not mean to say that he did not show love and mercy to any one. He is certainly represented as loving to some

Christian Missionaries have come to India to preach the God of the Gospels and are writing books after books to make Him acceptable to us. But who will accept such an angry, avenging and vindictive God? Our God must be ever-loving and his punishments must be remedial, not vindictive and everlasting

We cannot accept an absentee God who rules this world by proxy and descends only occasionally to this earth in the form of a dove or in some other form. Our God must be the eye of our eye, the ear of our ear, the life of our life and the very self of our self. We want a God with whom we can commune day and night, we want a God who is nearer than the nearest. *Even the words 'near and nearer' make him 'distant'*. Christians may be satisfied with a God who lives in heaven where angels see him day and night. But such a spatial and limited God is unacceptable to us

We cannot accept a God who is father only to his elect and who can send the majority of his creatures to eternal damnation. The God who is worthy of acceptance must be father to all. "To a Christian no relation can be higher than fatherhood. But to a Hindu saint, even perfect fatherhood is an external relation. He wants a God who is nearer, dearer and sweeter than Father. To him God is Father and more than Father, Mother and more than Mother. He is the self of our self—the warp and woof of our very existence"

The Personality of Jesus

But the Christians will say—"We have still Christ." According to our authors also, Christ is all in all and in their Christianity there is no necessary place for the being whom we call God. Dr Macnicol says—

"There must be a human face looking forth from the dark Abyss of the Unconditioned, else there can be no worship and no fellowship of love, and that face must be that of one who is the 'first and only fair', the embodiment of our supreme ideal, else men shall follow the devices of their own hearts" P 253

In another place he writes—

"The fundamental difference between them (=Hindu Theisms) and Christian Theism lies in the fact that it possesses as its content Jesus Christ." P 265

The 'transcendental purity', the 'self-forgetful-

ness' and the most loving nature of Jesus and his 'complete surrender to the Divine will' have been emphasised and highly extolled by our authors. According to them, Jesus 'came to give his soul a ransom for many' and gave his life for the salvation of the world. ("Redemption", p 153.)

Let us see whether such claims can be substantiated

In reviewing Mr McKenzie's *Hindu Ethics* (M R, Aug, '23) we had to analyse an aspect of Jesus's character. There we found that his ideal of love was not catholic and universal it was sometimes narrow and sectarian. His love was sometimes circumscribed, it did not ordinarily cross the boundary of Judaism. To him the Gentiles were dogs and swine. A pet dog or a household dog is still a dog and lower than man. He sometimes preached the Gospel not of Love but of Hatred. He showered upon the non-believer the most objectionable and highly offensive epithets, from which even his friends were sometimes not safe.

We have already seen what his theory of punishment was.

Now let us analyse other aspects of his character. Our authors say that he gave his life for the salvation of the world. But that is not the fact. He did not give his life willingly. He did not give, but his adversaries took, his life. He had, to put it euphemistically, a strong sense of self-preservation. Whenever there was opposition, or apprehension of danger, he hid himself or fled from the place. When he was apprehended, his followers did the same. We cite a few examples from the Bible.

"But Jesus hid himself and went out of the temple." John, VIII, 59.

"But when his brethren were gone up, he also went up into the feast, not openly but as it were in secret." John, VII, 10.

"Therefore they sought again to take him, but he escaped out of their hand." John, X, 39.

"When Jesus had heard that John was cast into prison, he departed into Galilee." Mt, IV, 12.

"Then the Pharisees went out and held a council against him, how they might destroy him. But when Jesus knew it, he withdrew from thence." Mt, XII, 14-15.

"When Jesus heard of it (i.e., the beheading of John the Baptist), he departed thence by ship into a desert place apart." Mt, XIV, 13.

"And the Pharisees went forth, and straight way took counsel with the Herodians against him, how they might destroy him. But Jesus withdrew himself with his disciples to the sea." Mk, III, 7.

Not only did he look to his own safety, but

advised his followers also to look to theirs. On one occasion he said "But when they persecute you, flee ye into another." Mt, X, 23.

Thus we see that worldly prudence and absence of sufficient strength to face pain, danger and death were to be found in the character of Jesus.

Quarrelsomeness

The obverse side of this phase of his character was his quarrelsomeness. When he could not make his escape, he quarrelled with his captors.

Some officers went to apprehend him when he had fled to a solitary place. At that time he said

"Are you come out as against a thief with swords and staves for to take me? I sat daily with you, teaching in the temple, ye had no hand on me." Mt, XXVI, 55, Mk, XIV, 48-49, Lk, XXII, 52-53.

The officers imprisoned him (Jesus) and brought him to the High Priest. "The High Priest then asked Jesus of his disciples and of his doctrines. Jesus answered 'I spoke openly to the world, I ever taught in the synagogue and in the temple, whither the Jews always resort, and in secret I have said nothing. Why asketh thou me? Ask them which heard me, what I have said unto them. Behold they know what I said.'"

When he had spoken, one of the officers which stood by, struck Jesus with the palm of his hand saying "Answerest thou the High Priest so?"

Jesus answered him "If I have spoken evil, bear witness of the evil, if well, why smitest thou me?" John, XVIII.

We do not know what were the actual words that passed between Jesus and the High Priest. We have got only the Christian version of the trial and it is not possible to know the Jewish version of the case. But even in the Christian version we find that the question of the High Priest was pertinent and perfectly natural and legal. If we may judge from the language of Jesus as recorded in the Bible and if we consider who it was that recorded the fact, we are justified in saying that it is more than probable that the language and tone of Jesus was aggressive, offensive and insulting. At least the officer in charge of the prisoner considered it to be so. And he was, therefore, provoked to strike him with the palm of his hand. This was certainly wrong, but considering the country, the nationality and the time, nothing better could probably have been expected of the officer.

According to the highest standard of saintliness, however, the conduct of the prisoner, too,

cannot be defended. Legally and even morally Jesus may probably be justified. But his address to the officers who imprisoned him, his conduct at the court of the High Priest and his expostulations with the officer who smote him, fall short of the highest saintly ideal. A saint would have acted differently. A saint cannot and in fact does not think of his own wrongs. His heart is filled with compassion for the evil-doers, because by doing evil to him, they shew that they can do evil and that they do evil.

The behaviour of Jesus at his trial may be compared with Mr. M. K. Gandhi's conduct at his

"Even if highway robbers with a two-handed saw should take and dismember a saint limb by limb, still will he school himself thus — "Unsulled shall my mind remain, no evil words shall escape my lips. Kind and compassionate ever, I will abide loving of heart, nor harbour secret hate. Those robbers will I permeate with a stream of loving thought unfailing, forth from them proceeding, enfold and permeate the whole world with constant thoughts of loving kindness, ample, expanding, measureless, free from enmity, free from all ill-will" (Buddha's Parable of the Saw, *M. Nikaya*, 21.)

Jesus often falls short of this ideal. It must, however, be said that he also taught men to turn their right cheeks to those who smote them on the left. But in speech and conduct he did not always move in this high plane of spirituality.

RESISTANCE

Jesus is considered to be an incarnation of non-resistance. But the following passage proves the reverse also —

"And he said unto them, when I sent you without purse and scrip and shoes, lacked you anything? And they said, Nothing.

"Then said he unto them, but now, he that hath a purse, let him take it, and likewise his scrip, and he that hath no sword, let him sell his garment and buy one. And they said, Lord, behold here are two swords. And he said unto them, It is enough." Luke, XXII, 35—38.

This passage shows that the followers of Jesus had generally arms in their possession. And here Jesus advises them to buy swords, if they had no swords with them. A sword was once actually used.

At Gethsemane.

Jesus knew that a storm was brewing and there was a plot to capture him and put him to death. So he left the place with his followers. "They came to a place which was named Gethsemane and he saith to his disciples, stay ye here while I pray yonder." He taketh

with him Peter and James and John and began to be sore amazed (= to shew signs of great dismay) and to be very heavy and he saith unto them,

"My soul is exceedingly sorrowful, unto death, tarry ye here and watch. And he went forward a little and fell on the ground and prayed that if it were possible the hour might pass from him and he said

"Abba, Father, all things are possible unto thee, take away this cup from me nevertheless not what I will, but what thou wilt" (Mark, XIV, 32-36, Mt, XXVI, 36-39, Lk, XXII, 39-42.)

"And there appeared an angel unto him from heaven, strengthening him. And being in an agony he prayed more earnestly and his sweat was as it were great drops of blood falling down to the ground (only in Lk, XXII, 43-44).

"And he cometh and finding them sleeping, saith unto Peter: Simon, sleepest thou? Couldst not thou watch one hour? Watch ye and pray lest ye enter into temptation. The spirit truly is ready but the flesh is weak.

"Again he went away and prayed, and spake the same words. When he returned he found them asleep again, (for their eyes were heavy) neither wist they what to answer him. And he cometh a third time and saith unto them "Sleep on now and take your rest. It is enough the hour is come. Behold, the son of man is betrayed into the hands of the sinners. Rise up. Let us go, Lo, he that betrayeth me is at hand." Mark, XIV, Mt, XXVI.

Jesus knew that he would be imprisoned and might be put to death and was greatly dismayed. His prayer was heart-rending. It is cruelty and sacrilege to subject such a prayer at such a time to criticism. But when ideals clash and when perfection and Messiahship are claimed for Jesus, such criticism cannot be avoided, however painful and repugnant it may be.

Jesus was extremely sorrowful "even unto death, his sweats were like great drops of blood falling on the ground." This was natural, according to ordinary human standards, but not according to the highest saintly ideal. A saint does his duty. He never thinks of his life or death. If he dies, what of that? That also will be the fulfilling of the will of the Lord. He is never anxious to remove a cup, however bitter it might be, and in fact no cup is bitter to him. *Sweet is the will of the Lord.* This is the ideal of our country.

Socrates

Different from that of Jesus was the character of Socrates. He had many opportunities of fleeing from the country, and his

accusers would have been very glad, had he left the country, and in fact they complained that he did not go away. But Socrates thought it beneath his dignity as a man to act like a coward. He did not leave his station and was condemned to death. Still he did not lose the equanimity of his temper and continued discoursing on philosophical and religious subjects up to the end of his life.

(Purna) Purna.

The character of Purna is less known but is not less worthy. It is described in the Buddhist scriptures (*Mañj. Nīkaya*, 145, and *S. Nīkaya*, XXXV, 88). We give below the version given by St Hilaire in his "Buddha".

Purna was the son of an enfranchised slave. He went to sea on mercantile expeditions. During one of his voyages he had for his companions some Buddhist merchants and he was profoundly impressed by their religious demeanour. Purna, on his return, went straight to Sravasti and embraced the faith that had so touched his heart. He then received the investiture and tonsure from the Buddha. Purna, henceforth dead to the world, chose as his abode the land of a neighbouring tribe in order to convert them to the Buddhist faith. This tribe was noted for a cruelty and ferocity well calculated to deter any one less courageous. Bhagavat strove to dissuade him from such a dangerous enterprise.

"The men of Sronaparanta among whom thou wishest to reside", says Bhagavat, "are violent, cruel, angry, furious and insolent. When these men, O Purna, shall address thee to thy face in wicked, coarse and insulting

language, when they shall become enraged against thee and rail against thee, what wilt thou think of that?"

"If the men of Sronaparanta," replied Purna, "address me to my face in wicked, coarse and insulting language, if they become enraged against me and rail at me, this is what I shall think of it. They are certainly good men, they neither strike me with the hand nor stone me."

"But if the men of S do strike thee with the hand or stone thee, what wilt thou think of that?"

"I shall think them good and gentle for not striking me with swords or sticks."

"But if they strike thee with swords and sticks, what wilt thou think of that?"

"I shall think them good and gentle for not depriving me entirely of life."

"If they deprive thee of life, what wilt thou think of that?"

"I shall think that the men of Sronaparanta are good and gentle, -they who deliver me with so little pain from this body full of ordure."

"Good, good Purna," said the Buddha, "thou canst, with the perfection of patience with which thou art endowed, yes, thou canst take up thy abode in the land of Sronaparanta."

"Hereupon Purna took his way to the dreaded country and by his imperturbable resignation he softened the cruel inhabitants, teaching them the precepts of the Law and the formulas of refuge." Pp 108-110.

This is what we Indians call an ideal saintly life.

MAHESHCANDRA GHOSH

RISE OF THE CHRISTIAN POWER IN INDIA*

THIS is a history of the invasion of India by the European powers, from its first beginnings in the fifteenth century with the discovery of the sea-route by Vasco de Gama in 1498, down to the final departure of Lord Clive from India in 1767 A.D. The period covers the rise and fall of the Portuguese, French and Dutch powers, and the reigns of Serajuddowlah, Mir Jaffer, Mir Kasim, and the grant of the

Diwan to the British East India Company. The book treats mainly of events in Bengal, and of the representatives of the East India Company, mainly Lord Clive, by whom the British power was established and consolidated. It deals with an aspect of British rule in its early days which modern English histories, specially those which are taught in our schools and colleges, are apt to overlook, and is invaluable as a supplement to them. Those who have learnt to form an entirely one-sided opinion of British rule will find much in this book to give them truer notions and a more correct perspective by which

* By Major B D Basu, I M S (Retired). Vol I. M C Sarkar and Sons, Calcutta, 1923. Price Rs 5 Pp 560+Preface XLIV

to judge things for themselves Macaulay's *Essays* on Lord Clive and Warren Hastings, Torrens' *Our Empire in Asia* (available in the cheap reprint recently brought out by the Panini Office), Bolt's *Considerations on Indian Affairs*, the *Seni Mataksharan*, Digby's *Prosperous British India*, the old volumes of the *Calcutta Review*, and many other books and pamphlets long out of print, dealing with contemporary events, the selections of records prepared from time to time from the minutes of the Court of Directors in England and by Long, Wilson, S C Hill and others from those available in the Bengal Secretariat—all these and many more authorities have been ransacked by the learned author, and his painstaking and laborious research has resulted in the production of a volume which, though it deals almost exclusively with the dark side of the early annals of the British in India, will form an indispensable storehouse for scholars who have to refer to the period of Indian history which Major Basu has made the subject of his special study.

In the Preface, the author treats us to a learned discourse on the value, the materials, and the essentials of a true history. It has been truly said by Professor Goldwin Smith that "each nation, in the main, writes its own history best, it best knows its own land, its own institutions, the relative importance of its own events, the characters of its own great men. But each nation has its peculiarities of view, its prejudices, its self-love, which require to be corrected by the impartial or even hostile view of others." James Mill speaks of the skill with which the Court of Directors suppressed all information which they did not wish to appear. Freeman calls manifestoes, proclamations and diplomatic documents as the very chosen region of lies, and the man who believes every royal proclamation as of a childlike simplicity Wordsworth's well-known lines—

"Earth is sick

And Heaven is weary, of the hollow words
Which states and kingdoms utter when
they talk

Of truth and justice"—

are as true now as when they were written. When "the parties to a treaty," says Freeman, "make any very exalted professions of their motives, we feel somewhat as a wary magistrate feels when counsel begin to take a very high moral tone, he feels that there is some hole in the argument, and he looks about to see where the hole is." Yet, out of such unpromising material by careful scrutiny and comparison of all the original sources of information at one's command, and by subjecting the whole to a scientific imagination, trained to reasoning, and scrupulously free from bias, the

true history of any particular epoch has to be elucidated, and Major Basu devotes himself to this task, and no one will be disposed to deny that he possesses the equipment necessary for its proper performance.

Sir G O Trevelyan, nephew of Lord Macaulay, wrote in 1864 that "there is not a single non-official person in India who would not consider the sentiment that we hold India for the benefit of the inhabitants of India as a loathsome un-English piece of cant." Sir Charles Napier, the hero of Sindh, wrote "For a hundred years they [the Court of Directors] have milked the [Indian] cow and given her no sustenance." William Howitt wrote long ago "The mode by which the East India Company has possessed itself of Hindustan [is] the most revolting and un-Christian that can possibly be conceived." The entire book is an illustration of this text, and if it presents a picture which is too gloomy and sombre, unrelieved by a single ray of brightness, the fault lies more with the material than with the compiler.

The anarchy which prevailed in India in the pre-British days has furnished many a homily to our British mentors. As Sir Valentine Chirol has pointed out in his *India, Old and New*, one may be permitted to wonder, after the great world-war, what good the boasted settled government of European states has done them. There is, however, another aspect of the case which in these days of armed dacoities all over Bengal, the peace-and-order-party ought to remember. This aspect has been well expounded by an English writer in the *Calcutta Review* for 1844, and was also dwelt upon by Bishop Heber in his *Journal* after his visit to the Kingdom of Oudh. Says the writer in the *Calcutta Review* "During the era of Muhammadan domination, towns and villages were sacked and burnt, and vast multitudes perished and were blotted from the face of the earth by sword, fire and famine. But gradually a spirit of resistance sprang up in men's hearts, and the homes and properties of countless millions were preserved by the valour and wisdom of their own struggles. This is no speculation. It is a true allusion to a real and living principle of protectiveness, rooted out, in a great measure, from the provinces under British sway, but seen in active operation in native states. In Oude, for instance, anarchy and violence may be called the law of the principality. Nevertheless, men continue to people the face of the soil. The population is undiminished. Annihilation makes no progress even in the footsteps of sanguinary feuds and open rapine. Affairs find a real and powerful adjustment by the principle of resistance and self-defence; and it may be

safely averred, that even the ceaseless struggles, which prevail in that turbulent kingdom, denote a political and social frame of more healthful vigour and activity, than the pulsed lethargy of despair, which characterizes the festering and perishing masses under the rule of the British."

When Serajuddowlah besieged Fort William, the English did not display any conspicuous courage. Thornton, in his *History of the British Empire*, speaks of "the criminal eagerness manifested by some of the principal servants of the company to provide for their own safety at any sacrifice," and he adds that this "made the closing scene of the siege one of the most disgraceful in which Englishmen have ever been engaged." Holwell, on whose belated testimony the so-called Black Hole tragedy is mainly believed, was thus characterised by Clive and his colleagues in a letter to the Court of Directors dated 1765. "In justice to the memory of the late Nabob Meer Jaffer, we think it incumbent on us to acquaint you that the horrible massacres wherewith he is charged by Mr Holwell . . . are cruel aspersions on the character of that prince, which have not the least foundation in truth." And yet, all the horrors, imaginary or real, of the Black Hole Tragedy, in memory of which a monument has been raised in Calcutta, pale into insignificance, in view of all the attendant mitigating circumstances, before the recent Moplah train tragedy for which none has been punished, and no monument has been erected.

In vain did Seraj appeal to the gospels of the Christian merchants and entreat them to observe the terms of the treaty. "Is it becoming or honest to begin a war," wrote he, "after concluding the peace so lately and solemnly? The Marhattas are bound by no gospel, yet they are strict observers of treaties." Mir Kasim was more explicit. "To make a new treaty every year is contrary to rule, for the treaties of men have lives." Goaded to desperation, he even indulged in a little bit of plain speaking full of biting sarcasm. "You gentlemen were wonderful friends. Having made a treaty to which you pledged the name of Jesus Christ, you took from me a country to pay the expenses of your army, with the condition that your troops should always attend me, and promote my affairs. In effect you kept up a force for my destruction."

Colonel Malleon in his *Decisive Battles of India*, a book which, like all other books on India which give us a glimpse of the truth, has long gone out of print, describing the battle of Plassey, and the gross treachery of Serajuddowlah's adherents, gives it as his deliberate verdict that Plassey, though a decisive, can

never be considered a great battle. In the opinion of this expert, "no unbiassed Englishman" "can deny that the name of Serajuddowlah stands higher in the scale of honour than does the name of Clive. He was the only one of the principal actors of that tragic drama who did not attempt to deceive."

The historian Orme writes: "Never before did the English nation at one time obtain such a prize in solid money [as during the plunder of Murshidabad after the battle of Plassey], for it amounted (in the mint) to \$800,000 pounds sterling." Mr Brooks Adams, in his *Law of Civilization and Decay* (Macmillan, New York, 1903) has something very instructive to say on this subject. Speaking of the magnitude of the social revolution wrought in England by the battle of Plassey, he says: "Very soon after Plassey the Bengal plunder began to arrive in London, and the effect appears to have been instantaneous, for all authorities agree that the 'industrial revolution,' the event which has divided the nineteenth century from all antecedent time, began with the year 1769."

Possibly since the world began, no investment has ever yielded the profit reaped from the Indian plunder, because for nearly fifty years Great Britain stood without a competitor." Mr Adams does well to warn his readers that "all recent historical work relating to India must be taken with suspicion. The whole official influence has been turned to distorting evidence in order to make a case for the government." Nowhere in recent English or official Indian literature, except perhaps in Dean Inge's *Outspoken Essays*, do we find any allusion to the immense economic revolution effected, infinitely for the worse in India, and vastly to its profit in England, by the sack of Murshidabad. To quote again from Mr Adams: "As Jevons has aptly observed, Asia is 'the great reservoir and sink of the precious metals'. Year by year, since Pizarro had mustered the Inca Atahualpa for his gold, a stream of bullion had flowed from America to Europe, and from Europe to the East; then it had vanished as completely as though once more buried in the bowels of the mine. These hoards, the savings of millions of human beings for centuries, the English seized and took to London. . . . What the value of the treasure was, no man can estimate, but it must have been many millions of pounds - a vast sum in proportion to the stocks of precious metals then owned by Europeans." Readers of Torren's *Our Empire in Asia* will be able to make a faint guess as to the amount of that treasure. The consequence of this plunder is graphically described by the author of the *Sun Mutasharin* as follows: "On this occasion it was observed that money had

commenced to become scarce in Bengal, whether this scarcity be owing to the oppressions and exactions committed by the rulers, or to the stinginess of the public expense, or lastly to the vast exportation of coin which is carried every year to the country of England, it being common to see every year five or six Englishmen or even more, who repair to their homes with large fortunes. Lacs piled upon lacs have therefore been drained from this country, nor is the cheapness of grain to impose on the imagination. It arises from nothing else, but the scarcity of coin, and the paucity of men and cattle." The author then proceeds to deplore the absence of the numerous Indian cavalry, amounting to no less than seventy or eighty thousand effectives, which used to fill the plains of Bengal and Bihar and expresses his regret that—a regret which bears repetition to this day—"now a horseman is as scarce in Bengal as a phoenix in the world." The famine of 1276 B.S., so graphically described in W. W. Hunter's *Annals of Rural Bengal* and in the novelist Bankim Chandra Chatterjee's *Ananda-Math*, is a direct result of the drain.

The unspeakable oppressions and exactions of the Company's servants who carried on a huge inland trade in salt, betel-nut and tobacco are, thanks to the novels of Chandicharan Sen, well-known in Bengal. The transactions of these human sharks are no longer officially denied. Lord Clive, a 'moral leper', is more often sought to be defended, but he has no better claims to recognition at our hands than many other so-called heroes and rulers of India whose statues adorn the maidan of Calcutta and other Indian cities. The grant of the *Duani* in 1765 did not produce any change in the Briton's 'angle of vision', for in the words of the latest writer on India, Sir Valentine Chirol, it "gave the Company not only the wealth of Bengal, the richest province in India, but full rights of government and administration, which were at first ruthlessly exercised with little or no regard for the interest of the unfortunate population, who alone gained nothing by the change."

One final extract from Broome's *History of the Bengal Army* would go to show that during the regime of Mir Kasim Bengal was not behind-hand in the manufacture of war-like weapons. "The muskets," says Broome, "with which they were armed were manufactured in the country,

and from trials subsequently made between them and the tower-proof arms of the Company's troops, the reader will be surprised to learn, that they were found superior to those of English manufacture, particularly in the barrels, the metal of which was of an admirable description, the flints also were of a very excellent quality, composed of agates found in the Rajmahal Hills, and were much preferred to those imported."

Though there is an elaborate table of contents, the absence of an Index is a serious drawback. The book has been well printed and handsomely got up and nicely bound. The background, as we have already said, is too gloomy, and the extracts, valuable as they invariably are, are too numerous, to make the book pleasant reading, and too constant an emphasis on the seamy side of the British national character as displayed in their dealings in war and peace with simple oriental peoples, besides discouraging the idealistic vision of the perfectibility of human nature is apt to make us Indians overlook the many serious defects of our own national character which made it possible for a band of merchant adventurers who, whatever their faults, did not enter India with any ambitious schemes of conquest, to oppress, domineer over and ultimately to subjugate us, mostly with the aid of our own men and money. Total lack of the patriotic impulse, want of mutual cohesion, sectional and racial animosities, internecine quarrels between ruler and ruler, treason, murder and rapine, low social ideals, want of true statesmanship, in the leaders of men, luxury, effeminacy and moral degeneration—all these and more must be counted among the factors which led to our downfall. Unless the God of nations be a partial God, we are bound to admit that nations are, in the long run, made or marred by themselves. This aspect of Indian history has not been touched upon in the book under review. But within the limited scope which the author sets to himself, his book contains an exhaustive survey of the early period of British rule in India which no Indian student of history or politics will henceforth be able to do without. It is no small merit for any author to have achieved such a result, and Major Basu has certainly achieved it.

BIBLIOPHILE.

THE CAVES OF KANHERI

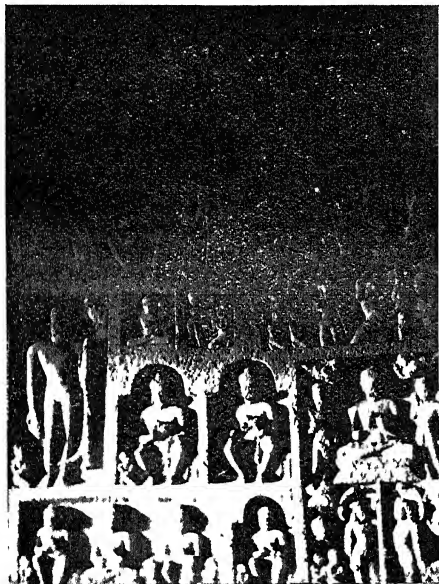
FROM Bombay we went to see the caves of Kanheri, a place which can be reached from the railway station called Borivli on the Bombay-Baroda and Central India Railway. On maps one sees that Kanheri is quite near to the large station of Thana on the Great Indian Peninsula Railway, but the maps are very misleading, a party of my friends, who had more energy to spare, went to Thana and then tried to reach Kanheri after visiting the Tulsī reservoir, which is one of the storage tanks, which supply Bombay with water, but this party missed their way and after rambling through the jungle for long hours reached Kandivli station late at night. Kandivli is the next station from Borivli and my friends therefore gave up hopes of visiting the caves at Kanheri that day. The position of Kanheri as given in plate no. 53 of the Atlas Volume of the Gazetteer of India (Oxford, 1909) is very misleading and those, like me, whose knowledge of Geography of India is limited to the imperial or the provincial gazetteers of India, should do well to enquire carefully before starting on a venture, such as the visit to the caves of Kanheri appeared to me. The caves of Kanheri are situated at a distance of five to six miles from the railway station at Borivli. There is some sort of a road from the station to the foot of the hills. This road is merely a cart-track and near the hills it is very liberally covered with stones and boulders of all sizes. Though the leader of our party had secured tongas, the journey was far from comfortable. The first part of the road lay through the village of Borivli and another village whose name I have forgotten. In this part, the journey was easy, but after passing through the last village we entered a valley between two ranges of low hills, and the road at once became steep and rocky. The dry bed of a hill-stream had to be negotiated repeatedly and in each and every case we had to get down from the conveyance to enable the poor horses to drag the vehicle up or down the mass of jagged rocks which formed the bank of these dry

hill-streams. Our party had started from Bombay very early in the morning and had reached Borivli by the first train which leaves Colaba Terminus at 7 a.m., even then we could not reach the foot of the hill where the caves are before 9-30 p.m., and it was close on quarter to eleven before we reached the lowermost of these caves. The time required by the party to reach the caves should be sufficient evidence of the difficulties to be faced by visitors to Kanheri. At the foot of the hills all heavy articles have to be transferred from the tongas to the backs of coolies and the last part of the journey is the worst. Here we had expected a steep but well-made road, similar to those we had seen at Karla and Bhaja in the Poona district and at Ajanta and Ellora in the dominions of His Exalted Highness the Nizam of Hyderabad (Deccan). Some of us had their eyes opened when we found that there was only a foot-track, partly washed away by the rains. Coolies also are not easily available, as another party had just gone up. We had no other alternative but to wait at the foot of the hill, waiting for the return of the villagers. Finally the difficulty was solved by the drivers of the tongas, two of whom volunteered to carry our light luggages, while another waited for the return of the coolies. Leaving our cooking pots on the tongas and carrying our books and cameras we started to climb the hill. First of all we had to cross the *nullah* we had already crossed several times in the morning, then we had to climb another low hill before we came in sight of the caves. The track lay along the foot of another small but higher hill in the middle of which was a platform in front of a large cave. When we had climbed sufficiently to come close to the caves, we found that at some date somebody had constructed a big stone platform below the platform which we had seen in front of the caves. On this platform, there were heaps of ruins marking the position of temples. There were also traces which proved that originally a staircase built from this place provided

access to the lowermost cave. Leaving the lower platform behind us, we came to the upper platform and found that the road went further up to other caves nearer the crest of the hill. We turned to the right, and three or four steps brought us to the edge of the upper platform and we found that we were in front of the biggest cave on the Kanheri hill.

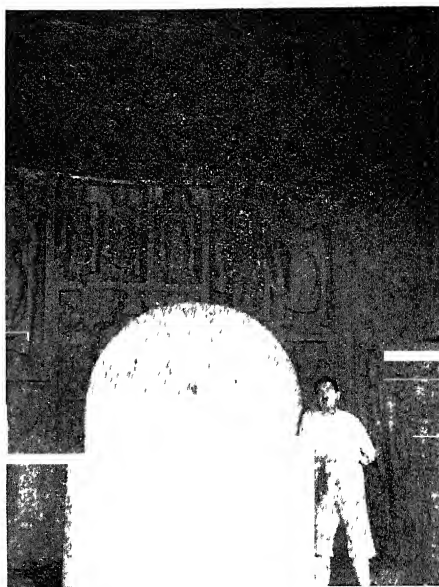
We left our luggages here, and sat down to rest, while our restless leader started climbing the hill. There were four caves in front which can be seen from the upper platform. Among these no. 1 is unfinished or partly finished, while no. 2, which originally consisted of several caves but which has now

incurring the much-dreaded ne of bees by offending them with tobacco smoke, as there was a huge hive of them in this cave. No. 3 is no doubt the earliest and the best cave at Kanheri. To its left there is a small but well-decorated cave containing numerous images of Buddha. This cave is not separately numbered but another one which naturally



Bas-reliefs in Cave No. 2

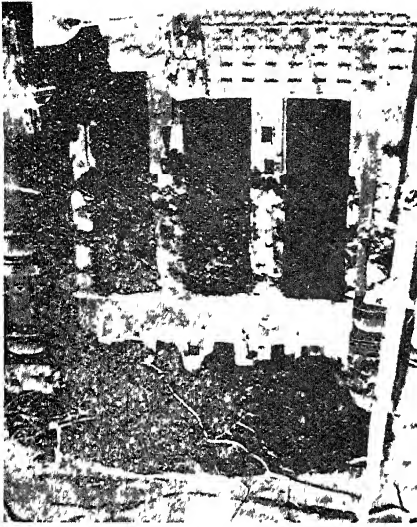
become one large excavation on account of the partitions having fallen down, looked so inviting by the side of its tall and imposing companion that we decided to take up our abode temporarily for the day in this cave. No. 3 is a big hall and is of the same pattern and date as the big halls at Kaila and Bhaja. Here, there was a very high veranda in front, behind which lay a long hall with a "chaitya" at one end and looks just like a cathedral. We were warned by one of our party against



Chaitya in Cave No. 2

belongs to group no. 3 has been numbered no. 4. It is a small one provided with a separate door which contains another decorated chaitya. In addition to these two chaityas in caves nos. 3 and 4, and another in cave no. 2 we found the remains of a smaller one lying outside, which may have stood either on the platform or in front of cave no. 2.

Here one has to take leave of the lowermost group of caves and go back to the track which leads to the other caves. After climbing a few steps we found that the road or track divides itself into three parts. The first part on the proper right leads to the bed of a small *nullah* or ravine which comes down from the top of the hill. There are caves on both sides of this ravine. The majority of them are very small in size, and do not appear to be of much importance, even



Front of Cave No. 3

to the archaeologist, with the exception of nos. 10 and 21. The majority of the caves seem to consist of a veranda in front and one or two living rooms behind it. In exceptional cases we found a store-room by the side of the veranda, or a cistern of water under the floor. No. 10 is the largest cave in this group and presents a long facade. There is the usual veranda in front of it and behind it there is a large hall after the fashion of the Vihara halls of Karla and Ellora. Ranged on three sides of this hall there were small cells, no doubt used as bed rooms by the Buddhist monks. The books inform us that this cave was excavated during the reign of the king who was a subordinate chief under the Rashtrakutas during whose reign the Ellora caves were also excavated. Just in front of no. 10 on the opposite of the *nullah*, there is a small cave which has been turned into a temple by a *bairagi*. Many of the caves on the sides of the *nullah* bore signs of being inhabited as we found rags, heaps of firewood, ashes and fragments of cooking pots in them. A notice painted on a board, which is hung from a tree on the lower platform, warns visitors against living in the caves or damaging and disfiguring them in any way, but we found that as there was nobody to prevent visitors either from

living in the caves or from damaging or disfiguring them, the majority of them find great delight in doing so. The best and the most popular way appears to be the cutting of names with a knife or a chisel and visitors' records in the English language range in date from 1810 to 1923. In one cave on the right hand side of the *nullah*, no. 21, we found that the ceiling was plastered with whitish plaster and in the same cave we noticed distinct traces of ancient painting on the ceiling. It, therefore, appears that the ceiling of most of these caves which now appears to be unpolished and roughly

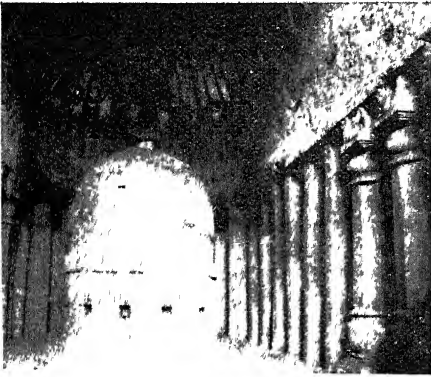


Image in Veranda of Cave No. 3

cut was originally covered with the fine white cement or plaster over which the painter completed the decorative scheme of the builder. The light even at midday is extremely uncertain and is liable to mislead people. Thus inside the caves rude chisel marks on the walls appeared to be inscriptions in ancient characters and at first sight the dim outlines of the fresco paintings appeared to be modern. After careful examination, we could discern the figure of a seated Buddha surrounded by many attendants on the roof of this chapel. The

colours used were green and black. The attendants were painted in a darkish red tint approaching the modern chocolate. It is not known whether these fresco paintings are known to the archaeologists. The bold outlines, drawn in black and the graceful figures, which enable one to distinguish between modern and ancient Indian paintings are too distinct to be mistaken even by amateurs. No care is taken of the caves, not to speak of these delicate and beautiful frescoes and therefore most probably these specimens of ancient Indian paintings will disappear unless some care is taken of them.

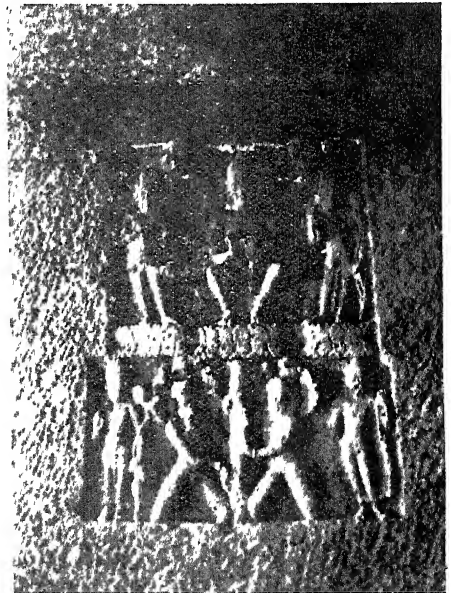
We took leave of the caves on both sides of the *nalla* and came back to cave no 3.



Interior of Cave No. 3

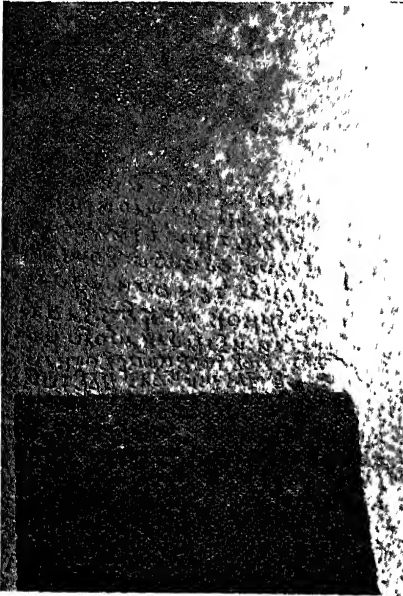
Over this group begins other caves such as no 28. There is a peculiar class of Buddha images in these caves, one of which is also to be found in the cave no 29. These images represent Buddha sitting on a lotus, the stalk supported by two men with the heads of snakes. Similar images are very common in the Buddhist caves at Ellora and the Ajanta caves. Our archaeologist friend pointed out to us that the men with the heads of serpents were Nagas, a class of mythical beings, and the scene represents an incident of Buddha's life. His explanation regarding the bas-relief we found to be so incoherent that we were obliged to ask many questions before we could understand anything of the story. Archaeologists all over the world take so much for granted that it is very seldom that a layman can understand an archaeologist's explanations

immediately. The Indian archaeologist, of course, reviles the layman in India, though educated, and ascribes the delay in understanding his explanations to the phenomenal density of the brains of the layman. Our archaeologist friend explains this image to represent the story of a miracle performed by Buddha at Sravasti in order to confound some of his rivals when he produced fire and water simultaneously from his body and when he appeared to be preaching four cardinal points at the same time. After passing caves nos 30 to 34, which are absolutely uninteresting except to the professional archaeologist, we came to no 35, which is of the same size and stands next to no 10. There is a veranda in front, which can be reached by a flight of steps and three doors lead from this veranda to a large hall in the interior. Cave no 36 is of much interest to the archaeologists at present on account of the existing dispute between Prof. D. R. Bhandarkar and certain other scholars about the reading of the king's name in the two inscriptions in this cave, one set reading it as Sakasena and the other as Sui Sata. Caves nos. 38—41 are much more



Bas-relief in Cave No. 29

interesting to the layman on account of traces of Indian painting which they still exhibit. They contain numerous chaityas which are lying in various stages of decay. The majority of other caves present very little of interest to the layman. We found nothing to interest us in caves nos. 42—65. No 66 possesses some interest on account of the inscriptions in Pahlavi which records the visits of some Parsis on the 10th of October 1009 A.D.



Inscriptions in Cave No 76

The XIVth volume of the Bombay Gazetteer, Thana district, part I, *Objects of Interest*, contains a good collection of the notices of visitors to these caves. The island of Salsette, on which the caves are situated, passed into the possession of the Portuguese, at the beginning of the 16th century. The earliest notices are, therefore, of these people. The caves were discovered by the Portuguese in 1534 and their first notice is from the pen of Dom Joao de Castro.

"About the year 1540 Garcia D'Orta mentions two underground temples in Salsette, one of which was in a hill larger than the fortress of Diu, and might be compared to a Portuguese city of four hundred houses. There were 300 houses with images carved in stone. Each

house had a cistern, with conduits bringing rain water."

In 1603 De Couto describes the "Pagoda of Canari as cut out of the lower part of a great hill." The same authority states that cave no 3 was converted into a church dedicated to St Michael and a padre named the Revd Antonio de Porto lived there in 1534. De Couto mentions that the Portuguese found these caves inhabited by ascetics or yogis. Some of these yogis were converted to Christianity and the story they told to the Portuguese about the origin of their faith agrees very clearly with the story of the life of Gautama Buddha. The Portuguese heard from these converted yogis that the caves were made by a king whose son became a great religious teacher. Here there is some confusion between the founder of the Buddhist faith and the excavator of the caves. The remaining details are very clearly those of the early life of Buddha.

"Astrologers told the king that his son would become a great ascetic. To prevent this and wean his mind to pleasure, the king kept his son in a splendid palace full of life and beauty. As he grew up, the son wearied of his confinement, and was allowed to drive in the city near his palace. During his first drive he saw a blind man, during his second drive an aged beggar, and during his third drive a corpse. Hearing that death was the end of all men, he loathed his life of thoughtless pleasure, and, flying from the palace, became an ascetic."

This account left by De Couto agrees so clearly with the life of the Buddha (Gautama) that there cannot be any doubt about the fact that Buddhism survived in some form up to the beginning of the 16th century. The conversion of the aged monks recorded by the same author forces us to believe that the conversion was due to the well-known gentle persuasion of the early Portuguese traders, soldiers and missionaries which led to the wholesale conversion of districts to Christianity so triumphantly recorded by European writers. The last of the Bhikshus were compelled to accept Christianity at Kanheri, after surviving the missionary zeal of the Arab and the Turk, by the earliest Christian traders from Europe whose "gentle methods" did so much to drive away Indian trade with the East and the West.

The next known visitor to the Kanheri caves was Dr. Fryer who went to see them in 1675 Fryer calls the place Canorein and describes the caves with fervour. Twenty years later the Italian traveller Gemelli Careri visited the caves of Caneri and described them In 1720 the Englishman Hamilton calls Canra

"The only city on Salsette island and hewn out of the sides of a rock It was nearly a mile in length and had antique figures and columns curiously carved in the rock and several good springs of water."

One Mr. Boon who was governor of Bombay between 1716 and 1720 had drawings made of the temple columns and of the colossal statues. Anquetil du Perron, who travelled through Salsette in 1760, has left a good description of the Kanheri caves Soon after du Perron a party of Englishmen visited Kanheri. In 1781 one Dr. Hunter published a short account of the caves at Kanheri, Jogeswari near Andheri and Elephanta. In 1804 Lord Valentia wrote about these caves and last of all Bishop Heber wrote about them after visiting them in 1825

Though so much has been said of Kanheri and its caves, very few people in Bombay take any interest about them at the present day Both the government and the public of

the Bombay presidency are apathetic. There is no road, nor can one be made on account of the clash of the various interests at stake No foodstuffs are available within a short distance of the caves No guide-books have been written. Even the inscriptions in these caves some of which are perhaps as old as the first century A. D., have been neglected both by private scholars as well as by the Archaeological Department of the Government There was a paid Archaeologist attached to the Bombay Government even when such posts were not known in other provinces of India. But no complete account of the Kanheri caves, its sculptures and inscriptions have been written yet Except what Burgess and Buhler wrote more than half a century ago, nothing has been written about the caves or their inscriptions and Buhler missed more than half of the inscriptions A well-known journalist mourns the want of modern conveniences at the Ajanta caves in a recent issue of this journal He should visit the caves of Kanheri situated in a country which has been under the civilized influence of British rule in India for more than a century, before he writes about the inconveniences existing at other places usually frequented by sightseers.

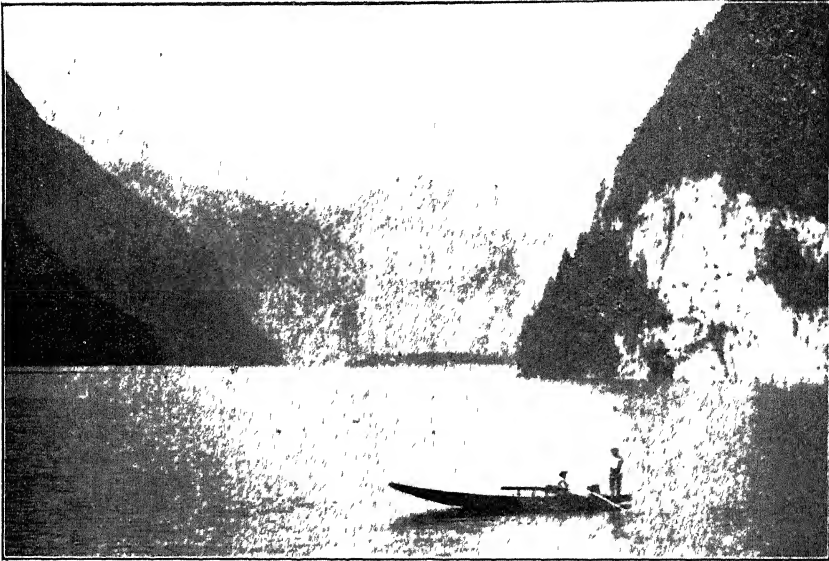
"ABU-RIHAN"

"I SHALL LIFT UP MINE EYES UNTO THE HILLS"

IF one would understand the inner strength of the Germans, the doggedness which has preserved their intellectual and physical energy and united them into a compact national folk, one must leave the confused cities, fashionable hotels and baths and go to those places where the Germans seek rest from the spectre of starvation, revolution or war. One must go into the mountains of central or southern Germany—to the Harz mountains, the Riesengebirge, or better still, the Bavarian and Allgauan Alps in Bavaria.

Here in the mountains the German shakes the dust and the worries of the city from

his feet and opens his soul to the eternal majesty of the mountains Automobiles and carriages for those too emasculated to walk are forgotten, hotel porters and servants to cater to those too lazy or too proud to manage their own affairs are but disagreeable memories Instead of these, groups of young men, young girls, individual men or women, couples, families, old, young and middle aged, tramp by, their faces set toward mountain snows and pine forests and the deep, silent valleys. Every spring, summer, and autumn, every week-end and holiday witnesses crowds of such wanderers. A people which repeatedly turns its face toward



"And I shall lift up mine eyes unto the hills."

In such places as the Bavarian Alps do the Germans seek rest from the worries of life, here at Koenigs Sea, artists go to paint, and scientists to study the flora and fauna

the silence and majesty of mountains will endure; the Entente may continue in its destructive policy of destroying the last shred of German unity, but that unity will manifest itself again as soon as the external and internal forces which now disturb it, are withdrawn.

One is especially attracted to the German women who leave behind a world of petty household worries or duties, or who seek relief from a "society" life. For it is not only the middle-class and the working woman who tramp the mountains, the "upper class" women do likewise. The German women—at least the majority of them—are not weaklings. They are not afraid or ashamed to develop their bodies, to use their legs, or to tramp the country with a knap-sack on their back. Throughout the mountains, particularly in southern Germany, no road is free from the presence of women of every class and every age who yearly search the renewal of youth and energy in the mountain snows and streams and in the air delicately laden with the odour of pine forests and rich, dark earth. Their costume is a coarse coat, a short skirt or pair of trousers, heavy-

spiked boots, a steel-pointed mountain stick or an ice-axe to aid in scaling the mountains; often a long coil of rope and a knap-sack on the back filled with the simplest toilet necessities, food and clothing. No costume is complete without a pair of richly-coloured woolen stockings rolled down over the tops of the boots, or, in case of trousers, reaching to the knee. The knap-sack contains concentrated food,—canned goods, chocolate, sugar, coffee, sausage, cheese, and a loaf of bread. A couple of simple cooking utensils and a knife, fork and spoon, complete the outfit. Often a lute, a mandolin or a guitar, strapped to the knap-sack or swung over the shoulder—a sight witnessed in no Anglo-Saxon country—at once silently rolls back a curtain, as it were, and reveals a strong strain of music in the German character.

When no mountain house is within reach, these wayfarers camp by the side of a mountain stream directly off the glaciers, build a fire, and cook their own food. Slender young women of beauty and gracefulness jauntily swing heavy knap-sacks over their shoulders, take up their ice-picks and march



This is one of the many Bavarian peasant costumes, worn by both young girls and elderly women

along the winding trails to the rhythm of old German folk-melodies. Beauty, strength and health swing in their long, slow strides, and straight, frank, dignified eyes greet you and testify to the new, free woman who is a co-worker and comrade of man and not a parasite and plaything. A father and a son pass bare-headed and hand-in-hand, singing at the top of their voices "Da gibt's ein Wiedersehen". Three trouser-clad young women march by, one playing a long mouth organ and the others executing a humorous song. Gradually the north German salutation

of "Guten Tag" gives way to the warmth of the universal "Gruss Gott", and, higher as you cross the glaciers, to the dignified "Heil". The vegetation of the lowlands gives way to the pines and the rich myriad of Alpine flowers; higher still appear the Alpine roses and the edelweiss, about which is woven so many songs of romance, and whose beauty and inaccessibility yearly cost so many lives. Wild roe, deer and chamois spring across the dewy trail in the early morning or late afternoon hours. The skies become bluer, the stars brighter and the air thin and clear. And the winds from the glacier-filled caverns gather as they pass the mingled breath of the pines and a thousand secret flowers. One forgets entirely the French in the Ruhr, the spectre of hunger, the rumours of *putsches* to overthrow the government, and the eternal gymnastics of the mark.

The Germans are tenaciously sentimental about their mountains, and well may they be; but they are practical as well. Throughout the mountains rough mountain-houses have been built by Alpine associations. Here travellers may halt for the night if they wish a roof over their heads and a hearth on which to cook their food. In many houses, no attendant is to be found, but each wanderer may use the hearth and sleep on the rough beds; all that is expected of him is that he leave everything clean and orderly. Various peasant or shepherd houses, built of sweet-smelling pine-logs or timber, have simple accommodations for sleeping and for food. Here one may always find a clean, comfortable bed. For baths, there are always the mountain streams.

In the evening dusk, after the warm Alpine glow has faded from the mountain peaks, the travellers and their host and hostess gather together in the common dining room or sit together under the stars. There is no introduction of strangers, everyone speaks to everyone else; here all are human beings only, and there is a warmth in human relationships which is never felt in the cities. Musical instruments—the accordion, the guitar, the laute, the violin, the mandolin—are brought out. Then begin the mountain dance melodies, the first notes of which carry the young men and women to their feet in a rhythmic folk-dance, or into the more energetic *shuhp-*



A Turkish girl from Munich University who scaled some of the highest Alpine peaks this past summer. Turkish girl students in German universities spend their summer and winter holidays in the mountains, in the summer, climbing and exploring the wildest places and in the winter happily putting on shue trousers and gliding over the snow with the speed of express trains

latter dance peculiar alone to Bavaria. The rocky passes throw back the echoes of the music, the singing, the jodling and the laughing. On other occasions the peasants of the valleys climb the mountain to a more com-

modious house, the shepherds come down from the high lonely grass slopes, and a common festival is celebrated. Or peasants and shepherds for miles around gather in the valley, erect gaily-decorated dance-platforms, bring their own orchestras and compete for simple prizes in dancing. Little children stand by, watching and listening eagerly, striving diligently to master the half-melancholy songs—as old as the German tribes—and the movements of the dances. For here, and in other places of the West, dancing is not regarded as immoral, indecent, or an art indulged in only by certain classes of people. Dancing is a part of the culture of the German people, an art which all enjoy and try to master. In such a manner the Germans keep alive their traditions,—their national costumes of such beauty and interest, their songs, and their history. The Bavarians, in particular, are a joyous, romantic, beauty-loving people. But in these troublous times the men often use these occasions for military or political purposes. While in other places the cry is for everything new, the Bavarian mountain people cling to their traditions, their songs and dances, and call to their comrades to “protect and defend the traditions and culture transmitted to us from the ancient Germans”.

There are incidents to be met with in the Alps which convince one that the youth of Germany is no less German, in the cultural sense of the word at least, than the older generation. Wandering groups of boys and girls from other parts of Bavaria or from every part of Germany are to be found in the Alps, wandering in the old historic towns, halting for a day at the inland seas. During their summer vacations they start from their homes, walk through Germany, visit historic towns and places, and finally turn their faces to the mountains. Many such groups, trained in singing old German folk-songs, wander from town to town, stop before hotels and on the sea-shores and sing to the crowds which rapidly gather to hear them. The hotels generally invite them to dine and to spend the night in their shelter. Such a group of girls, ranging from the ages of fifteen to seventeen, and under the leadership of a singing master, was particularly noticeable this past summer. They had come from Schleswig on the extreme northern border of Germany, had walked for weeks through Germany until they reached



When the lightning destroys a cross which has been placed on the highest peak in a mountain range, the pious Catholic peasants and guides of Bavaria carry another one up the treacherous and dangerous mountain passes. This summer such a cross was planted on Mount Hoefats, one of the high, sharp peaks in the Allgäu Alps. A priest is conducting a ceremony after the cross has been planted.

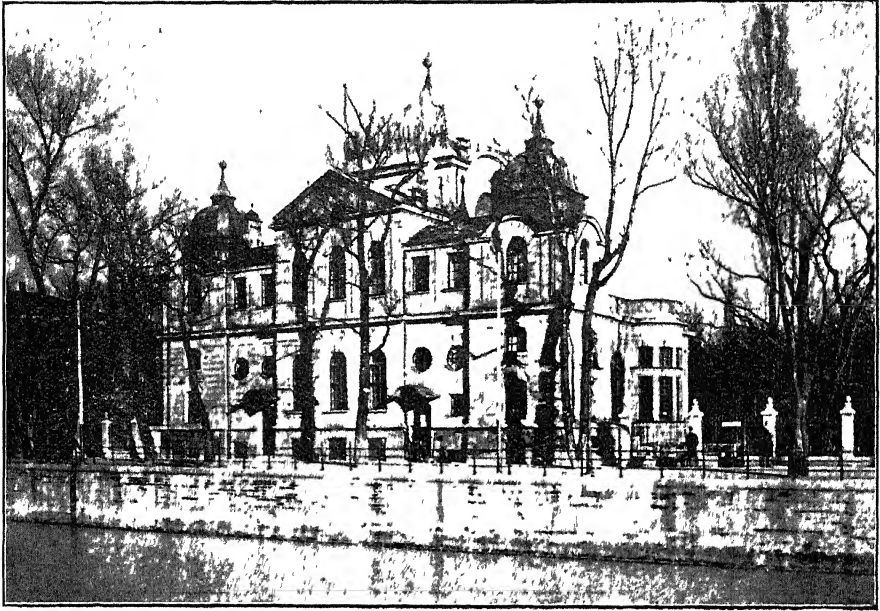
the Bodensee on the German-Swiss-Austrian frontier. On fine moonlit nights they gathered on a high terrace overlooking the sea and sang the wistful folk-songs of their people. One evening as they sang, a group of young men-wanderers appeared from behind the old eighth-century castle, marching to the music of their lutes and mandolins. They sang in the shadow of the historic walls, under the net-work of old arches, and finally joined the girls and the villagers on the terrace. Here a spontaneous concert developed which would have done credit to many a city concert-hall.

The daily repetition of such, or similar scenes, convince one that the youth of Germany, banded together in many voluntary associations, will continue to be the true bearers of German folk-culture, tradition and romance. To say that the Germans are a hard, militaristic people devoid of sentiment or romance, in the face of such scenes, is to but repeat propaganda falsehoods. War, revolution, or starvation, will never destroy the real

Germany which is cherished by the German youth in its poetry, its art, its dances and its literature.

There are associations throughout Germany which have sprung up spontaneously to keep alive such culture—folk-song associations, national costume organisations, folk-dance unions, and numberless sport associations. The most interesting of the mountain associations is the one known as the "German and Austrian Alpine Verein", which has at least half a million members.

Throughout the Alps men and women wear the edelweiss badge of this association—a badge which immediately marks the owner as a person whose interest and duty it is to protect the Alpine flowers and animals from destruction and to help keep the mountain houses and roads in repair. There are many other similar, but smaller associations, such as the "Friends of Nature" and the "Wandering Birds". But the "German and Austrian Alpine Verein," founded in 1862, is the



The Alpine Museum of the German and Austrian Alpine Verein, located in Munich, Bavaria

largest and most interesting. Anyone may become a member by paying a certain fee, which is rather heavy, thereby ensuring a sound interest in those who remain members. There are over 400 local sections of this organisation in Austria and Germany. The membership fees are used to build and keep in repair the numberless mountain roads and trails, bridges and protection railings along dangerous caverns and trails. The Verein owns 380 mountain huts in the East Alps alone. It has organised and equipped voluntary rescue groups in almost every mountain village or town, and when mountain climbers are in danger, or serious accidents have occurred—which is unfortunately often the case—these rescue groups quickly gather and rush to their assistance. The Alps are high, rugged and often dangerous, however, and each year many men and women are caught in the rapidly-descending clouds, the sudden snow-storms, or meet death in treacherous caverns and glaciers. Yet these accidents do not discourage the thousands of other tourists.

In Muenchen, (Munich) the "German and Austrian Alpine Verein" has a beautiful and interesting museum devoted to the

study of the Alps in particular, although there are many photographs, paintings, reliefs, and flower and animal collections from the Himalayas, the Swiss Alps, South America and other countries. The museum contains, among other things, models and photographs of the Bavarian Alps, historical models of the Alps from the glacial period to the present time, collections and classifications of every imaginable Alpine plant and animal, exhibitions of every kind of climbing costume and outfit, models of Alpine peasant costumes and manners, first aid and rescue exhibitions with explanations for use, exhibitions of both summer and winter sports in the Alps, hundreds of Alpine lantern slides for lectures, and a library of 30,000 volumes devoted to the Alpine study.

By such activities as these do the Germans keep alive the love of their country, which is truly beautiful and inspiring, develop their physical strength and keep their intellects clear and active, not only for the immediate problems of the day, but also for the ultimate preservation of a culture which is indeed purely German.

WICE BIRD.

SILENCE

SILENCE

By F. G. PEARCE,

WITH SKETCHES BY G. P. ARYARATNA.

(*Photographs kindly given by A. SCHWARZ, Esq.*)



URING ten years of wanderings and sojournings in India and Ceylon it has fallen to my lot to visit many lonely places, and it has often struck me, as it must have done every one who has had similar experience, that there are many varieties of what we call (and indeed really miscall) 'silence'. I began to write some of these down for my own pleasure and better recollection, it is possible that the notes may have a similar sort of interest for others, hence the appearance of them in the form of an article.

The first thing that necessarily strikes one, when one comes to think of the matter, is that it is impossible for a being living normally in the physical body to experience such a thing as complete silence on the physical plane. Complete silence there might be, it is true, in the interior of the Great Pyramid, for instance, but so long as the observer is present in the normal consciousness of his physical body, he will hear at least his own breathing, if not the pulsation of the blood through his own arteries.

In the verdant part of the Tropics, especially, complete silence is a thing unknown so long as one is under the open canopy of heaven or on the surface of the

earth, there are always the faint noises of the tiny living things, animal and vegetable, which swarm under every leaf, in the air, in the very soil beneath. In particular, to speak of the utter 'silence' of the night is an absurd misnomer, for the night in all non-desert parts of the Tropics is simply resonant with sounds, notably those of the cricket and grasshopper, which by their very monotony doubtless add to the impression of the silence of darkness, but are in reality the very reverse of the absence of noise. On the contrary, mid-day, when the intense heat of the Sun drives to the refuge of sleep most living things who have no other compulsion, is far more nearly silent. I have never had the experience of being alone in a desert at mid-day, (at least not in a 'pukka' desert,) but I can quite imagine that such an experience would be a much nearer approach to real silence than any of the so-called silences of the night.

I have sometimes wondered whether this fact of the ubiquity of minor physical noises on the surface of the earth had anything to do with the fact that the Buddhist monks of old (like some ascetics of the present) chose cave-dwellings as the most suitable places in which to pursue their meditations undisturbed. That choice was undoubtedly a wise one. I tested it for myself some time ago when I visited the ancient Buddhist cave-monastery at Kaila, not far from Pooni. I spent a day and a night there, and I have rarely, if ever, experienced such an intensity of silence as I felt there, when with



"The cool stone-enclosed half-light of the cells cut out of the living rock"

the unbearable heat of an Indian mid-day in May scorching the dusty plains at my feet, I lay in the cool stone-enclosed half-light of one of the tiny cells cut out of the living rock, or, at night, lay awake under the massy canopy of rock from which the verandas of the monks' halls have been cut. Indeed, it seemed something more than mere silence, and one could hardly help thinking that even after two thousand years there still brooded over those deserted hills something of that stillness of heart and mind which was the goal of those early followers of Him who taught the Way to Peace. Besides, Karla was in another way also something more than a relic of archaeological interest to me, for it is Karla (or Karli as it is, sometimes spelt) of which Colonel Olcott tells such a strange story in "*Old Diary Leaves*", and of which Madame Blavatsky

writes so graphically in "*The Caves and Jungles of Hindustan*".

* *

Next to a rock-hewn retreat for efficacy in cutting off the sounds of the outer world is a building with thick stone walls, stone possessing, it would seem, special qualities in this respect. One gets almost the same feeling as at Karla in some of the ancient Hindu Temples of South India, though of course, it is but rarely that one can get the chance of being alone in them, as most of them are in use. Two instances come to my mind of such places where I found a more than usual depth of silence. One was a little

hill-top shrine, miles away from everywhere, in South India. It was not actually ruined or deserted, but, though still in use, it was so rarely visited, being so remote, that Nature had resumed unquestioned sway and

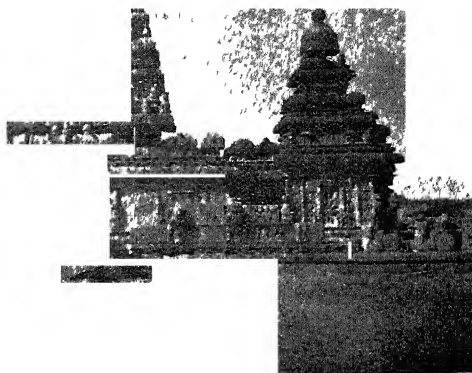


"The silence within thick stone walls" Lankantillaka Temple near Kandy, Ceylon

made it almost completely a part of herself. It was built on the very summit of a great crag, most difficult of access, and built doubtless of the same stone as that of the crag itself, for there was a little tank by the side of it, which appeared to be nothing more than the hole left in the solid rock by the hewing-out of the comparatively few but huge blocks that made up the main structure of the tiny temple. Here too I spent a day and a night, resting in the shade of the rough walls by day, and at night sleeping on the bare crag under the stars. Within the temple itself the silence was occasionally broken by the squealing of the bats which usually haunt such places. Outside, there was no sound save the gentle stirring of the air, rising from the hot plains beneath,



"Ancient Hindu Temples of South India"



The sea has been powerless to move the massive stones"

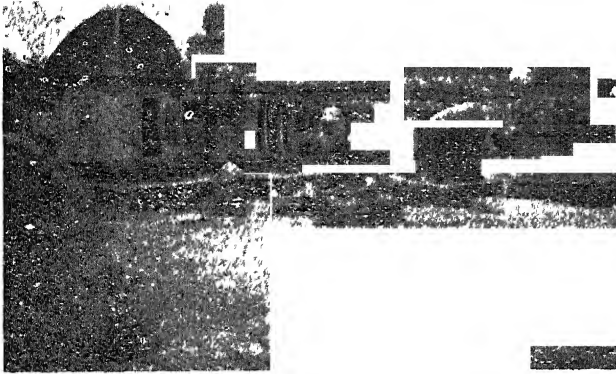
together with an occasional faint bleat of a goat or sheep browsing in some far-distant field, or the thin piping of the shepherd.

The other case is one which will probably be known to some of my readers. On the sea-shore, in fact, now washed by the waves some twenty odd miles from Madras, there stands the little ruined temple of Shiva, at Mahabalipuram, or Seven Pagodas. The



"On the very summit of a crag"

sea dashes against its very entrance though powerless as yet to move the massive stones of which its walls and roof are composed. This accompaniment to the silence of its deserted precincts is not unlike that of the crickets and grasshoppers by night, the very monotony of sound seems to make the silence more intense. Also, there is something rather sinister in the silence of that particular place, as though events of an



"Miniature Monolithic Temples" at Seven Pagodas

unpleasant character had taken place there long ago, the effects of which not even centuries of sea-breeze and sea-spray have yet been able entirely to efface

Quite a different atmosphere pervades all the other temples at Mahabalipuram, especially the monolithic 'Rathas' and the cells carved out of the solid rock. There is something joyous and light-hearted about these, the very reverse of the feeling which pervades the sea-shore temple (which is, of course, of much later date than the monolithic and cave-temples). Probably the average visitor to Seven Pagodas, rather overcome by the intense heat of the sand dunes all around, never ventures to explore any of the buildings except the prominent ones which are the show-places described in the guide-books. Anyone taking the trouble to wander round and spend a little

time in each cannot but be struck by two facts: first the very large number of small temples, caves and bas-reliefs, all bearing a certain similarity to one another, though scattered here and there among the crags, in no apparent order, almost every large surface of rock shows signs of having been carved in one way or other,—either in the form of a miniature monolithic temple,—with tiny doors and windows, which can never have been intended for serious use, or in the form of a bas-relief, which in many cases is on the wall of a rock-hewn cell, secondly, and still more remarkable, very few of these works of art

are absolutely complete. How can we account for these curious facts?

* x }

The guide-books and monographs on the Seven Pagodas written by archaeologists and others tell us something of the history of the neighbourhood and even suggest

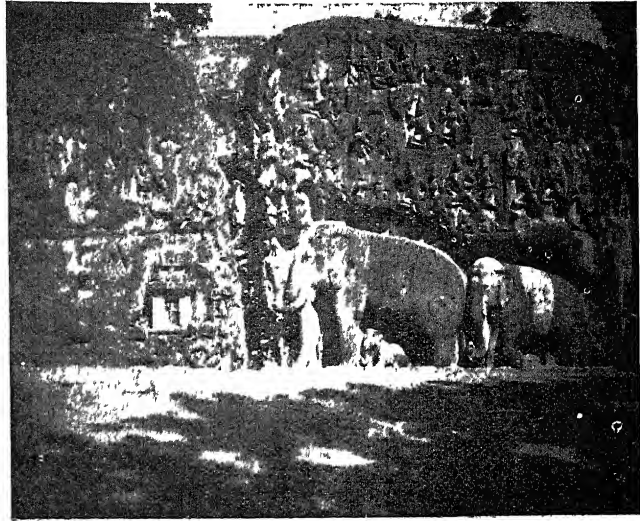


"Bas-reliefs in the rock-hewn cells"

SILENCE

possible uses to which the monolithic temples may have been put, but I have never seen a satisfactory explanation of the two curious facts above-mentioned. After spending some days and nights there, a possible explanation occurred to me, which I will mention here, as it has never been in writing before, so far as I know, my excuse for introducing it into this article being that it would certainly also account for difference of atmosphere between the silence of the sea-shore temple and that of the much older monolithic- and cave-temples.

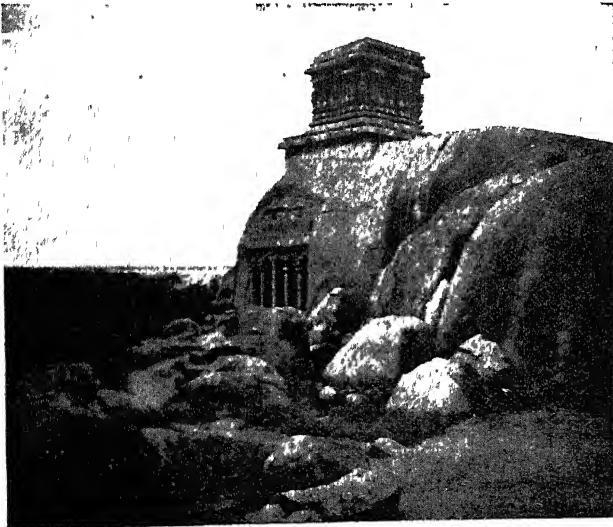
My explanation is this. Surely there must have been at some times and in some places in India,—during the epochs when she gave birth to the many skilled architects, sculptors and artists who planned and built and decorated the mighty monu-



"Bas-reliefs scattered here and there among the crags"

ments for which she is famous even unto this day,—quiet spots, apart, where the masters in the various arts trained their pupils,—*ashramas*, schools of art, in fact. For, training they must have had, and long laborious practice. May not these

half-finished monoliths, these bas-reliefs scattered, apparently aimlessly unless this be the explanation, here and there on almost every large surface of rock, be the practice-work of the 'prentice-hands, done under the guidance of the teacher or teachers, abandoned when seriously faulty, or when the lesson had been sufficiently mastered, mostly on miniature scale, of course,—which would account for the otherwise meaningless pigmy size of doors and windows? Close observation of the carvings bears this theory out too, for in some cases there are marked indications of a slip of the chisel, a careless stroke which has knocked



"Relics of some ancient Ashrama"

off a portion which should have been left, or in other cases, part of the decoration perfectly finished, the remaining portions being left, the design having been evidently mastered. Also, may not the central 'Rathas' and the more perfect bas-reliefs and carvings be the work of the masters themselves,—patterns according to which the pupils shaped their own faltering work, as is evident from the frequent repetitions of similar artistic themes? Surely all this would fully account for the happy atmosphere of the place, a

place of peace and joy indeed,—the peace of reverence and harmony, and the joy of beautiful work attempted and done. At any rate, whether it be self-delusion or not, I must confess that the possibility of this being the explanation of the mystery of the place brought me an intense delight and I entered into the silence of those lone and lovely monuments with a far intenser joy as a result of the thought that they might be the relics of such an ancient *ashrama*.

(To be concluded)



THE INDIAN COTTON INDUSTRY (ABOUT A. D. 1700)

"Gifts he prepares to deck the Prophet's tomb
The glowing labours of the Indian loom"

Camœns (*Lusiad*, VII).

WHEN British Commerce with the East was established early in the 17th century, India was the unrivalled centre of cotton manufacture in the whole world. What silk was to China, linen to Egypt, wool to England, that was cotton to India. Indian control of cotton goods amounted almost to a monopoly from very early times right down to the beginning of the 19th century. It was when the Industrial Revolution in England cut down cost of production and facilitated processes that India lost the proud position she long enjoyed in the world market. Yet in spite of the rigours

of unequal competition, the Indian manufacturers dragged on their existence for long, and until quite recent times, Indian muslins were imported into England and commanded high prices there. Now that India is adopting the improved methods of her younger rivals, her cotton industry is once more making rapid progress, and perhaps she will soon retrieve a great part of her lost position in the textile market.

For many hundreds and even thousands of years, India remained the home of cotton industry and supplied clothing to her teeming millions at home as well as to her numerous

customers outside. Yet even the best of her cloths were made by a simple folk in their humble dwellings with the aid of a few crude tools. The Indian weaver's methods were incredibly simple when compared to the elaborate mechanical devices of a modern factory, nevertheless the products of his little loom "might be thought the work of fancies or of insects rather than of men,"* and are still prized more than the masterpieces of the most modern Manchester factory. It is this aspect of the Indian manufactures that specially struck Baines, who wrote

"It cannot but seem astonishing that in a department of Industry where the raw material has been so grossly neglected, where the machinery is so rude and where there is so little division of labour, the results should be fabrics of the most exquisite delicacy and beauty, unrivalled by the products of any other nation even those best skilled in the mechanical arts."

Great as the importance of the Indian cotton industry is, its history has been strangely neglected by the people among whom it flourished. The Hindu mind almost always delighted in a dreamy idealism, and when it descended to the things below it expressed itself in romances and fantasies. It is thus that India neglected History and Chronology, and when the higher political aspect of life received so much neglect, how could the prosaic handicrafts of the lowly weaver fare better? Baines, when he wrote his excellent *History of Cotton Manufactures* in 1845, was specially amazed at this neglect. Says he,

"In this search, I have had no predecessors. I am not aware that any account even of the most meagre kind has before been written of the early History of Cotton Manufacture"†

In spite of the extensive historical researches of Orientalists in the last half century, the remark of Baines has to be repeated with a sigh! The Economic History of Pre-British India is more or less a sealed book for us still. All we can do is to bring together the scraps of information scattered through literary works and travellers' accounts, both of which have been utilized to some extent in the preparation of this paper.

There are numerous aspects of the Indian

Cotton Industry which might attract the historian and allure the art-critic, but for our present purpose we shall only note the main economic features of the Industry as they appeared at the time when European Commerce with India was established.

ANTIQUITY AND ARTISTIC MERITS.

It is difficult to lay down anything definite about the antiquity of the Indian Cotton manufacture. What can be inferred from the available data is that it is almost as old as Indian Civilization. Professor H. H. Wilson* truly said that three thousand years ago the Hindus were a manufacturing people, so were most people that felt the need of clothing and implements, but the Indian claim goes deeper since their manufactured goods were known and used by most civilized peoples of antiquity. In the earliest Empires of Chaldea and Egypt, Indian cloth seems to have been in use. The Old Testament knew Indian cloth in its Sanskrit name, *Kārpāsa*. Herodotus in the 5th century B. C., and Nearchus, the Admiral of Alexander the Great, speak of the Indian garments "made of wool growing upon trees". Light Indian cloths—probably 'muslins'—figure in the early literatures of Greece and Rome. About the beginning of the Christian era, the increased interest in and demand for Indian goods produced a splendid epoch of commerce, the vestiges of which may be traced in the numerous finds of Roman coins in South India and in the writings of Pliny, Ptolemy, Strabo and other authors of the time. The famous commercial treatise, *Periplus Maris Erythraei*,† which was something like a "Complete English Tradesman" of those days gives a vivid account of the part played by Indian Cotton goods in this epoch of commerce. Ever since that time, Indian cottons were sought after and eagerly purchased by most nations known to civilization.

Writers, European and Asiatic, ancient and modern, wax eloquent when they speak of the quality of Indian textiles. It was the lightness, transparency and elegance of these goods that always made them dear to the fashionable people in every country. The delectable designs and ravishing beauty of

* Baines, *The History of Cotton Manufacture* (1845), p. 56

† P. 34 note.

* The "Rig Veda" Trans., p. 41.

† The "Periplus of the Erythraean Sea" edited by Schoff.

printed calicoes (called chintz) also attracted customers of taste in every age. The verdict of Tavernier is the most valuable as he was himself a dealer in artistic objects and every way competent to judge on the excellence of such goods. Says he —

"Some calicuts are made so fine that you can hardly feel them in your hand, and the thread when spun is scarce discernible".*

He says elsewhere, "When a man puts it on, his skin appears as plainly as if he was quite naked."† Amusing stories are told of this latter quality.

"The Emperor Aurangzebe (so runs one of the stories) was once angry with his daughter for showing her skin through her clothes, whereupon the young princess remonstrated in her justification that she had seven jamahs (suits) on"

It is also true, as Ward says, that when this muslin is laid on the grass and the dew has fallen on it, it is no longer discernible, and often cattle unconsciously eat it when grazing on the grass where it is spread

There are various ingenious ways of testing the excellence of a good piece of muslin, which are very noteworthy. One method is to pass a long piece of muslin—often 20 yards long—through a wedding ring. This test was observed by travellers even in the 9th century A.D.‡ An even more ingenious test of fineness is the weight of a piece in proportion to the size and number of threads. The best muslin piece 15 yards long and a yard wide would weigh only 900 grains or $\frac{1}{6}$ of a pound, but this was in the palmy days of Dacca manufacture. A Persian Ambassador returning from India, in the 17th century, presented his royal master with a cocoanut set with jewels containing a muslin turban thirty yards in length.

Some of the poetic names of muslins made in Dacca tell their own tale. Subnam or 'evening dew' is the name for a thin pellucid muslin, because it is scarcely distinguishable from the dew on the sand.

Another of the *chefs d'oeuvre* of Dacca is called *abarān* (running water) because it is supposed to be invisible in water. Alaballee (very fine), taneb (ornament of the body), khasa (elegant) are also interesting examples of poetic nomenclature. It is these names and the suitability of these to portray the true nature of the objects represented by them that earned for Indian goods similar fanciful names in the parlance of other countries, which though often adversely aimed have ultimately turned out unstinted praise of the quality of Indian goods. Examples of such poetic names are 'ventus textilis',* 'textile breeze', 'web of woven air', 'cobweb', 'shadow of a commodity'. Such unconscious praise abounds in the pages of the numerous pamphlets written in England against Indian Trade towards the close of the 17th century.

These names and the objects they represent are the vestiges of a bygone age. In these days when quantity and cheapness are the principal considerations, such goods as above mentioned can only get a place in the corners and galleries of museums or curiosity shops. However, as examples of art, expert opinion † is still unanimous that the Indian muslins and chintzes are even now unsurpassed in spite of the marvellous strides we have made in mechanical production. They still enchant the expert of textile art, and he is still trying to imitate them and to be inspired by them.

The splendid arts connected with muslins and chintzes, are still a mystery in many respects. None knows when, where and how they arose; we only know their results. However with Baker we may say that they reveal an art which had reached "such a pitch of perfection that it presupposes long centuries of apprenticeship and practice."‡ No wonder that French and English calico printers took up Indian methods wholesale when they first started printing industry. The

* Travels, Vol I, 811.

† Op. cit. **Yo** II, pp 4-6

‡ Renaudot, *Ancient Accounts of India and China by Muhammedan Travellers in the 9th century 1733.*

§ Taylor, *Cotton Manufacture Dacca*, Ch. V, p 44-45.

* *Equam est in duca niptam ventum textilem* (Potron 55) quoted by Taylor.

† See Baker, *Calico Printing in India* (Introd.) for views of a modern calico printer (the author himself).

‡ See the writer's forthcoming work, "The Influence of East India Trade on English Economic History, about 1680-1730," Ch. IV.

same methods were later adapted to printing fustian and linens in England.

The question arises at the outset as to what were the chief classes of cotton goods manufactured in and exported from India. But the names of those goods are so numerous and sound so outlandish that it is not ventured to burden these pages with an enumeration of these goods. However, it may be pointed out that most of the varieties can be brought under the wellknown names of plain *Calicoes*, (or *Chintzes*), Printed Calicoes and *Mushins* (plain and flowered).

II

GEOGRAPHICAL DISTRIBUTION

Much curiosity has been aroused by the question—What were the centres of cotton manufacture in India? And the names by which the Indian goods came to be called are very misleading. The name calico (sometimes appearing in the form of calicut as in Tavernier) has led many writers* to suppose that Calicut was the centre of the cotton manufactures, but there was hardly any cloth made in or around Calicut, Malabar was never famous for cotton goods, and got all her glory from pepper and other spices. Perhaps this name can be accounted for by the fact that Calicut was the port from which the Portuguese first exported Indian goods. The name muslin tells also a similar story. It is generally derived from Mosul, the Arabic name of the Mesopotamian city that now stands on the site of Nineveh; and yet all muslin came from Bengal or Madras coast. Even Masulipatam† with a similar name, with a claim of at least two thousand years as a centre of muslin making, could not have the privilege of connecting its name with muslin. But we must remember that the names calico and muslin were never used in India, though the objects represented by them were made only there. Those were

names that passed current among European traders and we later accepted in the business world.*

Piece-goods were formerly made in almost every part of India, hardly any village was without its spinners and weavers. That is why Orme† wrote that it was "difficult to find a village where every man, woman and child is not employed in making a piece of cloth." Doubtless he exaggerated, as also when he said that "half the inhabitants of Hindustan were engaged in it." But when we remember that most of the cotton cloth worn in the then known world were made in India, and that India had to clothe her own sons and daughters, we have to agree with Moreland in his considered verdict that "the aggregate production (of cotton goods) was one of the great facts of the industrial world in the year 1600".†

Production was thus diffused, yet there were centres which specialized in these manufactures. And it was such regions that produced chiefly for the foreign market. Four such regions may be specified—Bengal with Dacca and the district around it, the Coromandel coast with Masulipatam as its centre, Cambay region drawing goods from Ahmedabad, Surat, Pattan, Broach, etc., and the Indus Region with Lahore, Multan and other centres. Full 2,000 years ago when Rome was having her bulk trade with India, these same regions specialized in cotton manufactures, for the *Periplus* unequivocally states it, as already pointed out. These divisions also represent a distinct localisation of industry and a specialization in commodities suited to the place. Bengal with her control of the best cottons and of highly specialized skill, made thin stuffs, later known as muslins § Coromandel

* Even Japan took up those names, their word 'kyarako' is now interpreted to mean 'calico', but the ancient name in Japan for the Indian printed calicoes was 'sarasa', which according to Japanese Dictionaries, means 'from Surat' (See "Good Furniture," Sept 1918, pp 133-148)

† *Historical Fragments*, pp 413

‡ Moreland, *India at the Death of Akbar*, pp 179

§ The *Periplus* speaks of the "Gangetica" (muslins) "the finest of the sort". Schoff, pp 48, 256. Similar opinions by subsequent travellers too.

* Eg, Heylin, *Cosmographia*, III. 205 (1682) "a kind of linen cloth here (Calicut) made and hence so called." Similar statements also in Tavernier and in modern works, like Potter, "Lecture on Calico Printing" (Society of Arts, 1852).

† The word Masulipatam is said to be derived from the Telegu word Masuli which means fish.

specialized in painted cloth, called chintz, much prized in Persia and later in Europe. Cambay made cheap strong cloth for common wear suited to the markets in Africa and Arabia. It is remarkable that this specialization marked in the first century A.D. by Roman travellers holds true even at the present time. It is a wonderful example of the influence of hereditary skill and of the efficacy of localization of industry.

It is not proposed to go into the details of the various regions, but it is hardly just to pass by without noting the special features of at least one or two of them. The Bengal Cotton Industry has always enjoyed the place of honour, and justly too. The artistic excellence of the far-famed Dacca Muslins has been already noted. These muslins were produced not only in Dacca but at Sonai-gong, Dumsey, Teetbadi, Junglebari, Bazetpur and other places around. The excellence of the stuffs is as much due to environment as to inherited skill. The climate of Dacca and its environs is specially suited to cotton manufacture—its humidity, its comparatively low temperature, medium rainfall and so forth.* The man too is suited to his environment. Many European travellers have noted the slender and somewhat delicate physical frame of the natives of that district, the remarkably fine sense of touch, and the nice perception of weight which characterize their fingers.† James Mill's keen analysis of the Bengali weaver is worth quoting.

"It is a sedentary occupation, and thus in harmony with his predominant inclinations. It requires patience, of which he has an inexhaustible fund. It requires little bodily exertion of which he is always exceedingly sparing, and the finer the production, the more slender the force which he is called upon to apply."‡

Add to this the potent influence of heredity which has been working for centuries together. In India especially, where caste predominates, heredity plays a greater part in industry than in societies organised on a less rigid basis. All these numerous influences worked together to invest the Indian weaver with a skill which is almost unparalleled, and resulted in giving India a monopoly in those valuable textile stuffs.

Royal protection too was not wanting. First the Hindu Kings and then the Moghul Emperors extended their unstinted patronage to the industry which was the veritable palladium of their country's prosperity. Emperor Akbar and his successor's queen, Nuri Jehan, are specially remembered for their munificence to Dacca. No wonder that every year the best products of its looms found their way to the Royal Court. What was first a freewill offering, became subsequently a right of the Emperors, and even in 1800 the local governors were busy every year collecting their annual *nazm* (gift). Following the example of the great Moghul, the East India Company too encouraged Dacca weavers in every way until its commercial monopoly was withdrawn in 1813. The greatest blow of the dissolution of the Company fell upon the Indian cotton manufactures*.

The Dacca Cotton Industry after at least two thousand years of unrivalled glory is now in decay. In spite of the ravishing beauty of its products, it could not stand before the machine-made goods of Lancashire. In 1888, the spinners who supplied the finest quality of yarn were said to be two elderly women in the village of Dhamrai, 20 miles from Dacca.

The Coromandel Coast in former days was next only to Dacca as a centre of cotton industry. In the 13th century, however, Marco Polo† thought Masulipatam "produced the finest and most beautiful cottons that are to be found in any part of the world",—and who is better fitted to make such comparative estimates than this well-known traveller? Yet it must be supposed that he was speaking of painted cloth, as distinguished from muslin; and in this, truly, Masulipatam enjoyed world-wide celebrity ever since the early days of Roman commerce, if not earlier. There has been going on from time immemorial an interesting intercourse with Persia, and it is still being kept up.

The chintzes of Masulipatam have always enchanted customers by their delectable

* M. Martin, *Anglo-Eastern Empire* (passim).

† Travels by Marco Polo, Bk. III, Ch. 21. Tavernier too gives the palm to Masulipatam, Ch. VII, 13.

* Taylor, pp. 2, 3.

† Orme, pp. 413.

‡ Mill, *History of British India*, Vol. II, p. 8.

designs and by the wealth of detail and floral forms which distinguish them. Some of the best of these chintzes now at the Victoria and Albert Museum at South Kensington are said to have been made under Persian and Dutch influence. Sir George Birdwood has shown that their designs have very much influenced the English embroidery of the 17th and 18th centuries, and it is no wonder that they did. On one of the choice chintzes of the Prince of Wales's collection, that expert art-critic writes —

"The conventional treatment of the bamboo tree is perfect alike in poetry and technical skill. It is a tree from fairy land where the ivy bears ox-eyed daisies, the vermillion pomegranate blooms upon cypress boughs, and the blue iris on oaks that are ever green, where golden apples hang upon the laurel, and painted pearls from the dark-leaved pine, one of the few masterpieces of manufacture which really bewitch the beholder animated with a soul of its own and betters all who look upon it. The festooned flower would seem to many like the degraded imitation of some English design, but they are almost literally taken from the old Hindu sculptures of Orissa."^{*}

The Coromandel Coast had also other centres of cotton manufacture than Masulipatam, and other products than the chintz. The extreme South had from ancient days many weaving centres like Madura, Tuticorin, South Travancore, where cotton cloth was made in vast quantities both for the ordinary and the elegant. The East India Company was at one time very anxious to have Anjengo Calicoes† (i.e., from South

Travancore). Other centres on the coast were Vizagapatam, Pulicat, Arcot, Madras and Sadras. These places supplied sallampores, long-cloths (=lungi, cloth passed between the thighs), betelles (Spanish, Beatilla = a veil), gingham (Tamil, *hindan*) and the small rumals (handkerchiefs). The latter was specially popular in England, and the Madras handkerchief figures frequently in popular fiction even of later times.

The other cotton-manufacturing regions of India had nothing so attractive as muslin or chintz, but they exported perhaps in greater quantities cloths of the plainer type used everywhere for popular wear. Baiyaza (Bioach) has a most ancient claim for such goods, and it is probably this feature that makes it now the only cotton-manufacturing region of any considerable importance. Bengal and Madras cottons are things of the past, but the Cambay region has still a flourishing industry and bids fair to be one of the greatest cotton manufacturing centres of the world. In the north, the Punjab—especially Jalandar Doab—was formerly a great centre for diapers (gati), muslin turbans, and khadar (or coarse cloth), and Sindh produced large quantities of dungarees and other coarse stuffs.

Meagre as the foregoing account necessarily is, it would perhaps suffice to indicate that the Indian cotton industry was one of the most important industries of the world in 1700. Considering the remarkable extent of its out-turn, the vast numbers engaged in it, the excellence of its products, and the almost universal demand for them, one could even hazard the view that it was the most important industry of the time.

(To be continued.)

P. T. THOMAS.

* Birdwood, "The Arts of India, as illustrated by the Prince of Wales' Collections", p. 80. English pottery also shows signs of having imitated Indian chintz designs.

† Letter Books, p. 522, IX p. 14, etc.

INDIA AT THE EMPIRE ROUND TABLE

By ST. NIHAL SINGH.

INDIA is beginning to fall a prey to the spirit of party politics and, therefore, there is grave danger that the Indian issue as discussed in London at the session of the Imperial Conference which has just ended, may become tangled up with factional political controversies. Any Indian who tries to take a partisan view of that discussion because he belongs to the party to which Sir Tej Bahadur Sapru lends distinction, or otherwise, would, in my judgment, do the greatest possible harm to the Indian cause.

That countrymen of ours, in collaboration with his Highness the Maharaja of Alwar and under the direction of the Viscount Peel, was engaged in a fight which vitally interests all Indians, however they may choose to label themselves or permit themselves to be labelled by others. The struggle for improving Indian states in the Empire forms part of the greatest struggle to secure for Indians the opportunity of managing their own affairs without external dictation.

From the patriotic point of view there should be but one angle from which the work of the "Indian Delegation" to the Imperial Conference can be viewed—namely, how far it has succeeded, or otherwise, in securing for Indians opportunities of travel and settlement in Britain overseas such as are enjoyed by nationals of British origin in India, and how far that work has raised Indians in the eyes of the statesmen from the self-governing dominions and the people from whom they brought their mandate and for whom they are responsible.

II

The Imperial Conference met under the shadow of the Kenya decision. Four courses, in my opinion, were open to Sir Tej Bahadur Sapru, who was supposed to represent Indians of the so-called political classes.

(1) He could have telegraphed to the Government of India that he did not wish to

go into that Conference, because his Majesty's Government itself had refused to live up to the undertaking given to India by the Conference of 1921.

(2) If he considered it necessary that he should enter the Conference, so that he might ventilate the Indian views before it, instead of choosing to use the platform and the press for that purpose, he could have secured its adjournment after it had been formally opened, so that the Indian issue could have been discussed before it took up other topics.

(3) Or having entered the Conference for that purpose, he might have quietly worked among the statesmen from the self-governing dominions and disseminated Indian views among them, and brought the subject up at an opportunity which appeared to him to offer the greatest chance of success.

(4) Whichever of the last two courses he chose to follow, he could have either (a) boldly asked the Conference to reserve the Kenya decision because it was incompatible with the resolution of 1921, and derogatory to Indian honour, or (b) he could have chosen to employ a round-about manoeuvre to secure the eventual reversal of that decision.

III

Sir Tej Bahadur Sapru was said at one time to have been contemplating resigning his position. That impression even crept into public print.

If he had followed that course it would have, in my judgment, created a great impression in Great Britain and in the self-governing Dominions. I take that view for a two-fold reason. The Right Honourable Srimivasa Sastri, who until lately was advertised by British officials to be a man of sane and moderate views, had as much as asked his countrymen in office to adopt such measures under protest. Sir Tej Bahadur Sapru, who would not have been selected by the

Government of India to be Sastri's successor if he also had not been regarded as a man of sane and moderate views, by following that suggestion, would thereby have given a remarkable proof of Indian solidarity to the British Empire.

IV

Resignation before the Conference actually opened and discussed the Indian issue, might, however, have been misrepresented as emanating from a desire to shrink the issue at the Imperial round table.

In my judgment it would, for that reason, have been a tactical blunder. It would have given our political opponents an excuse which they would have exploited. I was, therefore, not sorry when the rumour of Sir Tej Bahadur Sapiu's threatened resignation proved to be false.

V

The next alternative available was for Sir Tej Bahadur Sapiu to get up at the first formal meeting of the Conference and declare that before that body took up the discussion of foreign and non-Indian Imperial affairs, he wished to draw its attention to the Kenya decision which had precipitated a crisis in India unparalleled in Indo-British annals. It goes without saying that great difficulties would have been put in his way to prevent him from taking that course. He would have been told that the discussion of the European situation could not be subordinated to any other issue.

I can conceive that Sir Tej might even have had internal difficulties had he tried to explore the ground in that direction. He was not the head of the Indian Delegation. His position on that delegation, indeed, was anomalous. He had ceased some months before to be a member of the Government of India, which, in itself, was a subordinate government. He was not a member of any legislative assembly in India and therefore was not authorised to speak in the name of any Indian constituency, however small.

It is, moreover, inconceivable to me that the Secretary of State for India, who formed part of the government which arrived at the Kenya decision, would permit a nominee of a government subordinate to him to place any move directed against that decision at the head of the agenda.

I have no information whatever whether

or not this particular course suggested itself to Sir Tej Bahadur Sapiu, and, if it had, whether or not he put it before Lord Peel and was over-ruled, or if Lord Peel was agreeable, whether or not the Indian delegation was prevented by His Majesty's Government, or by the Conference itself, from giving such prominence to the Indian issue.

As the result of many weeks of cogitation, I take the view, however, that it would have paid an Indian to stake his all on a move of that kind, because no other move, no matter how carefully designed, could have been so consistent with India's national dignity or would have proved so effective in drawing the attention of the Commonwealth to our refusal to put up with the treatment accorded to our nationals in Britain overseas. It also offered tactical advantages because it would have enabled the Indian Delegation to get the issue of India's relationship with the Empire settled before the Conference began to come to decisions which would immediately or ultimately saddle her with responsibility, financial or otherwise.

VI

Sir Tej Bahadur Sapiu, through oversight, or personal desire or through force of circumstances—I do not know which—did not follow that course. He, on the contrary, consented to the postponement of the Indian issue till towards the end of the session, by when nearly all the important questions for which the statesmen responsible for the governments of the various self-governing units of the Empire had been summoned to take counsel with His Majesty's Government, had been settled, and India had been committed, so far as the Conference could commit her.

It has been suggested that Sir Tej Bahadur Sapiu used that time in order to bring the statesmen round to his point of view, and that he had succeeded in securing promises from all of them save the Prime Minister of South Africa before the matter actually came up for discussion. It has also been suggested that if he had not indefatigably and skilfully worked to that end, he surely would have encountered opposition from other sources than from South Africa.

These suggestions emanate from persons in close touch with that Indian delegate and,

therefore, have the merit of coming from well-informed sources. It would, therefore, be wrong to dismiss them offhand. It must, moreover, be admitted that an effort to secure the goodwill of duly accredited representatives from the other parts of the commonwealth is, in itself, a highly commendable effort.

VI

The success of Sir Tej's efforts would have been truly great had he, even at that late date, asked the Conference boldly to secure a reversal of the Kenya decision, and also secured from the Prime Ministers from all the Dominions (South Africa excepted) a pledge to give effect, immediately upon their return to their respective Dominions, to the pledge of 1921, which, in a greater or less measure, had remained in abeyance. As the transcript of the speeches delivered by him shows, he did not pursue that course.

No one can read the original address which Sir Tej Bahadur Sapru made before the Conference or the speeches which he subsequently made in the nature of rejoinders, without feeling that he lucidly, forcibly and eloquently placed before that body the Indian point of view in regard to Kenya and other matters pertaining to the Indian status in the Empire. No praise can be too high for the skill with which he performed that task and for the patriotic fervour which he put into the exposition of our case.

I for one feel, however, that the **action** for the removal of Indian grievances that he asked the Conference to approve was entirely inadequate, inexcusably weak, and certainly not suited to India's dignity. Instead of entering through the front door and boldly insisting upon equality, he chose to smuggle himself in through the postern gate and begged the Conference to sanction a proposal which may or may not, at some future date, lead to the redress of Indian grievances.

The action to which Sir Tej Bahadur Sapru secured the assent of the Conference falls into two parts—

(1) That pertaining to the improvement of the Indian status in the Self-Governing Dominions, and

(2) That pertaining to Kenya.

VIII

It is to be noted that Sir Tej Bahadur Sapru did not make these Dominions responsible for carrying out that pledge. He would have been fully within his rights to demand that those Dominions should honour the pledge which had been given in their behalf two years before.

The remedy suggested by Sir Tej Bahadur Sapru inflicts upon India the humiliation of sending representatives to ask those Dominions something which they promised to do in 1921—to ask those Dominions to give rights and privileges to Indian settlers which nationals of those Dominions **automatically** enjoyed in India. If the responsibility had been put upon the shoulders to which it belongs, India would not have had the humiliation of carrying out these negotiations, nor have been called upon to find the money for sending out missions for that purpose to those Dominions.

The South African Prime Minister refused point-blank to receive any such mission or to do anything towards satisfying the Indian demand for the conferment of equal rights upon Indian settlers in that dominion. I, therefore, reserve that subject for examination by itself.

IX

The action proposed in regard to Kenya leaves that matter in even a more unsatisfactory position. The transcript of the speeches delivered in behalf of the Colonial Office makes it quite clear that that Office had, at first, point-blank refused to re-examine that issue. Only when the Prime Minister exercised his powers of persuasion and probably also his authority, did that Office undertake to receive at some future time spokesmen selected by the Government of India and to hear the case they may put before it—not His Majesty's Government. The words used in this connection need to be carefully studied :

"The Secretary of State for the Colonies, on behalf of His Majesty's Government cordially accepted the proposal of Sir Tej Bahadur Sapru that there should be full consultation and discussion between the Secretary of State for the Colonies and a Committee appointed by the Government of India upon all questions affecting British Indians domiciled in British Colonies, and Protectorates in mandated territories. At the

same time the Duke was careful to explain that before decisions were taken as a result of discussion with the Committee, consultations with the local colonial government concern, and in some cases, local inquiry, would be necessary.

Further, while welcoming the proposal the Duke of Devonshire reminded the Conference that His Majesty's Government had recently come to certain decisions as to Kenya, which represented in their considered view the very best that could be done in all the circumstances. While he saw no prospect of these decisions being modified he would give careful attention to such representation as the Committee appointed by the Government of India might desire to make to him.

Sir Tej Bahadur Sapru while taking note of the above statement of the Duke, desired to make plain that the recent Kenya decision could not be accepted as final by the people of India " (The italics are mine)

It is, of course, possible to read any meaning into the words italicised by me. It can be said, for instance, that the man who uttered them was discomfited—and, therefore, they could not be expected to be graceful. I hope that there is a warrant for cherishing that belief. They do not sound very promising to me, and I fear that those Indians who built their hopes upon them have a severe disappointment in store for them.

X

I wish our people would once for all make up their minds to this effect

There are no facts, figures or arguments which can be advanced to secure equality of treatment of Indians in Kenya which Mr. Srinivasa Sastri and his colleagues from India and Kenya did not argue a few months ago. It would be wrong to withhold that credit from them. It would be still more wrong to feel that it is in the power of any Indian, no matter how skilfully he marshalled supplementary facts, figures and arguments which would induce the Colonial Office to admit that it was wrong in assigning an inferior position for the Indians in Kenya and for His Majesty's Government to accept its view and impel it to send forth a ukase reversing the orders recently sent out.

XI

I am firmly convinced that the Kenya decision is due to the angle of vision from which India is regarded by the Colonial Office and the Dominions and Colonies.

They see that Indians in their own country are treated as adolescents—as minors—and are considered unfit to be trusted with the management of their national heritage. Arguing from that premiss they consider that Indians are not worthy of being assigned the same status as people belonging to the self-governing parts of the Empire.

Into that point of view also enter racial and colour prejudices—prejudices which are preventing even the self-sufficing Japanese from securing equality.

India, in my estimation, is up against that point of view. Not until that point of view is changed will there be any real change in Indian status in or outside India.

XII

The Indians who have been sent to the various Empire Conferences have no doubt felt themselves hampered because they had no mandate from their own people—and because they were nominees of a Government which itself has to take its orders from Whitehall. None of them, in any case, has had the courage boldly to ask for equality of treatment—to demand that status, in reality, and to refuse to accept anything less.

At the Conference of 1917, Sir Satyendra Prasanna (now the Baron) Sinha pledged his country to meet all the demands made upon her by the war, but did not insist upon his people being conceded rights and privileges equal to those conceded by India to Dominioners and Colonials who chose to enter the Indian shores for making money out of India. General Smuts had the shrewdness to get from him a pledge which made South Africa and other Dominions secure against further immigration from India but he did not even extract from him a clear and unmistakable undertaking to treat the Indians already settled in that Dominion on par with other British subjects.

Four years later Sastri had to pay the penalty of the initial mistake committed in 1917. General Smuts having already secured his object, without having given any satisfaction to India, proved adamant.

Sir Tej Bahadur Sapru has found, in 1923, the Boer Prime Minister still more unmovable. He has been able, in the meantime, to consolidate his gains in South Africa and also to help the white settlers in Kenya to score a great victory.

The 'plaining of rivers in rain,
 The moan of all birds there be
 That make singing in their pain.
 The wind it thieved me,
 The Moon bereaved me,
 They stole my pretty husband for their play'

She, whose peacock coloured cries
 Woke the dead man in his bed,
 And fooled him back from Paradise,
 With his pale heart turned to red
 She, the horn that warriors led,
 Clamour of the larks that rise,
 And viol of the swan that dies'

I will restore
 Me to the valley's eve and noon,
 And crack my heart no more,
 But hide, in poor delight
 Of harmless things,
 From haunt of height
 And windy width of wings

Weary of whiteness and pallor of gold
 On tresses of northmen that curl in the cold,
 I fled the austere,
 I fled the blue eye
 And journeying far with a star
 That flamed ever fiercer, revolted from fear,
 And made bold
 By the high broken bars of the cold,
 Like a lion leaped in the sky

It was light
 As a leaf along the floor,
 Or a wind in the door,
 Or the shadow on the stair,
 That might not be there
 When she held it on her knee,
 She wore her silken gloves,
 As one, all carefully,
 Holding doves.

When she combed its hair,
 Golden silk,
 She was fain with fairy care,
 Pale as milk

So, you would not forgive me
 And your velvet sigh,
 Averted from this bitter fruit I,
 Fell like a plume behind you as you went.
 While, backward sent,
 The wounded condor's look
 Burned on the one forsook,
 Beneath your spacious eye's extinguished
 sweet,
 With sootheless deserts of extreme defeat

Ah, he went away too far'
 Farther than lost leaves and lovers are'
 With loss of singing lips,
 Greater than the loss of golden ships,
 Steeper than the losing of a star—
 He went away too far

A dirty urchin climbed the tree
 Where sat the throned and plumed me.
 I brandish but a golden tongue,
 And charm him who defiles my young
 Homed curses grace his sins—
 The murderer slays to violins'

Do not weep now while the evening goes,
 While that wounded rose
 Drops a flight of fainting petals there
 On the heavy air,
 Every one a dying butterfly,
 Falling like a sigh
 Do not weep now while the evening goes

Her poetry is all embracing—wide in its appeal as nature herself from which she has sprung 'The Ballad of a Dead Boy', 'The tragedy of a 'Lioness' in Captivity, The pathos of 'The Betrayed' mother's cradle song to her child, The lament of the 'War-Wife', The yearning of the 'Eagle Hunter' for the 'Valley's eve and noon', 'The Son' who complains of dying too soon—the multifarious moods and passions which sway and move the mortal find true and telling expression in her poetry in language of haunting beauty, which, by the way, is the ultimate aim of all true art. Now she scales the 'height-hurting' sky, anon she grovels on the soil with the lowly grass to fathom the secrets of air and earth

Then passion made me tall,—I heaved me
 Against the sky and shook it like a tree
 The star flew out like birds with chirping
 tunes,
 And from their bows I loosened all the moons
 The moons they fell like apples in your lap
 And told your knees their silverine mishap, ..

Some dishonoured garden be my place
 Where the savage grass,
 Shaggy son of vagabond disgrace,
 Sighs his rude "Alas",
 Over princely flowers all disrowned,
 Poverties embracing on the ground,
 Bankrupt lovers hiding breasted heads
 In their beggared beds

Poems such as *A Dream of Sappho*, *Sale*, *The Delight*, *Mea Culpa*, *The Trapper of Stars*, *Sea-Come*, *The Stag*, *Earth*, *Another Spring*, *The Waking House*, *The Day the Doom was Fraid*,

The Erent, Who Befriended Me, Love-Ending, A Skeleton Addresses etc., The Returned, The Gift, The Great Clown are masterpieces of verse, products of a fervid imagination and informed with a noble passion, which will easily take their rank alongside the best poetry that have ever been written in the English language. The book is illustrated with nine vigorous drawings by the poet herself—drawings which have already

won the homage of eminent art critics of the West, some of whom have compared her with the great Rodin of world-wide fame. The space at our disposal is limited and we must close this too inadequate review of a great work of art. But before we do so we ask all lovers of genuine poetry to read this book and enjoy the rare and abiding literary treat provided therein.

S B

REVIEWS AND NOTICES OF BOOKS

[Books in the following languages will be noticed—Assamese, Bengali, English, Gujarati, Hindi, Kanarese, Malayalam, Marathi, Nepali, Oriya, Punjabi, Sindhi, Tamil, Telugu and Urdu. Newspapers, periodicals, school and college text-books and their annotations, pamphlets and leaflets, reprints of magazine articles, addresses, etc., will not be noticed. The receipt of books received for review will not be acknowledged, nor any queries relating thereto answered. The review of any book is not guaranteed. Books should be sent to our office, addressed to the Assamese Reviewer, the Hindi Reviewer, the Bengali Reviewer, etc., according to the language of the books. No criticism of book-reviews and notices will be published.—Editor, M. R.]

ENGLISH

THE LAY OF ALHA.—A saga of Rajput Chivalry as sung by minstrels of Northern India. Partly translated in English Ballad Metre by the late William Waterfield of the Bengal Civil Service, with an Introduction and Abstracts of the untranslated portions by Sir George Thomson, K. C. I. E. Published by the Oxford University Press. Pages 278.

The book begins with the abduction of a Princess of Kanauj by Prithviraj Chowhan of Ajmere—the rape of Sanjogini—and is followed by a series of battles between Alha and Udan, the principal champion knights of Mahoba and the different Rajput chiefs including Prithviraj himself. It ends with the fall of Mahoba, death of its king Parmal Chandel and his only son Brahma and the total extinction of the Mahoba Chandel family and kingdom.

The song is loved and sung as a national song by the Hindi-speaking Hindus, specially soldier inhabitants of the United Provinces, Oudh, Bundelkhand, Baghelkhand, Central Provinces, etc., and wherever these soldiers go they carry this favourite song of Rajput chivalry with them as the best means of entertainment. Some soldiers, they say, in the Great War sang it even in the Trenches of France.

Strictly speaking, all the heroes and the battles are not historic, but the principal heroes

were historic personages and some of the battles were really fought, though they are described here with great exaggeration. The singers, again, have added from time to time their personal experiences, for instance, in the war with Prithviraj they sing of sappers, miners, bombshells, Ramanandi Tilak and so forth. In the song the Mahoba family becomes extinct in the last or closing battle, but history says that Mahoba and the western portion of the Chandel kingdom were conquered by Prithviraj in 1182, while Parmal, the king of Mahoba, fought against the Muhamedans till 1203, and after him his son ruled over the eastern portion, and the family became extinct in Akbar's time about 1565.

The original composer of the song is lost in obscurity, though he is supposed to be a bard of the Mahoba Court, and a personal friend of Alha. Whoever the author may be, the song describes very minutely and vividly the customs, manners and prejudices of the Rajputs of the 12th century and the able translator, in spite of exaggerations and tedious repetitions, so common in bardic songs, has not omitted a single episode. Every idea of the original, however trivial, may be traced admirably transliterated in the present book. But some of these customs have changed now and others have become obsolete. They are not likely to be understood by the modern readers unless fully explained. Some of them are explained in footnotes by Sir

George, but they are few and short. These explanations, again, should be carefully revised by one more familiar with Indian customs and vocabulary. A few of the more objectionable mistakes (both in translation and explanation) may be enumerated as follows —

- 1 Rang-mahal (many places)
- 2 Dasehra festival (note 1, page 61)
- 3 Teeka (many places—note 6, page 76)
- 4 Ramanandi Tilak (many places—page 80 &c)
- 5 Aipan-bari (in marriage battles—page 158 and note page 192)
- 6 Negi (marriage battles—p 218)
- 7 "Marriage cups run over with blood" (page 93)
- 8 Udan's lamentations (page 272)

In No 7, "marriage cups" will suggest to a modern reader small cups of wine sipped in marriage festivities, but the minstrel does not mean cup at all. He means *Kalas* or big pots of brass, silver or gold, which is filled with water and generally covered by an unskinned coconut, some leaves and flowers and some red powder sprinkled over. Several such *Kalases* are arranged on the spot where marriage ceremony is performed and the bride makes the indispensable seven circuits. The minstrel means that in marriage battles these *Kalases* are disfigured with the blood of the slain warriors to such an extent that they appear as if dipped in blood.

In No 8, Udan's lamentation as given in the abstract by Sir George (p 272) the able scholar seems to overlook the Hindu notion of Transmigration of Soul and Rebirth, and the Hindu way of strongly expressing an idea,—where a European will say "you may search all your life but will not get it," a Hindu will probably say "you may search it during seven spans of life, yet will not get it," i.e. search it all your life and after death when you are reborn, continue the search and so on for seven life-times. Besides, Udan does not mean what is given in the abstract.

AMRITAL SIL

SIL SILS IN TASAWWUF By Mr Khaja Khan, B. A. Pp. 114 212. Publishers (1) Muslim University Book Depot, Aligarh (U.P.) (2) Theosophical Publishing House, Adyar (Madras)

The esoteric side of Islam has hitherto been almost a sealed book to the non-Muslim students of religion. *Boutah* non-Muslim researchers like Dr Nicholson of Cambridge, and recognised Muslim *sewaks* like Dr. Iqbal of Lahore have confined their essays to the historical aspect of Islamic mysticism. No Indian Muslim, at any rate, has so far sought to deliver the message of

Sufism to the people speaking other languages than his own,—translations of course being excepted.

Mr Khaja Khan is perhaps the first tiller of this virgin soil, and we heartily welcome his pioneer work. In the thirteen chapters of his treatise he has lucidly explained, in a language intelligible both to the philosopher and the lay reader, the central tenets of Sufism, its basic principles and collateral doctrines, its various schools, and their special practices. He has achieved remarkable success in elucidating such abstruse subjects as Essence and Attributes, the nature of Soul, Predestination, Annihilation, etc. The book closes with a very copious glossary of the technical terms of Tasawwaf, which is particularly useful. As a handy compendium of Islamic mysticism it would prove of immense service to anybody who comes to read it.

ALL ABOUT THE KHILAFAT By Mr M. H. Abbas Pp 368. Publisher Ray and Ray Chaudhuri College Street Market, Calcutta. Price Rs 2-4 as

The title is self-explanatory. The book is divided into four parts. Part I explains the conception of Khilafat in Islam—condition of Khilafat, the status of the Khalifa, &c. Part II, the most elaborate chapter of the book, is an exhaustive record of the activities of the Indian Khilafat Delegation to Europe in 1920, headed by Maulana Mohammad Ali. Part III, which is now happily out-of-date, gives the terms of the Turkish Peace Treaty of May 1920, and describes its effects on India. Part IV, a glorious and perennial monument of the triumph of Gandhism, records the views of the great Mahatma, Shri Sankaracharya, and Malaviyaji on the Khilafat. Though rather a belated publication, and out-of-date in certain respects, the book is still of value as a concise and authentic epitome of the Khilafat activities in 1920, and as a general introduction to the proper study of the Khilafat movement.

A. M.

INFANT FEEDING AND HYGIENE By Chandra Chakraborty. Publisher—Ram Chandra Chakraborty, M. A., 58, Cornwallis Street, Calcutta

This is a small useful pamphlet of 26 pages treating of the important subjects of infant feeding and hygiene of the baby. In a country like India where on an average about 50 per cent of infants are carried away within one year of birth, there is something radically wrong in the care and management of Indian babies which would account for such appalling annual loss of child-life. Ignorance, poverty, impure milk supply, insanitary surroundings,

superstitions and certain social customs are some of the important causes which contribute to the incidence of heavy loss of child-life in India, and bad and unscientific feeding is not at all a negligible factor in the group of the contributory causes. The author has rightly observed that an invalided, dying or a dead baby speaks loudly of parental ignorance and incompetence, communal negligence and lack of care and hygiene, and backwardness of national culture, and that infant sickness or mortality is a good barometer of racial progress in the inverse proportion. It is a matter of sincere gratification that a *child-welfare movement* has in right earnest been set on foot in India, at least in some of the large towns, to combat the evil, and the organisers of this beneficent movement, official and non-official, are to be congratulated on the success which has already attended their noble efforts.

Certain portions of the book dealing with the differential composition of milk of various domesticated animals for utilisation as infant food in lieu of mother's milk, have been made rather too technical to be easily understood by lay readers for whom the book is primarily intended, and it may be noted that the composition of sheep's and goat's milk as regards fat and milk-sugar, is not correctly given so far as such milk is obtainable in this country.

Such books are likely to be of much greater use, if published in the Indian vernaculars.

ELEMENTARY HYGIENE By B. L. Bhutia & P. N. Suri. Publishers—Longmans, (Green & Co.

This book consists of 141 pages, treating of the elementary principles of Hygiene and their application to conditions of Indian life, Indian home and Indian towns and villages. It is primarily intended for a text-book for Matriculation students of the Punjab University and other parts of India, but as a copy of the Syllabus of Hygiene for the Punjab University is not appended to the book, we cannot say how far the book conforms to the syllabus. So far as the Calcutta University is concerned, the course is higher and wider than that treated in the book.

The book is written in a simple and easy style and some of the subjects are illustrated by good diagrams. It contains much useful information regarding Air, Water, Food, Exercise, Infectious Diseases and Disinfection, Disposal of Refuse, Personal Hygiene, etc., which would benefit the beginner in the study of Hygiene. The printing, paper, and the get-up of the book are quite good.

A few slight inaccuracies and a few printing mistakes here and there occur in the book, which we hope to see removed in the next

edition. For example, in page 77, the percentage of fat in human milk has been shown as 4, whereas it is invariably below 3. Then again in page 99, 1½ chittacks (3 ounces) of salt have been recommended for daily individual consumption, which ordinarily should not be more than ½ chittack (1 ounce).

We should have much liked to see *Chlorination of Water* mentioned under the heading of "Purification of Water" on page 66.

We have no doubt that the book will prove useful to students as well as to general readers.

CHUNILAL BOSE

THE NEW JAPAN By James H. Cousins. Ganeshi & Co, Madras.

This is a delightful little book by Dr James H. Cousins, the well-known Irish poet. Dr Cousins went to Japan in 1919 as Professor of English Literature to the Keio University. The book gives us a delightful picture of Japan mixed with a good deal of plain-speaking on things which did not please him. We shall present to our readers certain things which interested us very much.

On his arrival at Kobe harbour his first impression was that

"It was interesting to stand on the threshold of two civilisations, one lying behind the range of hills in front of me with clouded and rain-bowed possibilities, a civilisation that had stretched its hands towards me out of romance bearing in one a succession of blossoms and in the other a sword with a butterfly on its edge; the other closing behind me with a brassy bang after twenty-eight days of voyaging with a group of young bloods whose contacts with Asia (on which they based large generalisations to the detriment of the Asiatic) were the brothels, cinematograph theatres and drinkshops of the ports, if their boastings were true."

The porters came to remove his things.

"They simply waited, and in due time each had his charge assigned to him to see ashore and through the customs. There was no bargaining, no 'advances', no surplusages, no noise, no delay, no indignity."

It must have been a great relief to the poet after his experiences in India.

He refers to the lies that Japan's rivals in commerce spread against the Japanese, in a truly refined manner.

"I found forming in my mind the idea that along the shores of eastern Asia a new mythology of Japan was being created - not out of the Soul of Japan but out of the imaginations of rivals in the game of commercial selfishness who would not be at all happy if Japan falsified the new mythology."

He started on his first journey in a Japanese rickshaw. The rickshaw man assumed that like other white men he too would "like to see very nice girls", and he tried several times to impress Dr Cousins with his ability to take him to the right place. And the poet had "a bad quarter of an hour of thought on the appalling degradation which the soul of Humanity is suffering, because men have set themselves below the beasts of the field who know their seasons of desire."

He was met by Yone Noguchi at Yokohama and they went together to Tokio, Dr Cousins' destination. At Tokio Dr Cousins was astonished to find huge buildings built in foreign style. He was struck by the railway station, which betrayed French Renaissance in appearance. He asked Noguchi, "But why French?" This is Japan," Noguchi answered, "There are several Japans"—And the Dr "began to see light."

Dr Cousins gives several delightful sketches of the Japanese home. Lack of space prevents us from quoting any. In the chapter dealing with the Problems of Environment, he records one very interesting experience.

"One day when passing the hut (a police outpost) I looked straight at the policeman and noticed that he did not salute me. Then I got a flash-light glance into my own psychology and into the new life that was around me. I was no longer in India where an arrogant overlordship (now happily passing) had turned a large part of the people into salaaming sycophants."

..... On the quay side at Calcutta clocks my blood had boiled at seeing a foreign police official assault an Indian policeman for some offence that the lay eye could not see, but in Japan the policeman comes into the circle of respect along with other members of the community."

Describing the New Culture and the Old in Japan the poet remarks:

"There is no use denying the musical conquest of Japan by Europe and America."

All Japanese are poets. Dr Cousins gives a translation of a famous *Hokku* or seventeen syllable poem of three lines:

Old temple
Bell voiceless
Cherry blossoms fall!

"Its effectiveness is not in the accomplishment of utterance of a great idea, but in the use of a universally known method for making a suggestion that will have an aesthetic response in the mind of a Japanese reader."

About Japanese drama Dr Cousins says:

"The modern drama in Japan, as elsewhere, is under the sex-obsession, and presents to the clean and pliable drama of romance a lament-

able contrast of meticulously worked-out eroticism and neuroticism."

We cannot deal with this excellent book at length, as it deserves, owing to limitation of space. There are the highly interesting chapters on 'Life in a University', 'Japanese Painting and Painters', 'The Flowers of Tokio', 'Foreign Relations', and 'Activities and Relaxations', which deserve the attention of all who feel interested in the 'new Japan'. Dr Cousins has done a service to humanity by showing up the inventors of the 'New Mythology' against Japan. Even great minds have been duped by propaganda and the New Japan will be an effective antidote.

A. C.

A PSYCHOLOGICAL AND POETIC APPROACH TO THE STUDY OF CHRIST IN THE FOURTH GOSPEL: *By Eva Gore-Booth. Published by Messrs Longmans, Green & Co. Pp. XV+363. Price 8s. 6d.*

The book is divided into two parts. The first part (called "Explanatory Essays") deals with (i) Divine and Human Personality, (ii) The Psyche or Life in God, (iii) The Mind or Truth in God, (iv) The Self or Love in God, (v) Evolutionary Vibrations. In the second part the authoress gives an allegorical interpretation of the teachings of Christ. It is divided into twenty-one chapters corresponding to the twenty-one chapters of the Fourth Gospel. In these chapters she interprets this Gospel in her own way.

She uses "such expressions as the psyche, vibration, the universal psyche, death, evolution, the self, God, etc. Such words as these are used as they might be used in a poem without any reference to preconceived technical, mechanical, philosophical or theological meaning". P. XII

"The reader is asked," writes our authoress, "to look on this book as the result of that experience that Friends call a concern, on the part of the writer, to offer to others certain personal intuitions and ideas, that have no claim to scholarship but are the result of a study of the New Testament, prayer and experience." P. XII

She has, in many places, rejected both the authorised and revised versions of the New Testament. She calls these "*Unimaginative*" (p. 22).

Her interpretation of some of the Biblical events is given below.

In the description of the crucifixion (John XIX, 33, 35) it is stated that when the soldier wounded Christ, from the wound flowed not only blood but water. This surely cannot refer to a mere physical happening... It surely must mean that whoever saw it (with psychic sight) and apparently, there was only one,

(“he who saw it”) saw that when Christ’s blood flowed, a psychic force “water” flowed forth in the psychic element” (p 57)

Christ turned water into wine Her interpretation is—“The clear water of purified psychic life is changed into the wine of spiritual life” (p 163)

Christ’s walking on the water means that “Christ was able, in perfect peace, to tread under his feet the psychic waters” (p 216).

Our authoress has explained many other events in a similar way

This shows that she is not satisfied with what is called Christianity by the ordinary people or by the Biblical scholars She has, therefore, tried to pour her new allegorical wine into the old bottle of the Bible

These interpretations are not new to our countrymen Their gods and goddesses, their sacrifices and traditions, were long long ago explained allegorically (or ‘poetically’ or ‘psychologically’, as our authoress prefers to say)

MAHESCHANDRA GHOSH.

HINDI

AJATASATRU By Jayasankar Prasad Published by the Hindi-Grantha Bhandar, Benares City. Pp 142+XVI. 1922 Price Re 1-2

The dimly known past of India has been depicted on the canvas of a play, which gives the author great credit Indeed the troublous times of Ajatasatru are a fit subject for dramatic treatment. The songs of this play are generally real songs, but the couplets are useless The author gives all the informations in the preface, on which he shapes his plot The reproduction of a picture from the statue of Ajatasatru, which is kept in the Museum at Muttra, is a new feature.

ATMAVIVAYA By Viswambhar Sahay ‘Premi’ Published by the Visha Sahitya Bhandar, Meerut City Pp 112 Price 12 annas. 1922

A plain social fiction. The songs are overwrought.

AKALITON KA ADARSA SATYAGRAHA Sampurnananda, B Sc Published by the Hindi Sahitya Mandir, Benares City 1922. Pp. 81 Price 8 annas.

The recent ‘Satyagraha’ movement among the Akalis of the Punjab has been dealt with in its various aspects in this short but most interesting book. The old history of the Sikh community as well as that of the recent occurrences keeps us spell-bound. The Grantha Sahib, Gurudwara Nankana Sahab, Bhent Baisakhi, Pancha-ka-karas, Nirmal, Udasi, and the two main sections of the Sahajdhari and the Amritad-

hari—all of these illuminating features in connection with Sikhism are given in a nutshell. One going through the book will be convinced that the Akalis have fully justified their claim to the epithet (Akali) which means ‘immortal’! The several pictures of the wounded Akalis enhance the usefulness of the book.

TANTRA-KAUMUDI By Thakur Brajmoan Singh, B A, Bar-at-Law Published by the ‘Lakshman’ Sahitya Bhandar, Lucknow 1923 Pp 23+XIV Price 8 annas

This pamphlet gives the bare outlines of the vast Tantric literature, only a part of which is still extant, with a historical sketch of its development The author will do a service to the general public by publishing similar short discourses on the Tantra

SAHITYA-MOCHAN By Shyam Sundar Das, B A, Lecturer, Benares Hindu University Published by the Sahitya-Ratna-Mala Office, Benares. Pp XII+369+XV Price Rs. 2 1922

The author of this work is to be congratulated for marking a new era in Hindi critical literature The various fields of literary activities have been ably dealt with The list of books consulted will convince one of the amount of labour which such a work requires. The author has justified the choice of Pt. Madan Mohan Malaviya in selecting him for the task of preparing the Hindi courses for the Benares Hindu University On the whole the work is of a general character as it is bound to be We hope the author will produce more critical works on each of the subjects touched upon and enrich the Hindi literature by particular reference to the Hindi authors

MAHILA-MAHVITA By Shampujan Sahaya. Published by Jitu Prasad Ramsundar, 54 Seoka Street, Calcutta Pp 286 Price Rs. 2. 1922

Ten short stories—the first three based on historical facts and the remaining seven of social interest—are collected in this book, meant for ladies Most of the stories are pleasant and the style is good.

SIPAH-VIDROHA Pt Iswariprasad Samal. Published by the Rasthya-grantha-atankar Office, 162-64 Harrison Road, Calcutta Pp 325. Price Rs 4 1922

This work on the Sepoy Mutiny of 1857 will add to the permanent stock of historical literature in Hindi In writing this book the author had to study important works in various languages—viz., English, Bengali, Marathi, etc The works of Sir John Kaye, Henry Gilbert, Charles Ball, and Rajanikanta Gupta and others have been laid under contribution. The 24 illus-

trations bearing on the subject are interesting features of the work

KATHERINE *By Ramprasad Published by the Rashtriya-grantha-mahalan Office, 162-64 Harrison Road, Calcutta Pp 56 Price 8 annas 1922*

The life-story of Katherine Broshkovsky so full of amazing incidents conclusively proves that fact is stranger than fiction. A daughter of a wealthy man, she renounced her all for the sake of uplifting the masses and freeing the country from the clutches of the despotic Czar of Russia. The development of such a life which is well depicted in this little book is bound to be interesting to all.

Ramnirakshan Singh writes two short works

(a) **PAHURA JAN** *Pp 51 Price 6 1922.*

(b) **HAMARA SAMAN**—*Part I Price 1 1922 Published by Navajyoti-grantha Mandir, Lahore.*

The first is on hygiene and sanitation

The second is a treatise on the condition of villages in Behar.

KAM PAIRI RAI SASTRA, PART I *By Pandit Thakurdati Sastri, Varanasi, Lahore Published by the Deshpakarati Pustakalaya, Lahore Pp 112 Price Rs 6*

The very name of the work requires a note of explanation. At the very outset it should be remarked that the work is a 'scientific' one and is from the pen of a veteran physician. The conclusions of Western, Ayurvedic and Yunani physicians are compiled in this work to guide and instruct the people in the art and science of the preservation of physical beauty and abilities. It is a notable fact that Sanskrit literature abounded in similar works and the author proceeds on the lines of those works and compares the opinions laid down therein with those of the modern experts. The history of the Koka-Sastra is interesting. Brahma, Nandi, Badhanacharyya, Uddataka, Vabhravacharyya, Dattaka, Gomuti, Chotakamukacharyya, Narayana, Sukunata, Gaurkaputra, Vatsayana (the author of the Kama Sutra), Maharaja Virabhadra, and Kukkuja are celebrated writers in Sanskrit. The opinions of some of these works were held in high esteem in a discourse by Dr. P. Peterson before the Royal Asiatic Society in 1891, and he advised the study of the "Kama Sutra" as beneficial to society.

The author of this work is to be praised for keeping up a scientific attitude all through, and also for good taste. Various physical deformities and their remedies are tactfully treated

by the physician, whose practical advice will be welcome to many. There are 50 illustrations from photographs, besides about 250 ordinary ones. Exercises for all the limbs of the body as shown in the work will be reckoned a great help towards physical culture and development—on which worldly enjoyments of human beings depend so greatly.

MAHATMA MAZZINI *By Radhamohan Gokulji Published by Pannu Pustakamala Office, Nagpur. Pp 214 Price Re 1-8 1922*

The life story of Joseph Mazzini, the saviour of Italy, is told in all its various aspects in this work. The foot-notes are useful.

BHARAT BHAKTA AINDRYUJ *By an Indian Published by the Gandhi-Bhinda-Pustak-Bhandar, Kalbadevi, Bombay Pp 332+XV Price Rs 2-4 1923*

The name of Mr C F Andrews is a household word both with the educated and uneducated Indians, and will go down to posterity as that of a British and Christian soldier who fought for the uplift of India, and as a saint who sacrificed his all at her altar. The life-sketch of such a man amongst men should be in the hands of every true Indian and lover of India. Mahatma Gandhi writes in the Foreword about his "conviction that there does not exist in India a more truthful, more humble and more devoted servant of hers than C. F. Andrews." This most interesting book is like a fiction and shows the successive steps of development of a true man amidst various odds. The book is not without humorous touches. When he started for India for the first time a loving old woman told him—"I have heard that they are cannibals over there, Mr Andrews. I shall pray to God, night and day, that they would not eat you up." "But the apprehensions of the old woman came true quite in another sense. C F A (or Christ's Faithful Apostle—as described by a writer) is 'devoured' by his thoughts for the Indians."

Various phases of this self-less life are touched upon in this work—as a public defender of the rights of India, as an independent thinker in religious matters, as an indefatigable writer, and as a most simple and unostentatious man in private life in a poorly and unfurnished room in the Santiniketan. We greet him as Rabindranath greeted him in 1914 on the occasion of his settling at Santiniketan—

“प्रतीचोर तीर्थे हने प्राणरसधारा

हे वसू, एनेक तुमि, करि नमस्कार ।

प्राची दिख कछे तब वरसाबा तार

हे वसू, ग्रहण कर, करि नमस्कार ।

खुलके तीमार प्रे मे आमादेर द्वार,
है वस्य, प्रवेश कर, करि नमस्कार ।
तीमारि पेखेखि मीरा दानरूपे जौर
है वस्य, चरणे तौर करि नमस्कार ।'

The author, who has been intimately connected with Mr Andrews for several years, deserves our heartfelt thanks for this most interesting book which is refreshing both for its subject-matter and the manner of narration

(a) CHARITRA SIKSHA By Badaridutta Sainia Pp 150 Price As 10 1918

(b) VICHARA-KUSUMANALI By Badaridutta Joshi Pp 130 Price As 10 1922

(c) SAMITYA-SUMAN By Balkrishna Bhatta Published by L K Bhatta, 91, Cotton Street, Calcutta Pp 120 Price As 8 1922 (2nd ed.)

These three books contain thoughtful articles
RAJES BASU.

KANARESE.

KAVYA RATNAKARA A book of poems compiled by Mr Ugran Mangeshkar and published by Balasahitya Mandala, Mangalore Choua octavo, Pp 56 Price As 5

The book under review is a collection of poems mostly lyrical, by modern and living poets, with a sprinkling of select pieces from the ancients. We cannot say that it contains the best compositions of the best of living poets. The compiler has, however, never aimed at bringing together such productions. His is a modest attempt to put into the hands of the youngsters simple songs and thus introduce them to the charm of old and new poetry. He promises us a second part also and let us hope he will succeed in it as well as he has done in this case.

R. DIVAKAR

URDU.

BASAER-UL-QURAN By Maulvi Mohammed Mehdi Pp 208 Price Re 1-8 as Publisher Zill-us-Sultan Book Agency Bhopal State

The Sacred Book of Islam contains quite a large number of anecdotes, stories and histories of ancient nations, prophets, apostles, and others, in different settings and with varying contents scattered throughout its pages. The author of the book under review has called these fragments from different contexts and has systematically arranged each narrative in a separate chapter. To these he has appended his own

reflections and moral precepts which, he thinks, are directly deducible from the Quran, and which, according to him, it really aimed to inculcate. The attempt has on the whole been successful, and the book would prove both interesting and instructive to the general reader as well as boys and girls. The language is easy.

SHIRAZ GAZI MUSTAFA KEMAL PASHA By Agha Rajaj Bulandshahri, with a photograph of Mustafa Kemal Pp 152 Price 1-8 Publisher, Najat Book Agency, Bijnor (U P)

An interesting and readable account of the hero of Angora's life, activities and achievements, with a judicious selection of his speeches—mainly a reprint of newspaper articles.

A. M.

TELGU

A HISTORY OF TELUGU PROSE LITERATURE — Vol. I By G. V. Raghava Rao, B. A. Yellamanchili Price 1-8-0

SRI Krishna Deva Raya popularly known as the "Andhra Bhoja" aptly remarked that "the Telugu language occupied the lowest place in the Indian languages." With his princely munificence he bestowed encouragement on the Telugu writers of his day. By his own personal example in writing his famous "Amuktamalyada" and by his Court patronage of the "ashita digrajamula" he earned everlasting reputation for himself and so warmly endeared himself to the masses that his popularity has not diminished in any way in spite of the assiduous preaching of some that it was Allasani Peddanna and not Srikrishna Deva Raya who wrote Amuktamalyada. Even during this "Augustan age" of Telugu Literature little attention has been diverted to the study of Telugu prose.

With the beginning of this century which has been curiously remarked by the Telugu scholars as the "age of renaissance" there has been noticeable improvement in Telugu literary advancement and progress. Truly speaking manifold have been the activities and various have been the directions in which the ebullition of the Telugu literary spirit can be discerned. Lyrical poetry, prabandams, translations of scientific works, carefully compiled dramas, biographies, historical novels, books expounding the highest philosophical truths in simple and striking language intelligible to the masses, ably compiled dictionaries have all been produced during this era. Cheap and ably edited journals in Telugu are inculcating a wholesome love for the language, historical traditions and cultural improvement of the Andhra people. Libraries have been

started even in obscure villages for the diffusion of learning on a wide scale

But during the survey of the whole gamut of Telugu literature from Nannayya down to the twentieth century, the one thing that strikes conspicuously the most careful reader is the absence of a book dealing with the history of Telugu prose and its qualities and the great masters of Telugu prose and their influence on latter-day prose-writers. The ancient grammarians in slavish adulation of Sanskritic writers like Dandi and others bothered themselves more with the beauties of poetry and laid down intricate rules for the right metrical composition and the harmonious melody of the Telugu prosody and the way in which Kavyans and Prabbandams should be written.

Of late industrious writers have carefully compiled a history of the lives of the Telugu poets and the late Mr G. Sreeramamurti Pantulu, K. Veeresalingam Pantulu and K. V. Lakshmana Rao have done yeoman's service in this line. Eminent scholars like Ch. Veerabhadra Rao, V. Subbarao and M. Ramakrishna Kavi are doing their level best to settle the chronological side of the history of the Telugu poets.

The book under review is an attempt to deal with the history of Telugu prose in a scientific and literary manner. He begins from the very beginning and makes an interesting study of the prose elements in the classical work of Nannayya - his Bharatamu. He estimates that 16 per cent of his writings consists of prose lines and the rest is verse. He studies the beauties of Nannayya's style and with chosen and well-selected examples illustrates them one by one. He thus indirectly points out what should be the qualities of elegant Telugu prose and by this scientific deduction he has rendered great service to the cause of Telugu literature. He also carefully studies the objects of Nannayya in introducing prose lines say between two verses and shows why prose lines have been chosen as the vehicle of expression instead of verse.

Having arrived at the right qualities that conduce towards making Telugu prose elegant, artistic and dignified, it remains for him to show how far the latter-day writers have displayed those qualities and the task of estimating Nannayya's influence on the style of the latter-day prose-writers will also have to be accomplished by the author in the forthcoming volumes. I hope that the author will also account for the disappearance of the "Champu Kavyamus," i.e. "poems in a variety of composed metres interspersed with paragraphs in prose", in modern days.

B. RAMACHANDRA RAO.

GUJARATI

SITAHARAN (सीताहरण) By Chandra Sankar Pranshankar Shukla, printed at the Nairvan Printing Press, Ahmedabad Cloth cover Pp 187. Price Rs 12 (1923)

The prominent incident in the lives of Rama and Sita, viz., her being carried away forcibly by Ravana, is narrated in this book on original lines. The style adopted is "chatty" and that is the secret of its success. We are of opinion that both children and adults of both sexes will read it with much pleasure and thereby derive great benefit and instruction.

कैलशपीना प्रखतरा, EXPERIMENTS IN EDUCATION : There is a society in Bhavnagar, called the दक्षिणा मूर्ति. Its object is the spread of sound education on national lines and it is served by several selfless educated men, like Prof. Narshing Prasad Kaldas Bhatt, who have sacrificed a life of ease and earning to devote themselves absolutely to the cause. The pamphlet is rightly called "experiments in education", as some of the branches this society runs are hardly a couple of years old. All the latest "ideas" in education, such as the kindergarten and Montessori methods are being tried and the results watched. The society is certainly doing creditable work and is deserving of every encouragement.

जगतनी महान पुरुष, THE GREATEST MAN IN THE WORLD By Gobardhandas Kalandas Amin. Published by the Society for the Promotion of Cheap Literature and printed at its own Press, Ahmedabad Cloth cover, pp 335 Price Re 1-4-0 (1923).

दु'की वार्ताओ OR SHORT STORIES, PART VII: Published and printed as above Cloth cover Pp. 200 + K16 + 96 Price Re 1-4-0 (1923)

The first book is a life of Mahatma Gandhi, translated from Marathi and brought up to date and the second is a collection of pleasant short stories including those from Sa'adi's Gulistan, a very welcome departure, as it contains some of the best and most delightful stories in this world.

VIHARA KALA (विजयकला) By Sakarchand Manekchand Ghadiali, printed at the Lohani Steam Printing Press, Baroda Thick card board. Pp 257 Price Rs 2-0-0 (1923)

This book is a sort of *olla podrida* of ethical, moral, physical and other subjects, directions in regard to which, if followed faithfully as given by the writer, are bound to lead to success (विजय). It is a compilation, in which hints

have been gathered from many sources and boldly set out. Its merit is its occasional outspokenness.

(1) **हिमालयनी यात्रा** (Himalayni Yatra), (2) *Narayan Niti*, (3) **आत्मोक्ता** (आत्मोक्ति) By *Narayan Purusottam Sangani*. Printed at the *Gujarat Printing Press, Ahmedabad*. Paper cover. Pp 53 28 42. Price as 4 each (1923).

The first of these pamphlets describes though in a scrappy way, the writer's pilgrimage on foot to Badri Kedar and beyond. He has embodied in it certain uncomplimentary observations about Mahatma Gandhi's activities. In the other two he gives some practical hints as to how a man should behave, if he wishes to become worldly-wise and also religious.

NAIVEDYA (नैवेद्य) By *Narsinhbhai Isarabhai Patel of Santiniketan*. Printed at the *Bombay Fine Art Printing Works, Calcutta*. Card board cover, unpagged. Price as 12 (1923).

A very cheap book looking to its fine artistic get up and printing. It is published in an oblong shape, bound with silk tassels, and printed on fine paper. It has gone out of the usual way, in either not numbering the pages or numbering them, whenever numbered, in an entirely novel fashion by means of strokes only. As to the original book of which this is a translation, it requires no introduction: it is Dr Rabindranath's collection of songs published at a very early stage in his literary career. We are glad this work has been introduced to Gujarati readers.

कलाशाहीनी कथा (*The Story of the Andamans*). Published by Dr. *Sumant Mehta*, and printed at the *Vasant Printing Press, Ahmedabad*. Paper cover. Pp 231. Price Rs 1-4-0 (1923).

बोंब युग (Bengal during the period of the Bomb Outrages). Published by *Natunil Mulchand Vimala*, and printed at the *Gandari Printing Press, Surat*. Thick card board. Pp 200. Price Rs. 1-0-0 (1923).

Mr Natunil Vimala is connected with both these books, as his name occurs in both of them. Barindra Kumar Ghose's **आत्मकहानी** **शरदाकहेर युग** has furnished the subject-matter of both the works, and the stories of others who also suffered like him, Ullaskar, Upendra, etc., are also embodied in them. The original, when published, had made a great 'stir' and in these books, too, we find a sustained interest kept up by the narrators, as the tales unfolded are of abiding interest, in so far as they narrate the

unspeakable hardships endured in jail by members belonging to the higher strata of society, but endured even then with a stoicism and a welcome, which have only now become the vogue because of Mahatma's propaganda. Both the books are certainly very well written.

सिद्धार्थ **संन्यास काव्य** Part II. By *Jayannath Hari Narayan Oza*, Printed at the *Loohana Mitra Steam Printing Press, Baroda*. Thick card board. Pp 50. Price Rs 0-8-0 (1923).

This is a translation in verse of Arnold's *Light of Asia*. It is a continuation we have already noticed its first part, the present one keeps up all the good points thereof.

ऐतिहासिक वार्तामाला By *Najukul Nandlal Chokli*. Printed at the *Loohana Steam Printing Press, Baroda*. 2nd Edition. Thick card board. Pp 186. Price as 12 (1923).

The Mogul period is treated in this volume, in the present-day approved fashion wherein history consists of a continuous, informative narrative and not a mere padding of dates, places, persons and events.

BUDDHA AND MAHAVIR By *Kishorlal Ghanshyamlal Mashimvala*. Printed at the *Nar-Jivan Press, Ahmedabad*. Cloth cover. Pp 111. Price Rs 0-8-0 (1923).

BUDDHA LILA SAR SANGRAHA (बुद्धजीवनी **संक्षेप**) Written by *Dharmamandal Kosambi* and translated by *Nilkantsh Iswardas Mashimvala*. Printed at the above Press, Ahmedabad. Cloth cover. Pp 396. Price Rs 2-8-0 (1923).

Among Mahatma Gandhi's manifold activities may be named one or two which have considerably helped the cause of education and enlightenment in Gujarat. One of them is the foundation of **इरातल-मन्दिर** and the other is the admirable series of books published by the *Narjivan Press*, on various subjects. Both are actively engaged in the work of the publication of books on useful topics, some of them on subjects of everyday use, but written on entirely new lines. Not a month passes but that half a dozen books are published by the one or the other or both. The subjects chosen are sometimes so very close to the present-day life of Gujarat that they clash with the selection of others, interested in the same line, and it is not an unusual thing to see two books published on the same subject by different publishers in one and the same month. The two books under notice, like the pair concerned with the bomb outrage period in Bengal, also noticed this month, furnish an apt illustration of this furious activity. Buddha and his doings are the principal subjects

in each of these two books. The latter is a translation from Marathi and goes more into detailed particulars than the former, which is written from an entirely different standpoint. It is more or less an essay, wherein the two creeds of Buddha and of Mahabir are outlined and their fundamentals compared the incidents in their respective lives are sketched out, merely to support or illustrate the conclusions arrived at by the author. The *Saasangraha* has helped him with a certain portion of materials. In Marathi, the work has won encomiums from such *sarants* as Sir Ram Krishna Bhandarkar, and it is but meet that such a book should find a place in our literature.

हिन्दी राष्ट्रीय काँग्रेस की इतिहास, VOLUME II By J. N. Varma, B.A., LL.B., M.Sc. (London), *Bai-at-lur* and *Bhauchandia*. Printed at the *Lohana Steam Printing Press, Baroda*. Thick Card Board. Pp 248. Price Rs 3.00 (1923).

This continuation of the History of the Indian National Congress brings it up to date,asmuch as it embodies the work done at its last session at Gaya. The authors have had to be at pains to collect materials for this volume, because no authoritative reports have yet been published of some of the latest sessions, and hence it is the more creditable to them, that instead of waiting for transferring ready materials to their book, a comparatively easy

task, they have elected to work through and sift different newspaper reports for suitable matter. A Gujarati reader can now have a complete history of this National Institution at his elbow wherever wanted.

K. M. J.

We have received the following books —

THE LIGHT OF ASTROLOGY By P. Gopalan Nair. Price Re 1-8 Pp 170. (1923).

The book is available from the New Burma Pharmacy, 49 Lewis St., Rangoon.

ORIENT ALL BUSINESS DIRECTORY (1923-24) Published by T. S. Naidu & Sons, Tinnevely, S. India. Price Re 1 Pp 125 (1923).

KINGS OF THE EAST By Khan Bahadur Maulevi Mohammad Farshuddin. Published by Nizamuddin & Sons, Zulqarnain Press, Badam. Price not mentioned Pp 125 (1923).

GHOSH'S GEM DIARY, 1924 M. C. Sarkar and Sons, Calcutta. Annas 8.

GHOSH'S LAWYER'S DIARY, 1924 M. C. Sarkar and Sons. Re 1-4.

These Diaries are well got up and contain useful information. A page is given for each day.

C.

GLEANINGS

Leak in the Floor of the Ocean Caused Japanese Quake.

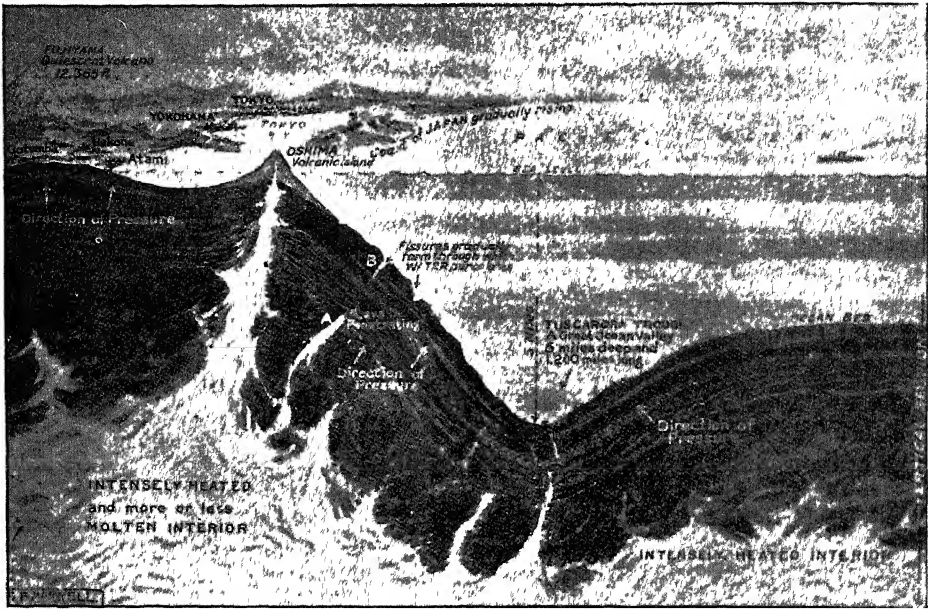
The basic cause of the earthquake which devastated Japan, as well as of other tremendously destructive earthquakes of history, is gradual leakage of the waters of the ocean through the earth's crust, bringing terrific upheavals when the water meets the hot lava in the interior.

Lying to the east of Japan is the "Tascearora Deep," a pit in the Pacific (27,600 feet deep), the source of the greatest seismic disturbances which history records. Leakage from this abyss into the depths of the earth is greater than it is anywhere else because of the tremendous pressure of the water. It is reported that this latest Japanese earthquake occupied six minutes of time, rather long duration for a heavy earthquake

and proving that the lava beneath the crust of the earth was adjusting itself from the sea



The Smouldering Cauldrons of Nature,
Burning for Ages



The Japanese Convulsion belongs to the most violent class of seismic disturbance, due primarily to earth shrinkage. Japan is situated on the top of a huge fold in the earth's strata, which slopes down to a great depth off her eastern coast as shown above. The pressure of the solid superimposed rocks upon the cooling and shrinking interior at such an angle produces various strains that result in fissures through which water percolates, causing violent convulsions of enormous extent as the superheated steam expands and the vast subterranean cavities are rent asunder.



Refugees, whose homes have been wrecked, sleeping in the big iron pipes at Numadzu.

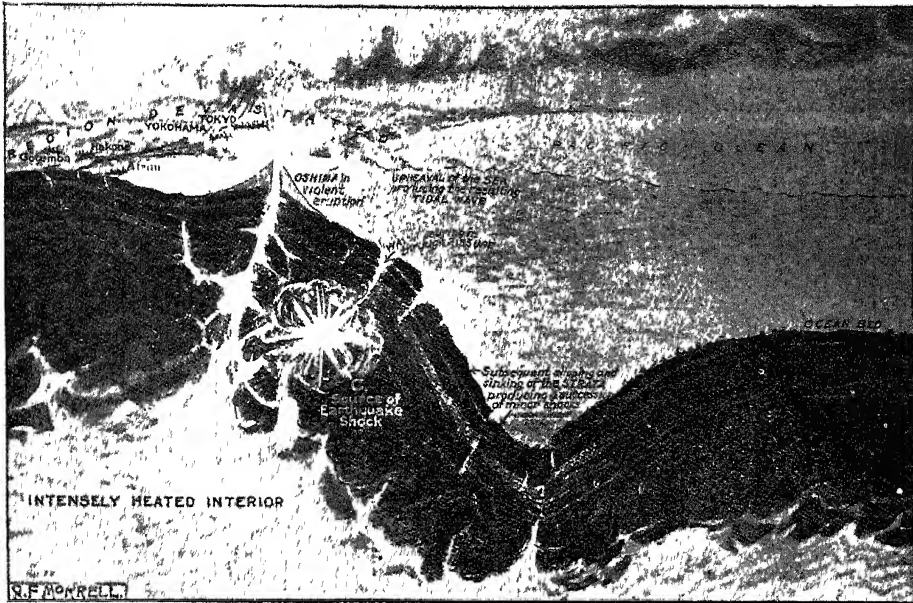
toward the land. Further proof that the sea-bottom was disturbed is found in the great tidal wave which followed the earthquake, and the broken cables, lying on the bed of sea.

It is a well-established fact that the pressure at any point on the sea's bottom is great enough to throw a column of water as high as the sea is deep at the point. It is easy from this to see that the pressure at the bottom of the "Tuscarora Deep"—five miles below the surface of the ocean—would throw such a column of water up to the highest clouds of our sky.

Pressure of this strength would force the water through the granite of the earth's crust, and thus cause the creation of untold forces of steam when the water hits the superheated lava of the earth's interior. Not only the main island of Hondo but the other bits of Japanese land have been so lifted up.

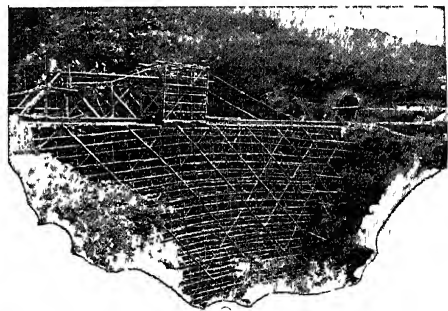
Nations Taking to Building in Steel to Defy Quakes of Earth.

Earthquakes do their damage on buildings

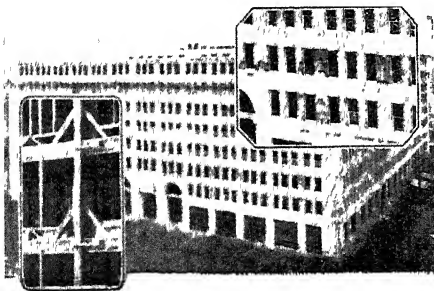


The lava can be seen penetrating through cracks at A, the water at great pressure percolating at B. They ultimately meet, and the consequent expansion of the superheated steam into still more elementary gases, like hydrogen, takes place. Finally, an explosive convulsion eases the strain temporarily, but so long as the water continues to gain access the shocks will continue, unless there is sufficient volcanic vent for the gases to escape. Consequently, hundreds of subsidiary minor shocks may be expected, and permanent tranquility cannot be hoped for.

that yield, because part of the building is thrown in one direction and part in another. Scientists, architects, and engineers have studied earthquake effects, and have decided on adopting many features to make the building rigid and



How the Japanese build their "Dams" to defeat Quakes



Type of Construction with which Engineers hope to defeat Tremors of Quakes. Left: Heavily riveted steel skeleton. Above: Close view of finished wall.

resistant. In the first place, the buildings contain steel skeletons of extra weight and strength. Extra plates are used to join steel beams on to the steel columns. Each floor level has very substantial steel braces extending from the columns to the floor beams, and at the roof



Top:—Furry Head
of the Industrious
Bee.

line heavy plates are placed on the top of columns connected to the cross beams

A very great number of rivets are used. There are perhaps three or four times as many rivets as in ordinary construction in this country. So it would seem that earthquake construction is very similar to what we call "wind bracing" in this country. The object is to stiffen the entire frame to resist choppy stresses

Middle —
Folding
Tongue
of the
Bee

Below —
Queer Pro-
file of the
Busy Red
Ant

the inventor, takes a drop of water containing a variety of germs, and places it on a piece of perfectly clear glass. Then another thin piece of glass is placed on top, and the two clamped together as tightly as possible without breaking them. This "slide" is put under a highpowered microscope and the specially made motion-picture camera set to work. On the screen, the result is as though a pond of water existed between the plates of glass, while swimming to and fro, like fish in a bowl, are thousands of queer, living things.

While these experimenters have long struggled with the microscope as an aid to the motion-picture art, they have encountered many perplexing difficulties. The fierce heat of

the brilliant lights required for photographing either killed the tiny victims of man's curiosity, or affected them so as to render the screen result imperfect or valueless.

To make these latest pictures possible, strong lights have been devised that are almost entirely divest-

Mysteries of "Invisible" World are Portrayed on Movie Screen by Insect Actors.

In a film recently completed, the curious habits and instincts of bees have been registered from the tiny egg to the hatched larva, and, thence, through the cocoon stage. The workers, queens, and honey-bearers, together with the lazy drone and the industrious mason, are shown in their natural surroundings with all the freedom of original movement and untrammelled liberty. Louis H. Tolhurst,



ed of heat—so “cool” indeed, that the spider crouching in his net, ready to pounce upon the entangled fly, is not disturbed in his ungentle occupation, nor bothered by his knowledge of an intruding witness to his brigand efforts.

Another obstacle lay in obtaining correct focus. In ordinary motion photography, the normal number of exposures a second is 16, resulting in that number of distinct and separate pictures registered on the sensitive film. These, when developed and run through a projecting machine, give the illusion of actual motion.

But to catch the fleeting movement of microscopic life greatly magnified and record it faithfully for study and laboratory work, as many as 32 exposures must be made a second, so that every act may be registered—or as nearly as is possible for human hands and ingenuity. As the shutter operates twice as fast as that of the ordinary camera, the instant of opening is so brief that unless the lighting be exceedingly bright, the image will not be registered at all, even on the most sensitive film.

Below: Close-up of the Spider's ugly Deep Set Head.



Top —
Watchful Spider
through the
Microscope.

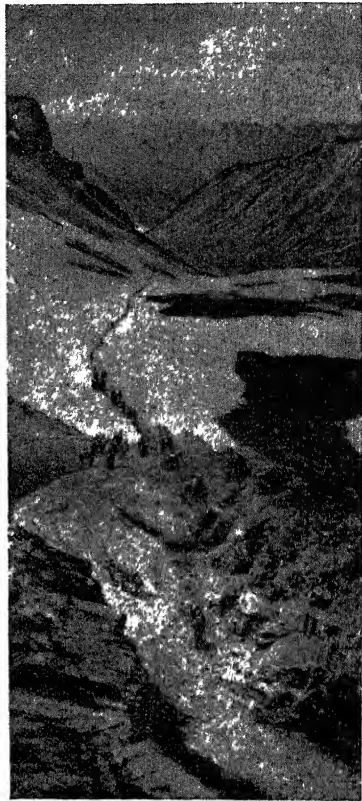
Further Adventures in Asiatic Paths.

Sven Anders Hedin, noted authority on those little-known lands, Tibet, Turkestan, Mongolia, and Central Asia in general, has spent a great part of his life—he is now 58 years of age—in exploring these strange lands. These journeys, performed at

Middle —Vicious
Jaws that end the
Victim of the Web



Sven Hedin's Party is Victim of Night Attack and is Finally Turned Back by Death Threats by the Tibetans.



Descending into Tibet, after Crossing the Lupu Lekh Pass.



Even Sure Footed Pack Animals Find Trails Hazardous.

times amid extraordinary hardships and always at the immediate risk of lingering and terrible death at the hands of savages or by starvation, have won for him high honors and a world-wide reputation and fame. A noted scientist, a daring adventurer, a fluent writer--he is author of numerous valuable and weighty books. Doctor Hedin is an honorary or active member of nearly every scientific society in the world, is a member of the nobility of Sweden, to which he was raised in recognition of his work by the king; is the bearer of honorary degrees from most of the famous universities of the civilized world, is the personal friend of potentates and rulers, and is now on his way to Asia for another daring journey through the wild interior where he has found strange buried cities, grotesque and terrible customs, and where he has



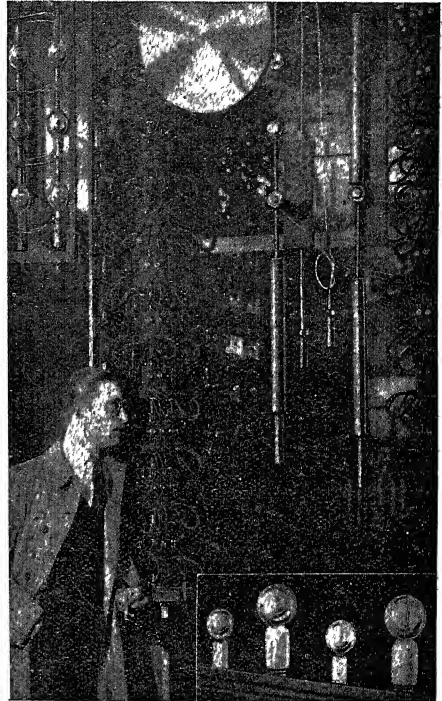
Paths Built by Nature for Travellers, Man
Takes no Trouble to Build Them.

several times been forced to travel long distances
on foot without water or food.

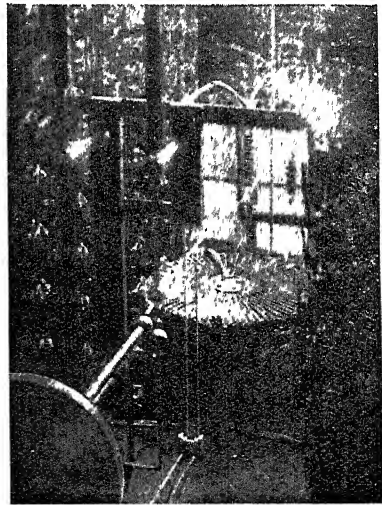
Heatless Light to Chain Almost Limitless Flow of Power for Mankind's Use.

After two years of experimenting to develop bottled, heatless light an eastern inventor has announced discoveries that may result in the harnessing of almost limitless power for the use of mankind

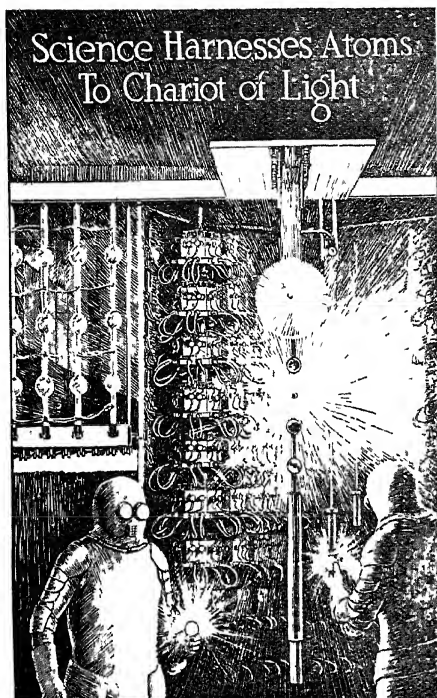
In his search for "cold" light, Juan J Tomadelli first began experimenting with lightning, symbol of power since time immemorial. The voltage, or electrical pressure of a bolt is estimated at about 50,000,000 volts. But as the flash is so quick that it is over in a one-thousandth part of a second, the energy involved is small, being estimated at 12 cents a bolt. During his tests, Mr. Tomadelli developed a 5,000,000-volt flash, a yard in diameter, which jumped a gap of 37 feet and was maintained for 31 seconds



Inventor, "Cold Lights" and his wonderful
Laboratory



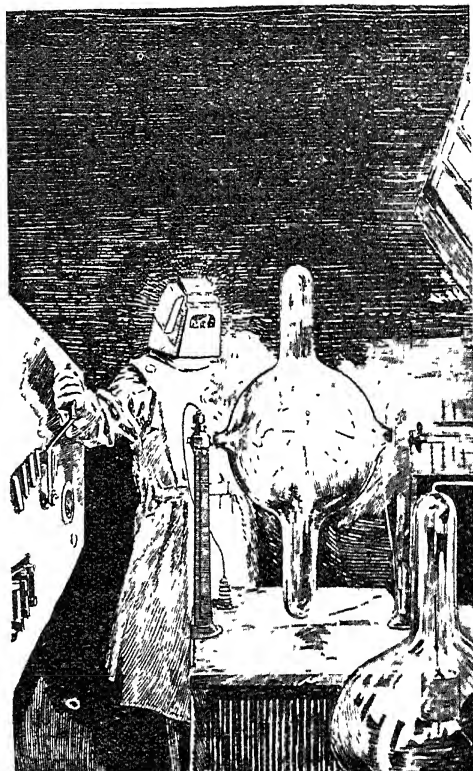
Blinding Flashes of Man-made Electricity—Used
in Experiments to Solve Mystery of Life.



Electricity being Drawn from the Air to the Laboratory to Light Bulbs That Are Said to Continue for Three Years

This was one step in his search for a force that would release the energy in the atom and at the same time control it. The jolt from the electricity, he says, started a series of "explosions" in the secret material composing the filaments of the lights. But, instead of occurring all at one time, the smash-ups are spread over a period of years, according to the amount of substance used in the bulbs.

Ordinary electricity from the power-house will not set this process in operation, according to the inventor. It requires current drawn from the air. This is not lightning and not the charge of the earth, but is said to have a sort of cousinly relationship with them. Special and highly complicated apparatus, some of which represents the most intricate and involved ever



Most Terrific Heat ever Known, 50,000 Degrees, Being Produced in Tests Seeking 'Cold' Lights.

used for electrical experimentation, has been installed at the Harrison laboratory to capture and harness this current.

Outside the main building a big metal disk has been set high in the air. It is said that the electricity is drawn from this through many heavily insulated wires to a magnetic revolving apparatus connected with metallic brushes.

In his experiments, Mr. Tomadelli said that he had made profound changes in the composition of the filaments inside the lights by rubbing the bulbs with green leaves. Also, he says, he was puffed up like a balloon and several pounds were added to his weight by the electrons that entered his system while experimenting in his laboratory.

AURANGZIB'S FAVOURITE SON

KAM Bakhsh, the youngest son of Aurangzib, was the spoilt child of his father's old age. At the time of his birth (24 Feb., 1667), Aurangzib was nearly 50 years old and doted on his young wife Udaipuri Mahal, this prince's mother, who had once been a beauty of Dara's harem and who was henceforth to be Aurangzib's sole companion and comforter till his death. The Emperor's infatuation for this lady kept him back from subjecting her son to discipline in the school-room or to practical training in warfare. His education was neglected. It is true that learned tutors were appointed for Kam Bakhsh, but he learnt little and was never made to learn anything by taking pains, as his mother saw to it that his negligence* went unpunished, and even uncensured. We are told that he had been taught to repeat the *Quran* from memory at the age of ten, but his intellect was not cultivated. Udaipuri's giddy and voluptuous character and low brain-power were reflected in her son, who throughout life displayed a capriciousness, levity and headstrong passions that bordered on insanity.

* Ishwardas, I.B.M., tells a story about this —

The prince did not apply his heart to the acquisition of knowledge. One day his tutor Siadat Khan came to the palace school-room and sent to call the prince. But Kam Bakhsh did not come. The Khan waited for 2 or 3 hours, after which he reported the matter to the Emperor. On being asked the reason of his neglect Kam Bakhsh replied, "I have devoted all my time till now to the acquisition of knowledge, and I have learnt what was in my lot to learn. How can I spend all my life for years to come in the school-room?" As this speech savoured of love of ease, the Emperor was enraged, and calling the prince before him remarked, "A man without knowledge is like a beast. A prince, in particular, should have a refined mind." So, he ordered that Kam Bakhsh should not be allowed to come out of his house, not even to join in the public prayer on Fridays. After a month and a half the Emperor pardoned him with a warning not to be slack in acquiring the arts.

It was Kam Bakhsh's proud boast that he had a better right to the throne of Delhi than any of the other sons of Aurangzib, as he was born of a *reigning* Emperor, while his brothers had been born when their father was a mere *prince*. His half-brothers, on the other hand, despised him as the son of a dancing-gul and bearing the stigma of his origin from a bondswoman.

It was the practice of the Mughal Emperors to send their sons away from home at the age of 16 or 17 in independent command of a field army, but under the control of some trusted old noble of the highest rank, who acted as their guardian and minister (*ataliq*). But this education in the school of action was denied to Kam Bakhsh by his doting parents till he was past 24 years. He was married as early as the age of fourteen and more than once, and he became a father when only 17 years and 3 months old. By being constantly kept with his father and employed only in Court ceremonies and social functions,—such as welcoming some distinguished visitor on the way, or condoling with bereaved nobles, on behalf of the Emperor,—he grew up a carpet knight. In what was intended to be his first and very much belated "baptism of fire", namely his participation in the siege of Jinji, he proved worse than a failure, and his foolish plans and acts could be checked only by placing him under arrest.

This fort, situated in the north side of the South Arcot district of the Madras Presidency, was then the refuge of Rajaram, the fugitive king of the Marathas. It had been besieged by the Mughal general Zulfiqar Khan as early as September 1690; but his position was made so difficult by the enemy bands roving outside that the Emperor had to send heavy reinforcements under his wazir Asad Khan and prince Kam Bakhsh, who arrived there on 16th December 1691.

Here the prince, chafing under the control of the wazir, was so ill-advised as to open a secret correspondence with Rajaram. The

Marathas flattered his humour and mischievously instigated him in new evil projects. A year later, vast Maratha forces, raised in Western India, reached Jinji under Dhana Jadav and Santa Ghorpare. The grain supply of the Mughal camp was cut off, and for some weeks communication with the Emperor's camp and the Mughal base ceased altogether. Alarming rumours arose immediately, which the Marathas spread and exaggerated. It was said that Aurangzib was dead and that Shah Alam had succeeded to the throne. Kam Bakhsh considered himself in a most perilous position. Asad Khan and Zulfiqar were his enemies and might seize and deliver him up to his brother and rival. His only hope of safety now, so his servants told him, lay in his making terms with Rajaram and escaping into Jinji fort with his family on a dark night. And he made his retinue ready for taking such a step.

But his secret was betrayed by these two generals' spies in his camp. Asad and Zulfiqar consulted the leading officers of the imperial army, and they urged that the prince should be placed under strict guard and the entire army withdrawn from the siege-lines and concentrated in a safer position in the rear.

Zulfiqar Khan effected his withdrawal from the front after hard fighting, losing 400 troopers killed and many others wounded. At the close of the day he reached Asad Khan's quarters in the rear, adjoining Kam Bakhsh's camp.

Here the prince had been exulting as danger thickened round Zulfiqar and Asad. He had even plotted with his silly courtiers to arrest these two generals at their next visit to him and then grasp the supreme power. But this plot, like all others, had leaked out. Zulfiqar Khan, worn out with his all-day fighting and anxieties, reached his father's side at night, learnt of the new plot, and then the two leaders quickly decided that the safety of the entire army and the preservation of the Emperor's prestige alike demanded that the prince should be deprived of the power of creating mischief. They immediately rode to Kam Bakhsh's quarters, unceremoniously entered within the outer canvas-wall (*jali*) seated on their elephants, and knocked down the screens of his audience hall. The other nobles stood by as idle spectators, leaving the odium of arresting

their master's son to rest solely on these two leaders. The servants of the prince foolishly discharged some bullets and arrows and raised a vain uproar and tumult. But Asad Khan's force was overwhelming and his movements quick. Kam Bakhsh lost heart, and in utter distraction came out of his harem by the main gate. He had advanced only a few steps when the Khan's musketeers (*bahelias*) seized both his arms and dragged him with unshod feet to Asad Rao Dalpat, seeing it, promptly drove his elephant forward, and with great agility lifted the prince up on his *hawda*, sat behind him as his keeper, and brought him to Asad Khan.*

The wazir was in a towering rage. He severely rebuked the prince, calling him a dancing-girl's son, unworthy to rule over men or to command in war. Then he continued, "The rumours you have heard are false. The Emperor is alive. What is this that you have done? You have disgraced yourself, and covered my gray hairs with shame." The prisoner was taken to Asad Khan's own tent and treated with every courtesy consistent with his safe custody. The grand wazir saluted him and served his dishes with his own hands [*Dil*. 108 a]

When day broke, Zulfiqar called together all the officers of the army, great and small, explained his late action, reassured them, and bound them to his side by a lavish distribution of money and presents. Thus the imperial army was saved by establishing unity of control.

Then the Mughal force, finding its position before Jinji extremely unsafe, withdrew to Wandiwash, 24 miles north-east of it (23 January, 1693). Here the generals waited for the Emperor's orders about Kam Bakhsh. The officers of the Karnatak army, especially Asad and Zulfiqar, lay quaking in mortal anxiety as to how the Emperor would regard the arrest of his favourite son. The wildest rumours circulated as to his wrath towards his generals. A story ran in the Wandiwash camp that Asad Khan, on being sentenced to disgrace by the Emperor, had poisoned himself (July)

Aurangzib at first ordered the prince to be brought to his presence in charge of Asad Khan, and fresh equipment and furniture to

* *Dil* 108a M. A. 358. *Storia*, ii. 316. Khafi, ii. 420, is useless.

be given to him on his way, to replace what had been abandoned or looted at Jinji. Kam Bakhsh arrived at his father's camp at Galgala (on the Krishna) on 14th June, and was presented to the Emperor in the *harem* through the mediation of his sister Zinat-un-nissa. Here the spoilt youth tried to justify his late conduct by charging Zulfiqar Khan with treachery and the collusive prolongation of the siege for enriching himself. [M.A. 359; *Dil.* 112 a.]

But Aurangzib was too wise a man to believe in Kam Bakhsh's counter-charges against his faithful generals.

The memory of the prince's misdeeds was swept away by the flood of Udaipuri's tears, though the Emperor was greatly annoyed at this unexpected result of his attempt to give his favourite son an experience of war. His grief is graphically described in Hamid-ud-din's *Anecdotes of Aurangzib* [§ 25 of my translation].

After the signal failure of this his first expedition, Kam Bakhsh was always kept in his father's Court, and never sent to any distant province or expedition. True, the viceroyalty of Berar was conferred on him in 1687, and again in 1697, and that of Haidarabad and Bijapur in 1701 and 1704, but he was allowed to govern them by deputy, without having to leave his father's side.

While continuing to lead this life of idle ease and safety, Kam Bakhsh brought himself again into trouble by another childish outburst of passion in 1698, when he was already thirty-one years old.

It was the night of 12th December. Khwaja Yaqut, the superintendent (*nazir*) of Kam Bakhsh's household, was returning from the prince's quarters to his own rooms in Brahmपुरi, when he was hit by an arrow in the darkness. Happily his arm, which was hanging down in front, received the blow, otherwise his stomach would have been cut open. The bleeding man immediately ran back to the Emperor's presence and complained of the attack. The prefect of the camp police made an investigation and it came to light that Yaqut's honest and strict administration of his master's affairs had made enemies of some rogues among the prince's servants in whose unworthy society he delighted, particularly his foster-brother (Kokah), who had planned this ambush for getting rid of the *nazir*. Four captains of the prince's con-

tingent who were also suspected, were arrested without trouble. But the Kokah resisted. The Emperor then ordered the prince's bakhshi to bring the man to him. But on the way, the Kokah changed his mind at the instigation of some evil counsellors, and ran away from the palace gate. When this was reported, Aurangzib wrote to his son to expel the man from the camp. The prince dismissed the Kokah to his own jagus, with the present of 200 gold pieces, a tent and porters, embracing him at the time of parting with tears in his eyes.

The news softened Aurangzib's heart; he could not bear to see Kam Bakhsh weeping. So, a third order was issued, requiring the prince to bring his Kokah to the Emperor and gain his pardon by his intercession! When the two reached the Court, the Emperor directed the prince to be ushered in and his foster-brother to be left behind in an anteroom. But Kam Bakhsh refused to part from his Kokah and tied him to his own waist with his scarf! The Emperor, on hearing of it, was annoyed, and sent minister after minister to reason with Kam Bakhsh, but the unlucky prince would not listen to good counsel. At last Hamid ud-din Khan was sent to separate the Kokah from the prince and hand him over to the police. The prince drew his dagger menacing the officers. Hamid ud-din tried to wrest it from his grasp and was wounded in the attempt. During this scuffle his attendants rushed in a crowd and dragged away the Kokah to prison with kicks, *lathi* blows and cuffs. Kam Bakhsh was confined in a small tent near the jewel-room, his rank was taken away, and all his property confiscated. His army was absorbed in the imperial forces. The Emperor ascribed the prince's conduct to the effect of bad company. [M.A. 398-400; *Ruqat* No. 126.]

But in less than six months Kam Bakhsh was pardoned and restored to his rank and property. From December 1699 he again began to attend his father's Court, sometimes escorting his sister Zinat-un-nissa from the base to the imperial camp, at others condoling with high nobles in bereavement. At the siege of Wagingera, the Berar capital, (now in the Shorapur district of the Nizam's territory), he was placed in nominal command of one section of the lines of invest-

ment (1705) In this year he was to have gone to his viceroyalty of Haidarabad, but the Emperor lovingly put off his departure

At last in January 1707, Aurangzib fell ill at Ahmadnagar, and felt the approach of death. Of his three surviving sons, Muhammad Azam and Kam Bakhsh were with him But the presence of these two rivals at the same place would lead to an armed conflict for the throne and bloodshed immediately after the old man had closed his eyes, or probably even before that event So, Aurangzib hurriedly sent off Azam (13 Feb) and Kam Bakhsh (9 Feb) from his camp towards their respective viceroyalties of Malwa and Haidarabad

It broke Aurangzib's heart to part with the beloved son of his old age and to send him away from his own deathbed (*Dil* ii. 158a) But it was the only means of saving that prince's life. In the last few days of his life the world-weary and aged Emperor wrote the following touching letter to Kam Bakhsh —

"My son, [close to my heart like] my liver! Although, in the days of my power, I gave advice for submission to the will of God and exerted myself beyond the limits of possibility,—God having willed otherwise, none listened to me Now that I am dying, it will do no good. I shall carry away with myself the fruits of all the punishments and sins I have done What a marvel that I came [into the world] alone and am [now] departing with this [large] caravan Whenever I cast my eyes, no caravan-leader save God comes into my view Anxiety about the army and camp-followers has been the cause of [my] depression of my mind and fear of final torment. Although God will undertake the protection of His people, yet it is also obligatory on Muslims and my sons When I was full of strength, I could not at all protect them, and now I am unable to take care of myself! My limbs have ceased to move. The breath that subsides, there is no hope of its return. What else can I do in such a condition than to pray? Your mother Udaipuri [Begam] has attended me during my

illness, she wishes to accompany me [to the next world]. I consign thee and thy children to God. I am in trepidation. I bid you farewell Worldly men are deceivers (literally, they show wheat as sample but deliver barley), do not do any work in reliance on their fidelity. Work ought to be done by means of hints and signs Dara Shukoh made unsound arrangements and hence he failed to reach his point. He increased the salaries of his retainers to more than what they were before, but at the time of need got less and less work out of them. Hence he was unhappy. Set your feet within the limits of your carpet.

"I have told you what I had to say and now I take my leave. See to it that the peasantry and the people are not unjustly ruined, and that Musalmans may not be slain, lest punishment should descend on me" [India Office MS. 1344, f. 26 a] **

A few days after writing this, Aurangzib breathed his last (20 Feb., 1707). A paper signed by him was found under his pillow, dividing his Empire among his sons and proposing to leave to Kam Bakhsh the two provinces of Bijapur and Golkonda if he should remain content with these. [*Ibid.*, f. 49 b]. But he would not be content. He crowned himself and issued coins in his own name as Emperor His mad doings at Haidarabad during his brief reign are described in full detail in Irvine's *Later Mughals*, i. 50-62.

At last he provoked a contest with his eldest brother Bahadur Shah I., and fell mortally wounded in a battle fought 4 miles outside Haidarabad (2 January, 1709), and died in the course of the night. Thus, the disaster which his loving father had foreseen and done his utmost to ward off, at last befell him.

JADUNATH SARKAR.

* I have not accepted the other version of this letter given in the lithographed bazar edition of *Ruqat*, No 73 Udaipuri died a natural death at Gwahar in June 1707.

THE OLD OLD STORY

By SANTA CHATTERJEE.

CHAPTER I.

THE sun had not yet come up above Calcutta's many-storied skyline. The morning light, though hazy, was strong enough to give a misty picture of the streets and lanes. The municipal lamps had been turned off, but the sun, although yet unable to penetrate the barrier of palaces, was smuggling in sufficient light to satisfy the demand of the early workers. It was the end of *Kārtik* ;* the cold weather was approaching, and the children of Leisure were having a delightful time within the folds of comfortable rugs. But there were others to whom the twenty-four hours afforded hardly sufficient time to finish their work, and the cold weather brought no celestial laziness into their lives. These poor people had to get up in the darkness of the early hours to disturb the quiet of shivering Nature with artificial lights and themselves do the work of the lazy footed god of light.

Karunā had got up long ago with the vegetable-oil lamp which was kept ready close to her pillow. Her bed was spread on the floor. It was a small room in which she slept with her little brother and sister. They never got up before daylight, but Karunā could not do the same, because she had too much work to get through. There was no other way than to work with a lamp, but, what with a collection of beds and what with tables, chairs, almirahts, etc., there was so little space in the room, that she dared not light a kerosene lamp with the two children sleeping in the room. For the sake of their health Karunā used to keep that mustard oil lamp ready for night work. She at first wrote the accounts of the previous day. Then she went about the room with slow and light steps and carefully dusted every bit of thing in the room, from

the tables, chairs and the book-shelf down to the boxes and sundry which were shoved under the bed. Her next job was to clean the two kerosene lamps which had been put out the night before. The whole day, she could find no time to read. So she got up early to gather food for the mind. As she went out with a couple of books into the verandah which bordered the room like a narrow ribbon, she found Arunā lying at one corner of the bed, with the yellow check wrapper tightly wrapped round her curled up form and with the knees hugged to her bosom. One could obtain through the wrapper glimpses of her pigtail and a few stray locks of hair. Ronu was lying on the wooden bedstead. There was nothing to see there except a longish pile of something covered with a pink bed-cover. Karunā did not disturb these two little persons in their deep sleep but went into her cemented second-storey garden, with its potted plants.

When the first shafts of sun-beams crossed the red-tiled roof of the huge red-brick building to the east of the verandah and entered her flowerless garden of flowerpots, Karunā closed her book and went into the room again. Arunā had just stretched herself at the touch of the first warm breeze. Karunā placed the books on the table and started shaking Arunā. "Aru, get up, get up, the sun will be soon in the room. When will you sweep the floor, when will you bring in the drinking water? I thought I would put the beds in the sun. I have not called you, and you are still clinging to the bed like Ronu."

Arunā sat up pushing away the wrapper and started rubbing her eyes with her unruly hair on her forehead.—"Is the sun really up, *Didi**? I was dreaming such a nice dream, if only you had waked me a little later! I dreamt as if I was dressed in a beautiful red

* Early November. *Kārtik* is the seventh month of the Bengali year.

* Elder sister.

Benares sari, like the one Nani-di had on her *Boubhat* * and was decorating a big hall with wonderful red roses. The house was illuminated with electric lamps. The house, of course, was our own. Someone with gold and silver . . .”

Didi† laughed and said, “Yes, yes, that’s quite enough. You get gold, silver and Benares saris lying in heaps on the pavements, don’t you? So much wealth will doubtless come to you at your call. Now, let us go downstairs, into that damp room, to get ready for the worship of the god of hunger.”

Having lost her wonderful dream-treasure, Arunā, daughter of poverty, wiped her eyes and went to sweep the room. The painful touch of earthly dirt soon deprived her of the velvety roses of illusion. Karunā looked at the bedstead and said, “Let him sleep, I am not going to wake him this morning. Let me see how long he can sleep.”

The two sisters went down the dark staircase with its uneven and uncomfortably high steps and entered the kitchen. That room never got a ray of sun-light in winter, but in summer it was a veritable playground of the scorching sun. Karunā was about to open the chain-latch, when she noticed, to her utter astonishment, that it was already open. She looked thoroughly perplexed and said, “How is this Aru, dear! Didn’t I fasten the latch last night? In that case everything must have been devoured by the cats and dogs by now!”

Aru said, “Oh, no, I myself put on the latch last night. And if the dogs *have* after all finished everything, so much the better. We must get a pound of *rabri* ‡ from the market, mind you!”

Karunā did not answer. She pushed open the door and found that her little brother Ranendia, whom it took her half an hour’s loud coaxing and threats, in pleasant and unpleasant language, every morning to wake up, was squatting squarely on a bench, while thoroughly enjoying the whole of a fair size loaf which he held securely with both hands. He had some tea in an enamelled

metal cup of large size on his lap. At the sight of *Didi*, Ronu registered triumph and shame at once. He hurriedly dipped the whole loaf in the tea and at one bite took in about half of it into his mouth. Karunā lifted her eyebrows and said in a tone of mild reproach, “Ronu, this is what you are doing! I thought the boy was asleep! Little monkey! Finishing everything by getting into the kitchen in the middle of the night!”

Ronu puffed his cheeks and said, “You don’t give me anything to eat. Thin slices of bread and half a cup of tea! It makes one hungry in two minutes.”

Arunā rolled her big eyes and said in a voice of rebuke, “Aren’t there other people in the house that you have swallowed every thing like a shark! They won’t feel full inside by patting your tummy!”

Ronu answered while chewing the bread, “Hum, as if I said so. I ate everything and fooled you by covering up the pillows with the bed-cover, just because you don’t give me enough to eat. Why not give some money? I shall run and get food for everybody. Now you have seen how much I can eat, keep more food from to-morrow.”

Arunā said, “*Didi*, give him some money. He won’t have any share in what we shall eat. Bad boys have to look on while others eat good things.”

Karunā went upstairs and came down with the money. She said, “Ronu, you are going from bad to worse every day. If you feel hungry, why don’t you tell me?”

Ronu did not answer, but looked at the money and said, “Only this! *Didi*, you are very nice and good, give me four pice more, I shall get one *Labangalatiha** for each!”

But *Didi* was relentless. She said, “No, no, go and get what you can with that. I am going to prepare breakfast for Dādā-mashāy.† (Get some *rabri* for Aru and whatever you please for yourself. I shall not eat anything just now to-day. You need not bring anything for me.”

Ronu danced off to the market. Karunā opened the stores-chest and took out ever so little flour and started kneading it. Aru came near her and said, “*Didi*, why not take

* Ceremonial reception of a bride and bridal feast at her husband’s house.

† *Didi* means elder sister. Here stands for Karuna

‡ *Rabri* is a sweet preparation of milk,

A kind of sweetmeat.

Maternal grand-father.

some more flour, we shall eat these with the things from the market "

Didi did not lift her face but said "I have said, I don't require anything to eat to-day."

Arunā could understand that her *Didi* required the food badly but did not want to spend money for herself. And it was no use coaxing her, because she was frightfully self-willed. She would never answer back but nevertheless do as she liked. So *Arunā* did not spend any more time in attempting a miracle and went after her household duties.

The maids and cooks working in the various families which occupied the same house and neighbouring houses began to arrive one by one and herald the day by their incessant knocks on the doors. All the housewives and maid-servants belonging to four different families which lived in the same house, started a demonstration of comparative cleverness in weaving wonderful phrases with which they fought for the only two taps in the house. Gradually everybody, from the youngest to the oldest, began to trickle down to the bathroom door to wait in a long queue, like the pilgrims who wait before the temple of Jagganath for a sacred opportunity to see the god. Any one who had placed his or her foot a second or any fraction thereof in advance of some other unfortunate being, strutted into the bathroom exuding a haughtiness which signified a Right. The one left behind would in vain plead pressure of work and breaking of time-table to melt the stone in his predecessor's heart, and perforce take to stronger language. Oriya* milkmen began their day's work with locked and sealed tin cans from which they measured out the daily supply of milk.

The smoke from the four or five different kitchens in the house began a silent hunt through all the rooms, but failing in its sinister quest for possible victims to asphyxiate, it disappeared in the atmosphere in fruitless indignation. The part-timer maids started marketwards, basket in hand, the money tied up in their saris, busily cramming up the holiday list of purchases. The wheel of social life speeded up gradually like every other day and hurried and hustled those who were in touch with it.

Karunā and *Arunā* were repeatedly going in and out of the room. *Ronu* had not yet come back. The sun crossed the verandah and entered the room. So *Karunā* went upstairs to the roof to put the bedding in the sun. At this time *Ronu* came in carrying the leaf-bag of sweets, etc., in his hand and singing aloud, "It is pouring and pouring, in the depth of the rainy season."* *Arunā* was standing near the door with the basin of freshly washed rice in her hand. As soon as she saw *Ronu*, she rang out, "Where had you been 'pouring and pouring' in this wood-splitting sun? If once the boy is out, you can't find even his tail-end for anything!"

Ronu said in an animated sort of way, "Just you come out and see! Some one has come to the red house." He swayed his head from side to side to add dignity to his words and continued, "Oh, what things! Heaps of bicycles, motor-cars, carriages, chairs, tables, books, bedsteads, big dogs, big flower-pots, and lots of other things. Oh, you don't know *chhori*† what beautiful things! Even at Nani-di's, they have not got such things. You have never even seen such things. If I could get that motor car, I would swank—don't you trouble!" *Ronu* threw out his narrow chest and squared his thin shoulders as much as possible and made movements as if driving a car, to show off his ability.

The red house had grown up before their eyes during the last seven or eight months. About a month ago its venetian blinds had taken on new paint, and after fraternising with the outside light and air for a time, they had closed up again. Just as before the *prānapratisthā*‡ the image of Durgā§ appears useless to the devotee in spite of its striking beauty and gorgeous decorations, so was the red house lying neglected in the heart of the neighbours so far. They no doubt saw the house, but such houses are not rare in Calcutta. Where it had no speciality of its own, it could only acquire quality through the life of its inhabitants. Everything gets stale in the eye of man, but

* One of the rain songs of Rabindranath Tagore

† Youngest among elder sisters

‡ A ceremony by which the earthen image of a god is supposed to acquire a soul

§ A goddess.

* From Orissa

man himself retains eternal freshness and interest. The ceaseless roar of the street cars becomes non-existent to the wayside man after a time. Similarly, the red house had lost the power to cast even a shadow on the mind of Karunā and others by its persistent and sentinel-like presence.

To-day, when they heard that some people had come to the red house, they suddenly became astonishingly conscious of its existence. The man who was the owner of such a big house and so many things must be a remarkable person; so Arunā became keenly interested in him and everything concerning him. The water in the pot was boiling and bubbling furiously, but that did not worry her. She put the rice basin on the floor and ran breathlessly up to the roof. She did not want to deprive *Didi* of the novelty. But who could waste time to look for her? So she called as she ran, "*Didi, Didi*, come and see, there is a great man come to the red house."

But *Didi* was on the roof, busy spreading the bedding in the sun. Arunā's call brought everybody in the house to the roof. They tried to get as good a view of the new inmates of the red house as was possible by leaning over the parapet. There was the burning sun overhead; the girls tried to protect their bare heads by covering them with a fair length of their saris in folds, and the children took shelter in the shadow of the grown-ups. They were more busy in performing this feat than in satisfying their curiosity.

Whoever he was, the owner of the red house was doubtlessly rich. There was a dark green motor car on the red gravel path leading up to the house. The carriers were making a terrific row on the covered landing with the numerous large tables, almirahs, upholstered furniture, fret-work screens of ebony and sandal wood, curtains and chests. All of them were most enthusiastic in giving ideas as to how to get the things in and upstairs, but beyond occasional spurts of getting-ready-for-action, there was hardly any progress. A couple of orderlies were rushing about in green broad cloth liveries with metal badges showing ownership, using novel and fancy language to abuse the silly labourers. An Oriya servant was dusting the venetian blinds.

Arunā was leaning over the wall in great curiosity. She was attempting to see some-

thing through one of the windows. "What are you looking at?" asked Karunā.

Arunā pointed out one room and said, "Can't you see that big mirror in the mother-of-pearl frame? See how it glimmers in the sun! The lady of the house must be very beautiful. No one with a monkey-face would look into such a mirror."

Sailajā Sundari, who occupied the second floor, shielding her son's head from the sun with her hands, commented, "I don't see any signs of a lady of the house. There are only books and book-cases, chained-up dogs and elephantine tables. There are neither double beds nor kitchen utensils,—nor even a perambulator."

Arunā said, "Oh, rich men's wives do not carry about kitchen things. And may be, she hasn't got a baby yet."

Sailajā said, "You seem to have understood a lot of things within your brief years. We are not rich men's wives, dear, we believe a woman can't do without kitchen utensils."

A man dragged a Kashmiri carpet into the room on the western wing.

Arunā exclaimed, "Oh, what wonderful work! One must have feet like lotus buds to suit such a carpet."

Sailajā remarked, "Kurunā dear, your sister has lotuslike feet. Why not send her over there to set the carpet into blossoms? You yourself are no worse, so better go yourself. I say, look, that's perhaps the owner of the house who came in."

A tall gentleman in European dress came and stood inside the room. He was fairly dark with a thin growth of hair on his head, of which one or two were shining out here and there like silver wires. He was not exactly what one would call good-looking, but he had something about him which attracted attention. It was clear that he was looking after the arrangement of proper furniture on the carpet.

Arunā said on seeing the new-comer, "Goodness, he is old and has a bald head, with a dark complexion to boot. As if my beautiful *Didi* will have such a bridegroom! Moreover, he must be the father of a crowd of children."

Karunā said, "You needn't worry about him just now. Come along and mind your own business for the present."

Arunā remarked as she saw their own room, "Look at our carpet! The variety of

cement patches on the floor is no doubt wonderful ! Let us invite those people from the red house and make their life worth by showing them our decorative art."

CHAPTER II.

When Karunā's maternal grand-father Tārinikānta, in the fullness of his youth, gave, through his conduct, sufficient proof of being a thoroughgoing "unbeliever" to his fellow-countrymen, he not only got the name of heretic but also had to meet certain side-issues by running away from home. Before he did so, he used to get such a hail of bricks, stones, bones and the like thrown every night into his court-yard, that, had he saved the whole lot, he might have put up a rival construction to the Himalayas. Tārinī was no doubt excluded from all ceremonial dinners, etc., which his friends and relations organised, and it was not without much effort that his uncles and brothers managed to get in. Tārinikānta's wife, as a result of the constant nagging she had to face among friends, did not die of having to listen to others abusing her husband, as Sati did,* rather, she drove the very life out of Tārinī by bed-room thunderstorms. But when Tārinī refused to bow down to the earthen image of Durgā during the *Dugāpujā* ceremony, his elder brother forgot Tārinī's age and gave him a good thrashing without hesitating in the least. Tārinī's pigheadedness was the talk of the astonished neighbours. Surprisingly pig-headed person, he would not give up his point inspite of such torture ! At last his sorest trial came on the day of his father's *Sradh*† ceremony. The assembled Brahmins unanimously declared that they would not touch even a drop of water, let alone food, if Tārinī remained in the house. If the Brahmins touched no food, his father would irrevocably lose his seat in heaven. The oldest member of the family was in a perfect fix. He was to choose between religion and affection. But how could he see his father go to hell for the sake of his brother ? So Tārinī was called. His *Dādā* ‡

asked him, "Tārinī, do you want father to go to hell for eternity ?"

Tārinī answered, "If my father has any place anywhere after death, it is sure to be heaven."

Dādā said, "I don't want to discuss philosophy with you. You may not believe in any duty to father, but see what a thunder-bolt is over my head. If you don't save me, it will be hard for me to get out this time."

Tārinī asked, "What am I to do ?"

His *Dādā* lowered the head and suggested. "You have heard everything, haven't you ? What else can you do than go out on a tour for a few days ?"

Dādā did not exactly ask him to leave home for good, but Tārinī never thought he could come back to a home where the father's *Sradh* is spoiled by the son's presence.

Pained by the insult and tormented by his wounded pride, he could not even find a place to repose his battered soul. His wife, Manomohini did not consider her religion to be of less importance than her wifely duty. So she remained at home instead of accompanying her husband in his exile.

Tārinī sallied forth with not even a change of clothing with him. His departure was, like that of the sage Agastya,* for ever. Manomohini had felt a desire to see her husband on her death-bed, but could not find courage enough to express it to her husband's elder brothers. On her last day she told the wife of the eldest brother, "Send my Kusum to her father."

Kusum's uncle said, "We must fulfil her last wish. Otherwise she won't have peace in the other world."

The aunt remarked, "She was a real *sati*. † She would never burden us with a girl."

In order to fulfil the *sati*'s last desire, Kusum's uncle at once got rid of her by sending her over to her father. He even paid the railway fare !

* The Vindhya hills were growing higher and higher till the Sun found it difficult to drive his chariot unimpeded. He approached the sage Agastya to find a solution to his difficulty. Agastya went to Vindhya and it prostrated itself at his feet. Agastya said, "Remain like this till I come back", and he went away. He never returned. So Vindhya instead of being a high mountain became a prostrated hilly chain.

A virtuous and chaste wife

* Sati, the wife of Siva, died because of having to listen to her father abusing her husband.

† Funeral ceremony to enable a dead man's soul to get into heaven.

‡ Elder brother.

The 'heretic' Tārinikānta gave his daughter in marriage to another believer in the same heresy, but the daughter came back widowed with three children, to her father's house. She was not, however, allowed time to build up a new scheme of things around her stricken soul. Death called her away to her husband before that. As a result Tārinikānta had to cover up his grief with the duty before him. He had three grandchildren to bring up.

Tārinikānta had not got even a small fraction of his patrimony. Not that it was something immense but it would have been something. He could not carry on with his pension of rupees thirty a month. So he had to go out in search of work with his emaciated old body. For the last three years Karunā had been earning, taking the place of a son in this respect, and old Tārinikānta had found leisure at last.

Arunā was a student in the second class of the girl's school where Karunā had the charge of teaching some two score children there A B C.

On Monday morning, the two sisters had finished housework by going about at the speed of fireworks and had just gone away in the packed school 'bus to do homage to the goddess of learning, after swallowing a hot breakfast with the help of cold water. Ronu, after effecting a distribution of food-stuff among himself, the plate, the floor and some neighbouring crows, went to a school in that locality. Only old Tārinikānta remained at home.

This family had only two rooms on the second floor at its disposal. The other rooms were occupied by certain other people who were slightly better off. Karunā, her brother and sister lived in one room and the other was occupied by Tārinikānta and a large collection of much-used books on philosophy. He had neither friend nor companion. Every evening he used to go out to enquire after his acquaintances. He had no friends in the strict sense of the term. He used to call on people to enquire after their health and so on. He even invited others to his place, but when they came, he would take refuge behind the pages of bulky books of knowledge. He could not stand neglect to the invited, but he had not the heart to go into the technical details of a hearty welcome. Karunā used to do what she could and Arunā would gladly take up the duty of pleasing

the guests, for she had the capacity to please with conversation much more than that of pleasing with service.

That evening, on their return from school, Arunā said, "*Didi*, we have not yet told grandfather about the red house. There are hardly any people in Calcutta whom he does not know. Maybe we might learn whose house it is if we asked him."

As soon as Karunā had entered their room after pushing aside the curtain made out of stray bits of different-coloured cloth, she asked Arunā, "Who is in the other room? Whoever has made his appearance in *Dādā-mashāy*'s room?"

There were some dirty clothing on the bed. Arunā was scared lest the caller saw these and she shoved the lot under the bed. She dusted the table with the corner of her sari and put the books in order. Karunā scanned the room to discover any further signs of disorderliness. Arunā used to go to school with her hair down, as it was not comfortable to tie up the wet hair after her bath. But how could she present herself to a caller in a slovenly *toilette*? She tore off nearly half her hair in trying to comb it hurriedly and was about to rush into the other room after splashing some water on her face as an apology for a wash, when she backed out saying, "Oh dear, this is a strange male voice. A stranger would not come into our room. We shall not go unless *Dādā-mashāy* calls."

Karunā had to busy herself in housework immediately on her return from school. She had barely time to change into homely things. Her youth had no claim to rest or recreation. From morning till night, she was, as it were, pursued by a pack of relentless duties. Even before it was daylight she worried about the cooking; as soon as the cooking was finished, off she had to bolt for the school 'bus; the leisure hours at school, she spent in the company of her pupil's papers and exercise books; on her return, the round of house-keeping; and so she passed her time in a constant hustle. Arunā was yet too young. When she did not care to work she could not bring herself to concentrate upon anything. She was not old enough to spend one moment in worrying about the next. Karunā was ever conscious that, whether she liked them or not, her duties were awaiting her. A transient moment

of blissful inaction would put everything out of order, and this knowledge kept Karunā true to her non chain of duties. She did not want to break away from it and fall into the insecurity of the lighter bonds of momentary freedom.

Arunā was engrossed in her curiosity regarding the stranger. She had forgotten all about preparing the evening refreshments in her extreme carefulness in obtaining highly necessary information about the new-comer, such as, his appearance, the tone he employed in talking, etc. Karunā had not left the refreshments to be prepared by Arunā, although that would have brought her to her senses. She was afraid lest Ronu came in the meantime and made his unsatisfied hunger known to the world outside by howling, and there was also the chance of *Dādā-mashāy* suddenly asking for refreshments for the visitor. So Karunā did Arunā's bit herself. On other days, while Arunā kneaded the dough, she would finish her toilette, but to-day she got no time.

In spite of much worrying, Arunā could not work out the identity of the new-comer. He must be an unknown person, for she had never heard anybody talk in such a decisive tone. And he was talking about old things. The present had nothing to do with his topics. Arunā wondered if they also had an unknown relative with millions, like one has in the English novels. Her mind was just for a moment flooded with an indefinite joy. If only it were true! If she suddenly heard that they would have to leave their pigeon-holes and go away to a wonderful palace in some far-off land; these crude clothing, cheap furniture and plain meals would no longer suit them with an affluent uncle or something; they would have to break up their poor show at once! Arunā could not altogether rise above an evidently earthly affection for the paltry pleasures of their needy household, but she experienced an intense joy-wave which swept through her nervous system with the speed of an electric shock. If it had been one of longer duration, she could have easily broken her bonds and declared for the unknown *Cæsus*.

Tārinikānta had been listening to the footsteps in the adjoining room since a long time. That one of his temperament had kept up a conversation with a caller to

this length was in itself a miracle. Now he called out, "Arunā, please bring some refreshments for Abināsh Babu."

When she heard *Dādā-mashāy*'s call, Arunā remembered that refreshments were not yet ready! The emptiness inside generally sufficed to make any outside reminder unnecessary for Arunā in regard to arranging for refreshments after school. But something had gone wrong with her to-day. She felt a kind of shame, and rushed down-stairs.

When she found Karunā doing what was her duty, Arunā hurriedly got out some *ghee** from the store-chest and said, "*Didi* dear, let us make something quickly; *Dādā-mashāy* is asking for some refreshments for Abināsh Babu. You roll these, I shall do the frying."

Didi was sincerely astonished. She asked, "And who on earth is Abināsh Babu?"

Arunā answered while putting the pan on the fire, "How do I know? He is more or less completely packed in shawls. Don't think we know him."

Of course it was out of the question to offer one packed in shawls, any refreshment that came to hand. So the two tired sisters set to manufacture something fitting for the occasion. Tārinikānta came down to find the reason for the delay and said, "Just you be quick with refreshments and come up."

When she entered Tārinikānta's room with the plate, Karunā saw that the new-comer was no other than the hatted owner of the red house, only he was in national dress now. So this is Abināsh Babu! The man had a good deal of strength in his glances, keen and hypnotic. That one could look one in the face so steadily like that on first introduction, was unknown to Karunā. But somehow she did not feel offended. The man had in him something inexpressible which prevented one from taking offence.

Tārinī said, "Oh, here is Karunā. Abināsh, can you remember her? When you went to England, she was about four." When she was referred to like this, she did not greet him as she would any ordinary person, but went up to touch his feet.†

*Clarified butter

† An elder person, senior in relation or through being intimate friends to elder relations,

His hard eyes softened a bit at this. He was surprised. He saw a tall and slender figure, like that of Umā* practising austerities, bending before him. The day's fatigue had given her anaemic complexion the pale whiteness of a woman ascetic. She had no ornaments on her. Her dress was of coarse fabric and her loose hair played on her back, breast and forehead in unruly waves. Abināsh felt shy and drew in his feet, saying, "That's all right, that's all right." Karunā, therefore, had to give up her *pranām*, and stood up in unaffected bashfulness. Abināsh noticed that she had no ornaments on her arms, the absence of the scarlet vermilion mark where she parted her hair showed that she was not married, but her sari had a coloured border of fair width.† He knew it was improper for a married Hindu lady in Bengal to come before a stranger with the head uncovered, and she did not appear married from the manner of Tārini's reference to her. He had never seen an unmarried girl dressed like this before. His wonder was on the increase. That her beauty owed nothing to a toilette, was palpable even at the first glance at her. He was searching the world in his mind for a reason to explain this. Karunā had slightly brownish hair and a fairly white complexion. Naturally she gave an impression of ascetic

is greeted by touching the feet and taking the symbolic dust to the forehead. This is called *pranām*.

*The goddess Umā practised austerities in the Himalayas to win the god Siva as her husband.

† In Bengal a married woman uses ornaments, a scarlet mark on the forehead, and colour in the sari. A widow can use only a pure white sari without any coloured border. She uses no ornaments or any other decoration.

purity. Abināsh was wondering how such a being came into a Bengali home in the twentieth century.

Arunā, following her *Didi's* example, touched Abināsh's feet, but the receiver of her *pranām* had no doubt in his mind that it was not from the heart. He saw that in the shape that her lips took while she went through the disliked performance. That her large eyes glanced at Karunā in silent reproach was also noticed by Abināsh. Arunā's dark complexion had taken on a tinge of crimson owing to the cold; her well-combed black hair lay on her back in wavy bunches. Her dress had nothing of superfluity about it; but there was a harmony among its various parts which, like the lines that make a perfect picture when drawn by an expert, does not come of itself. Curiosity and restless energy were for ever dancing in her eyes.

The sisters cleared out as soon as the introduction was over. Before she had planted both feet in their room, Arunā tugged at Karunā's long hair and said, "Why in the name of fun did you *pranām* him? It was simply for you that I had to do the same."

Karunā.—"But he is much older than we are."

Arunā made a face and remarked, "Oh! older by ages! Dādādashāy was calling him by his first name. You can't help showing your humility and respect to every little fry."

Karunā answered, "Yes, I forgot that you were equal in age to Dādādashāy. I am rather young, you see; so all people do not appear so insignificant to me as to you."

(To be continued.)

Translated by ASHOKE CHATTERJEE.

Now that you've paid your income tax, go to work and earn it—*Wall Street Journal*

Germany might stabilize her currency by leaving it blank on one side to serve as note paper.—*Bridgeport Star*.

War may be outlawed because it costs too many dollars, pounds, francs, marks and rubles, and not because it destroys young men's lives, breaks women's hearts. Thus we see that economy is a great moral force.—*Chicago Daily News*.

COMMENT AND CRITICISM

[*This section is intended for the correction of inaccuracies, errors of fact, clearly erroneous views, misrepresentations, etc., in the original contributions, and editorials published in this Review or in other papers criticizing it. As various opinions may reasonably be held on the same subject, this section is not meant for the airing of such differences of opinion. As, owing to the kindness of our numerous contributors, we are always hard pressed for space, critics are requested to be good enough always to be brief and to see that whatever they write is strictly to the point. No criticism of reviews and notices of books will be published. Writers are requested not to exceed the limit of five hundred words.—Editor, "The Modern Review."*]

The Condition of Cattle in India.

While dealing with the question of "The Elections and the Cow" in the current number of the Modern Review you have noted that the beef-eating people of the West take special care of the cow, while the Hindus who look upon the cow with feelings of reverence and upon cow-killing with great abhorrence kill her by inches, by starvation or semi-starvation.

Of course, the facts as stated in your note can not be ignored. But we, the unhappy Hindus, have an explanation to offer which, I hope, will, to a great extent, account for the causes of such an apparent incongruity.

The independent people of the West are far more wealthy than we are and therefore, better fitted to feed their cattle as excellently well as they feed themselves. While we, living, as we do, on a monthly income of Rs 2 per head, do not know what it is to have two full meals a day. It is, therefore, no wonder that the cattle tended by such half-starved masters will be also ill-fed and ill-kept. In this case it is not their will but their income that fails them. The cow under the protection of the beef-eating Musalmans of India also fares no better. There has been a general degeneration of the bovine class in India, and this is due, we believe, not so much to the wilful neglect of the people as to their sad economic condition.

JNANANANDA BHATTACHERJEE.

Swami Narayan's Caste

We the undersigned have the honour to draw your attention to the October issue (1923) at page 449 wherein the following appears in the first column of the said page.

"A century ago the great reformer Swami Narayan of Gujarat, a cobbler by caste, whose followers belong to all castes who do not inter-dine, told Bishop Heber that he did not consider caste of much importance and that in the eye of God all castes were equal but he did not wish to give offence by denouncing it."

Swami Narayan was a high caste Brahmin by birth, and an upholder of the caste system. We are in a position to refute the above statement which has appeared in your Journal by means of our own literature of the sect. We have to request you hereby to make sure from your contributor of the said article about the entire truth and correctness of the statement he has made. If the statement made by him and quoted above is true and correct please let us know the authorities whereby the above quotation can be substantiated without any obscurity or doubt. If the statement is one that is incorrect, wrong and false on the face of it or is based on the hearsay knowledge of the author or has appeared in print unguardedly and unwarrantedly, please get the above quotation erased by means of an *erratum*.

JAYANTILAL D. YADNIK.
JAITARAM PURUSHOTTAM DAVE.

The Ascent of Sap.

While I was reading the article on the researches of Sir J C Bose in your September issue I came across two difficulties, which I want to have a little more cleared.

(1) When there is excessive transpiration, and all the cortical tissues are removed and only the wood portion or xylem portion remains, the conduction of water is seen taking place through the wood vessels. The above is a class experiment and when there is excessive transpiration there is no sap spare for reservoirs.

(2) If the ascent of sap is due to the beating of heart or pulsation of living tissues just like animal heart, what is there to guard against the sap coming to the root instead of going to the leaves? In the case of the animal heart there are valves to protect the inrush of blood and there must be some such arrangement to guard against such a danger in plants.

RAJ NARAYAN SAXENA.

INDIAN PERIODICALS

Democracy and Islam.

Writing on Islam and Thought in *The Indian Review* Prof. S. Radhakrishnan says :

Democracy is the keynote of Islam on its practical side. This is what enabled it to succeed as a missionary religion. It invites every human being to its ample fold, whatever be his colour or race. It recognises the capacity of all to become the servants of God.

The Moslems face without fear the logical implication of the doctrine of *Tat tvam asi* and make no distinctions between man and man, at any rate in their mosques. The same cannot be said of Hindu temples or Christian churches, in spite of all the lip homage paid to the principle of equality of all men in the eyes of God. The simple creed of Islam, careful of its two principles of Divine Fatherhood and human brotherhood has been potent enough to expel from many dark places of the earth, barbarous practices and train millions of mankind to a better life. It has helped the backward races to escape from the labyrinth of sensuous polytheism and get rid of their devil worship and fetishism, infanticide and human sacrifices, magic and witchcraft. It will have a great future, if it cuts off with an unsparing hand the poisonous outgrowths and realises its two central principles in life.

Hinduism has not sufficiently profited for her experience of Islam. It is quite true that Reform movements such as those of Chaitanya, Kabir, and Nanak were much influenced by the spirit of Islam. The monotheistic elements of Hinduism have become more emphasised after the spread of Islam in India. Yet Hinduism could easily have learnt more. Ignorance of others' faith is the mother of injustice and error. Some of the practices of the uncultured Moslems blinded the eyes of the Hindus to the ideals of Islam. While there is much for Islam to learn for a sympathetic understanding of Hinduism, there is also much for Hinduism to learn for Islam. For one thing, Hinduism must learn to be less compromising and more emphatic in its denunciation of imperfect conceptions of God and cruder modes of worship. Hinduism fondly believed that truth would slowly work its way and lower conceptions would be themselves repudiated. As surely as

darkness flies before the rays of the sun, Hinduism thought, so surely will falsehood vanish before truth. This has remained a pious hope. Those who are aware of the highest conceptions of God are found engrossed in the most revolting practices of barbarism. Those who glibly talk of *ahimsa* are seen encouraging animal sacrifices. Hinduism need not give up its tolerance but it should see to it that its judgment of values is kept up and progress is steadily achieved. We must also learn to democratise our institutions and do away with the wrangling creeds, unintelligible dogmas and oppressive institutions under which the soul of man is literally crushed. Both Islam and Hinduism at their best teach that true religion is to serve God in truth and purity and obey His laws reverently in all the affairs of life.

The System of Education in Ancient India.

Prof. Radha Kumud Mukherjee contributes a highly interesting article to the October number of the *Journal of Indian History*. He says that the greatness of Ancient Indian thought and literature was not an accident but was the result of a system of Education, which we must revive to get back our lost position in the world of intellect and achievement. He mentions three different types of institutions during 'that Augustan period of Indian Literature and Learning' as follows :

Firstly, there was the normal system under which the teacher, as a settled householder, admitted to his instruction pupils of tender age who, on the first dawn of consciousness, left the home of their natural parents where their body was cared for and nursed for that of spiritual parents where their mind and soul would be nourished. This entry into the preceptor's home was a sort of spiritual birth, and hence a *rebirth*, whence the Brahmacharin becomes a *devija* and an *antevasin*. The admission of the pupil was formally made by the celebration of the specific ceremony of *Upanayana* or initiation, the details of which declare the essentially spiritual character of the process as distinguished from

the *mechanical* character of its modern substitute under which a pupil is admitted into a school on payment of a fee securing the registration of his name on its rolls

Secondly, there was another type of institutions which ministered to the never-to-be satisfied needs of the advanced students whose quest of truth and knowledge did not cease with the period of formal studentship and necessarily elementary education, but was continued into the householder's state. Such students improved their knowledge by mutual discussions or by the instructions of renowned specialists and literary celebrities in search of whom they wandered through the country.

We thus see that, along with the settled homes of learning in which education was begun and imparted under a regular system of rules and discipline governing the entire life of the Brahmacharin as a whole-time inmate of his preceptor's house, there was this system of academic meetings for purposes of philosophical discussions among advanced scholars wandering through the country in quest of knowledge and the teacher who was able to impart it. It was in these learned debates of fluctuating bodies of peripatetic scholars that the truth about the Atman, the ultimate reality and foundation of things, was thoroughly threshed out and the study and wisdom of the elementary schools were tested and matured through the ordeal of criticism and friction of minds.

The third type of institutions developed for the spread of learning in these ancient times. Besides the small circles of philosophical disputants, and *parisads* or academies, of different localities, there was occasionally summoned by a great king a national gathering or congress in which the representative thinkers of the country of various schools were invited to meet and exchange their views.

The Assam Labour Enquiry.

We find the following in *The Social Service Quarterly*. The writer is Prof. R. M. Joshi.

From September 1920 to October 1921 a series of strikes, disturbances and riots "of varying degrees of seriousness" occurred on a number of tea-plantations in Assam. In May 1921, there occurred a general exodus of workers in the Chargola Valley in Sylhet district. So in November 1921 the Government of Assam appointed a Committee to enquire into the labour conditions on the tea-estates in that province. The Committee consisted of ten members, six Europeans and four Indians. One of the Indian members resigned before the Committee began

its work. Of the remaining nine members, two Europeans and two Indians were tea-planters. One was a medical missionary. One represented the Indian Tea Association. The other three were administrative officers. One of the European planter members was the nominated Labour Member of the Assam Legislative Council. The constitution of the Committee makes it clear that it was not overweighted with representatives of the workers into whose conditions it was to enquire. Of course there was no question of direct representation of the ignorant, unorganised workers.

The Committee was appointed on the 26th November, 1921. It assembled on the 9th December, but before that the questionnaire had already been drawn up by the Secretary who was also a member and sent to the managers of all tea estates—876 in number. This was done "to save time", say the Assam Government in their Resolution on the Committee's Report. This desperate hurry to save time and the form which it took was rather out of place especially when in the same Resolution the Government say that the Committee's Report "is certain to remain for many years to come an authoritative pronouncement on the difficult questions with which it deals".

On the subject of the strikes and disturbances in the tea-gardens, "the majority of the Committee accept the conclusion that the disturbances were primarily due to the failure of wages to respond to the great increase in the cost of living." The managers "were convinced that the disturbances were due to incitement from outside agitators." But the Committee held that "undoubtedly the existence of economic grievances rendered coolies more ready to listen to the exhortations and incitements of non-cooperators and other agitators."

Reading the evidence in this connection, a student of economics cannot but be amused to find how both planters and even some high officials in Assam continue to be firm believers, in this twentieth century, in that exploded Wages Fund Doctrine—exploded full fifty years ago. Says the Deputy Commissioner of the district in the course of his report "One result of getting so many new coolies is that with a more or less fixed budget allotment for coolies' wage the individual coolie cannot earn so much. The money has to be distributed among more people." The absurd supposition evidently is that more coolies pluck the same quantity of tea as fewer coolies, so that the fund out of which wages are to be paid remains the same.

The Committee has found that there is a practical consensus of opinion amongst the managers that any appreciable rise in the wages

would only lead the labourers to do less work for the same pay. The Committee demurs saying that if that were the mentality of the labourers in general, the gardens would never have progressed as well as they had done. The mentality of the managers, however, is noteworthy and is in conformity with the belief in the wages fund doctrine.

By far the most important finding of the Committee—or rather of the majority—is with respect to the Workmen's Breach of Contract Act of 1859 as amended in 1920. After a close examination of working of that Act, the majority have been so convinced of the abuses under it, of which even some of the big companies have been guilty and in which even a part of the magistracy seem to be involved, that they rightly feel that there is nothing for it but to repeal the Act and establish a free labour system in the province.

Finally, the Committee makes certain recommendations with regard to the desirability of more frequent inspection of tea-gardens and of the necessity of insisting on fuller and more detailed reports from such inspectors. It concludes with a mild warning to the tea industry that though the labourer in the tea-garden is ignorant and has no trade union to back his case, he is awakening, that he is not likely to lag behind in his desire for a higher standard of living, and that this factor will have to be reckoned with in future.

That is really the moral of the whole story. Until the labourer is made literate and helped to organise his class, it may be by some of those pernicious outsiders, he will find it hard in practice to fight those wages fund doctrines and subsistence theories so natural to the employing class.

Buddhist Worship Interfered with.

The Maha-bodhi and the United Buddhist World publishes the following complaint from Buddhists at Buddha Gaya :—

"We the undersigned and other Buddhist pilgrims numbering about 30 were present at Buddha Gaya when H. E. the Governor of Bihar and Orissa visited the holy spot. In order to please the Governor and to impress upon him that the Mahant was taking good care of the place, he had the whole locality cleared and beautifully decorated. To some of us who had seen, on previous occasions, the neglected condition of the holy temple, it came as a great surprise.

From early morning of the 4th instant, the temple was surrounded by a large number of

Sannyasis in conjunction with the Police. When we went to worship that morning the holy Bodhi Tree, to our utter astonishment we were refused entrance by the Police constables and the Sannyasis. Their rude behaviour at our own shrine greatly humiliated us. They said it was the order of the Mahant and their superiors not to allow anyone to worship there as the Governor was visiting the place. We saw a large number of Sannyasis loitering about but they were not asked to go away. Surely we should not have been prevented from worshipping at our own shrine simply because the Governor went to see the temple. We are sure he would have been very pleased to see Buddhists worshipping there, but the Mahant could not entertain the idea of allowing them to remain under the holy Bodhi tree. This was evident from the fact that the Buddhists were alone marked out for this sort of treatment. Neither the Mahant nor the Police had any right whatever to interfere with our religious duties. This uncalled for interference on their part was not an insult to us alone but also to the whole Buddhist world. We hope this will be an eye-opener to the Hindus who still do not see the justice of the demand made by the Buddhists to have the control of the temple transferred to the followers of the Great Teacher who attained enlightenment at this holy place.

We earnestly request that all lovers of religious toleration should take up the cause of the Buddhists and have the temple rescued from the Mahant and placed under Buddhist trustees."

It is a strange abnormality that Buddha Gaya should be in the hands of a Saiva mahant, and it is strange, too, that a government professing religious neutrality should have placed and kept him in possession of it,—they could not have done so if it had been a holy place of the "dynamic" Moslems. But it is an outrage that Buddhists alone should on any occasion have been driven away from the place.

Self-government in Schools.

Prof. M. M. Gidvani says in *To-morrow* :—

"Educationists in the West have begun to realize that in the reconstruction of the world following the terrible war, the School and the School-master must play an important part, if world-peace is to be something more than an idle dream. They have awakened to the fact that if self-determination for nations is to be a reality, the foundation of it must be laid in

individual liberty If co-operation is to take the place of competition, social service to supplant the desire for self-aggrandisement, the foundation of it must be laid in the school In short the schools of to-morrow must be nurseries of Liberty Tzardom must vanish from the school before it vanishes from the world "

In the course of his article he has attempted

"To describe some of the schools which I had the pleasure to see for myself, to discuss the various forms in which self-government has been introduced, and to quote opinions of those who have tried the experiments for a sufficiently long time to be able to express opinion and give advice "

Towards the close of the article the author asks,—evidently not knowing that self-government has been in existence in Santiniketan school for a score of years or so,

"Finally, the question arises for us "how shall we introduce it in our own country " My answer to this is that there is no cut and dried scheme which can be circulated to all for adoption What is essential is a change of spirit. Our attitude to the children under our care and to our work must undergo a complete change in the light of New Thought The former matters little What is needed is a change of the angle of vision, a re-orientation of our outlook. Whether we give greater freedom to our childhood as regards curriculum or discipline, whether we introduce it in class or the school, we must do it gradually, and with tact and judgment If, however, I was permitted a reference to my experience as a school-master years ago, I should say that I knew nothing about self-government and all its forms I only believed in the innate goodness of human nature I trusted child-nature absolutely The children, age 15, Standard VI, formed a republic—no monitor, no prefect They all rose up to it and maintained the honour of the class in my absence Similarly the energies were directed into healthy channels, e.g. visits, hospital nursing, literature, boy's clubs, etc "

Silent Work

T. L. Vaswani writes in *The Kalpaka* —

Shouts and shows, I have often thought, dissipate strength. Silent servants of the Nation are needed in every Province In my picture of Ideal Swaraj, Government is by Rishis, by Sages, by men who love Silence The silence I plead for is not inaction. True silence is concentrated Work The hour is too holy to be

dissipated in talk, in controversies,—in noise. Silent work,—is my constant cry to myself and the Nation's youth Two European visitors to this country with the best of sympathies with India, said to me recently —'Indians are too talkative.' The yoga of action grows out of the depths of Silence

Warren Hastings' Ethics of Statecraft.

The Young Men of India gives a summary of the history of Opium in India The writer Mr. F. E. James says

Poppy cultivation and the use of opium were not introduced by the British Administration The Mogul Emperors established, according to Sir J B Lyall, a sort of state monopoly, and enjoyed a large revenue from its sales. With the decay of the Mogul Empire, the trade fell into the hands of private Indians, and in the early days of the East India Company, especially after the conquest of Bengal by Clive in 1758, British merchants also entered into the trade, ultimately "despoiling the despoilers" Warren Hastings, however, was too good an administrator to permit revenue to be lost, so in 1773, he took over the opium trade working it by a contract system He condemned the use of opium, but failed to see the moral implications of his official action "Opium is not a necessary of life," he said, "but a pernicious article of luxury which ought not to be permitted *except for purposes of foreign commerce only*, and which the wisdom of the government should carefully restrain from internal consumption" What a comment on the international ethics of his day !

Manufacture of Perfumes and Essences

We find the following in *Industrial India* —

India is a great agricultural country, and is rich in all kinds of raw material for the manufacture of perfumes and other essential oils—a good variety of flowers, grasses and leaves At present many of these have not been systematically experimented upon What is wanted at present, is a selection of the commercially paying perfumes and intense cultivation of the raw material.

The perfumery industry in India till now has suffered from great disadvantages, the chief of them being defective collection of raw material, primitive methods of extraction, and unrefining of the crude oil What systematic attempts could do to improve the quality and create a wide-

spread market is seen clearly in the case of sandalwood oil, the distillation of which the Mysore Government has carried on to a successful issue in Mysore and Bangalore

The only essential oils that are being systematically manufactured just at present are (1) the lemon grass oil, on the west coast, (2) eucalyptus oil, on the Nilgeris, (3) sandalwood oil, in Mysore, (4) some experiments in W P on roses

Some of the other sources to be exploited are heliotrope, geranium, winter green, sweet peas, patchouli, cardamom, clove, ginger grass, and cinnamon. Some of these latter oils, like patchouli, and clove, are being manufactured by the Essencleur Products Co Ltd, and a good Continental market is on record

The heliotrope, geranium, and winter green are all natives of the Nilgeris. The best way of solving the problem, is the opening of a small forest products laboratory, with a condenser and a rectifying column, in a place like the Nilgeris, where abundant raw material is available. Results of considerable commercial interest could be obtained, and thence intense cultivation of the more important of the raw material could be taken up

Hindu-Moslem Unity in Natal.

The Diwali number of the *Hindu* contains a short article from the pen of Mr. Shiek Amod, Chairman, Anjuman-Isha-i-tuhl-Islam. It says :

In Natal I do not think there is any cause for any section of the community to complain at the lack of the essentials which go to make them united. The Hindus are admitted to the Mohamedan tables and the Mohamedans are likewise invited to the Hindu tables. Even among the Hindus the caste has not that grip over its members, as it is in India. It therefore follows that what we require is a little tolerance on both sides and to get about this state of affairs it is necessary that the Hindus should keep the fanatics among them under control, and the Mohamedans should also keep their fanatics at a distance. Persons in both the sections of the community who have no experience of the world and cannot see as a matter of fact beyond their noses, want guidance and it is up to the elders or experienced ones to come to their rescue.

The Ways of the East.

F. G. Pearce, writing in the *Young Citizen* says :

The East has always placed much emphasis on the importance of the conduct of individuals in determining the course of events for a nation, the West is swayed to a greater extent by material conditions, events and the details of outward happenings. The truth of this can be seen by a glance at the life-histories of a few of the great men of East and West. Let us take, at random, two from the past and two from the present. Think of the two conquerors, Ashoka the Great, and Napoleon the Great. Ashoka's achievements were the outcome of religious conviction. His whole career was based on the idea of what he felt to be his duty to humanity. Napoleon, great as he was, was yet an opportunist, one who took advantage of events rather than one who guided them by the force of his character. It is true that there are exceptions. In the East, opportunists have arisen. Yet the greatest Heroes of the East are not such men. They are rather the men who shaped events by the force of an idea that possessed them, an idea not of self-aggrandisement (for that arouses but little real support anywhere, least of all in the East), but an idea of Service, of Duty.

Contrast, in modern times, men like Lloyd George with men like Rabindranath Tagore. Doubtless, Mr Lloyd George is an able man, an exceptionally clever man, a man of imagination as nearly all outstanding men are. Yet he is not trusted by his own colleagues, for no one knows what he will do next. He is a man who shapes his policy according to circumstances, rather than one who endeavours to bend circumstances in accordance with principles, by force of will. But Rabindranath Tagore has risen to his position of influence by sheer force of character, by the power of ideals, by reason of his own personal example as an embodiment of those ideals.

This, verily, is the way of the East. It is the way of personal example rather than that of opportunism, the way of Dharma rather than that of Diplomacy.

Its principles are best summed up in this very word Dharma. In India, this word means Function. It is often translated Duty. It comes to mean practically the laws of life, according to which an individual, or a body of individuals, can find their greatest happiness and efficiency. It is with this great principle in view that we of the East must face our problems. Hitherto the principle of the West, competition, material aggrandisement, has miserably failed to bring happiness to mankind. The message of the East, a message full of hope, is that we should try for a solution along other lines, with the idea of Dharma as our guiding principle.

If a man does not realise his Dharma, does not try to find for himself the opportunities for working out in life those possibilities which he feels he has within him, he is impoverishing humanity, he is depriving the whole race of the benefits which it might have realised in and through him. In everyday life, the most common way in which this deprivation takes place is when youngmen are pushed into professions and occupations for which they have really no bent. For a parent or responsible authority to push a boy into an occupation for which he has no liking is a civic crime, an act of dis-service to the community. It is often done owing to ignorance, I fear, it is equally often done through mere selfish disregard of the boy's feelings. The elders want their boy to become a lawyer, a doctor, a civil servant, merely in order to add lustre (as they imagine) to the family reputation, or, more often still, there is a still baser motive, *viz*, they want the youngman to be worth something in the marriage-market, and to secure a large dowry. They care nothing for his feelings, his self-respect, his ideals, or for the service that he might do in the world, if his heart were in his work.

If this country is to have any future before it, this sort of thing must go, must go entirely. If the youngman, of his own accord, chooses to try to rehabilitate the family fortunes by such means and regards it as his Dharma to do so, that is another matter. Even *that* is a kind of idealism, though of a very narrow quality. But the choice must be *his*. The elders must take a back seat. They have had their day. It is not for them to dictate what the rising generation should do. Let them give advice, if they will, the young can benefit by that. But their responsibility ends there. They ought not to coerce.

English Home-poetry.

Prof. P. Seshadri says the following on English home-poetry in *The Central Hindu College Magazine* :

It is difficult to discover at least the element of love-poetry in the earliest poetical works of the language like *Beowulf the wanderer* and the *fight at Finnsburg*. Love of adventure and sea-faring life is there, so also courage on the field of battle and a deep intensity of religious feeling, but the refinements of sentiment and love come in only at a later period, when the experience of the nation has mellowed and become richer as the result of contact with the civilized people of the continent who came as conquerors, but stayed on to share their home with them.

Whatever Anglo-Saxon enthusiasts might say, the first beautiful utterances of love are in the poetry of Chaucer, who has cast transcripts of life with a prodigal hand all over the pages of poetry and who has pictures of knights and ladies set in a fascinating world of love and chivalry.

The Progressive Religion.

The *Vedanta Kesari* publishes a lecture by Swami Abhedananda. At one place we find. —

At first, I met with strong opposition from missionaries when I tried to correct the erroneous ideas regarding Hindu religion which they had spread among the people. I had to fight single-handed against the attacks of those missionaries. Let me give you an illustration —

Dr Barrows in a public lecture said that the Hindus had neither morality, nor religion nor philosophy of any kind whatever they have to-day, they have learned from the Christian missionaries. He was indignant when I contradicted such sweeping statements of untruth. Another illustration is that in Sunday school-books there were pictures of Hindu mothers throwing their babies into the open mouths of crocodiles in the Ganges, I said that I travelled along the shores of that mighty river from its source to the mouth but never saw any such scene. The people would not believe me until I said, if this were true then my mother would have thrown me into the mouth of a crocodile also. How would I have come to America?

He continues .

We can trace to Zoroastrian Scriptures the fundamental principles of Judaism, Christianity and Mahometanism. These three with Zoroastrianism have not made much progress in their conceptions of God and of the creation of the world as well as of the soul of man and of its destiny. They started with the monotheistic idea of an extracosmic personal God who created this world out of nothing and the ideal of the salvation of the pious souls which is the enjoyment of felicity in their respective heavens, through the mercy of the Almighty. These monotheistic religions have fought against scientific researches and persecuted those who did not accept their beliefs as the revealed word of God. The readers of the religious history of the world know how under the name of religion this world was deluged again and again by the blood of the innocent, who were persecuted with fire, swords and guns. The fire of Inquisition was kindled by the orthodox Christians and millions were massacred and burnt alive at the stake for the

sake of their faith History tells us how Giordano Bruno was burnt alive in 1600 A. D. in the streets of Rome because he did not believe in the story of creation and other doctrines and dogmas of the Roman Catholic Church These religions stopped the progress of science, freedom of thought and speech, and suppressed all intellectual culture and humanitarian principles Think of the time when Galileo was imprisoned and tortured in a dungeon because he said that the earth was moving round the sun But now the Copernican theory is the accepted fact of modern astronomy

To-day in Europe and America few believe in the doctrines and dogmas of Christianity and in its scheme of salvation by the blood of Jesus You will be surprised to hear that what the Christian missionaries are preaching here, the majority of the Christians in Europe and America is trying to forget Very few of the modern scientists believe in the story of creation in six days out of nothing as given in Genesis, and none of them now believes in the creation of the sun after the earth was formed I did not find any sensible person in America who now believes in the horrible dogma of the eternal damnation of the unbaptized children This damnation of the innocent souls was settled in a synod by the majority of votes of clergymen. In India, however, the religion of the Hindus has always been progressive. Where the monotheistic religions have stopped there was the starting point of the monotheism of the Vedic religion The Ahuramazda can be traced back to be *Asura maghava* or *Indra* of the Rig-Veda and *Ahriman* to *Ahi* the dark cloud which was another name of *Vritra* The Rigvedic mythology gradually developed into Ahuramazda, the creator of Good and Ahriman or Satan the creator of evil of Zoroastrianism

Well has it been said by Ernest Renan in the "Life of Jesus" that the Christian Baptism, rituals and ceremonies were transported from the banks of the Ganges by the Buddhist missionaries who preached the Gospel of Buddha in Syria and Palestine nearly two hundred years before the advent of Jesus

You all know that the Vedas are divided into two classes —Karma-Kanda and Jnana-Kanda. Karma-Kanda is the ritualistic portion and the Jnana-Kanda is the Knowledge portion of the Vedas These are the Scriptures of the so-called Hinduism.

This religion is nameless and without any founder It is based upon eternal spiritual laws which govern our lives, as well as this universe Therefore it is called eternal religion (Sanatana Dharma). Its conception of God is progressive.

It says —"There

neither sky, nor air, neither the sun, moon nor stars There was neither death nor therefore immortality In that absolute stillness when darkness was rolling over darkness there breathed the infinite Being but breathless From Him emanated energy above and forces of nature below which gradually fashioned the process of evolution. First appeared ether of space, then that which is gaseous, then liquid and then solid, the minerals, vegetables and animals and lastly man."

This description is in harmony with the truths discovered by modern science

The Vedas again say —"Know that to be the Infinite Spirit from whom all animate and inanimate beings have evolved, in whom they lived and unto whom they return in the end" Thus the Infinite Spirit does not create something out of nothing but projects the universe out of His own body

The Vedas say —"Thou, O Lord, art the man and the woman Thou art the boy and the girl. Thou art the old man tottering on the staff. Thou appearest in many forms" Compare this grand idea with the childish myth of Genesis which says that woman was created out of a man's rib to serve him and to become like a toy for his pleasure Furthermore the Biblical story makes woman, the tool of Satan and the scape-goat for man's evil propensities and condemns her as the cause of sin, evil, wickedness, disease and death which were brought by Satan through the first woman who was tempted by him The Christian churches which believe in such Biblical myths are against all progress. Christianity has never given suffrage and freedom to woman Even now there is a line in English cathedrals which women are not allowed to cross Christianity does not allow women in the ministry Wherever there is progress among womanhood in Europe and America, there is the triumph of science and common-sense over orthodox dogmas of Christianity. The churches do not believe in the female Angels. In India, Hindu religion has given infinite scope for progress to both men and women The women have equal rights with men. For the Vedas say that the Lord divided Himself into two equal halves, the one part became masculine and the other feminine, moreover the women were Mantra Drastris in the Rig-Veda. Women were always respected, honored in India. Manu says —"Where women are honored there the gods rejoice." Again "One mother is greater than a thousand fathers" The present degradation of women among the Hindus is the result of foreign rules in India for nearly 1000 years. It is not on account of their religion.

Some people say that God of the Europeans

be *black*. Therefore the white Christians paint Christ with golden hair and blue eyes. But I have seen in Italy dark baby Christs in the arms of Madonnas. Such colour-distinction in God is foolish and absurd.

The Progressive Religion teaches that when everything has come from God, how can any soul be born in sin and iniquity as the Christians believe. On the contrary it tells us that Humanity is Divinity, that all souls are potentially Divine, that each one being a part of God is "Narayana". There is no such thing as the "untouchables".

The State vs. Company Management of Railways.

Rai Sahib Chandrika Prasad Tiwari, reviewing Mr. S. C. Ghoshes "Lectures on Indian Railway Economics" in *The Journal of the Indian Economic Society* says

I commend Part III of Mr. Ghose's work to the notice of all who desire to study railway problems. After lucidly setting forth the arguments with facts and figures on the State *versus* Company management, he has drawn up the following summary —

The main arguments put forward in favour of Company management are —

(1) that private enterprise means efficiency because of the commercial working of railways ;

(2) that company management by showing good commercial results would further help to attract more money for Indian Railways.

But the facts and figures given by Mr. Ghose show

(a) that there is no real private enterprise, because there is no risk and very little financial responsibility on the part of the lessee Companies ;

(b) that the money for our railways is not attracted by the commercial working or the financial results of each railway, but by the guarantee of the Secretary of State which implies the securities of the Government of India's resources ;

(c) that state management has in the past shown equal working and equal results under equal conditions with Company lines ;

(d) that as regards efficiency there is no difference between the management of state lines by Companies or by direct state agency ;

(e) that there would be as much control and elasticity in the matter of rates over state-worked railways as over Company-worked State Railways ;

(f) that the emoluments of the staff are not more on state management than on Company-worked state Railways ;

(g) that the Companies were playing an ex-

pensive game of wasteful competition with Government revenue, by diverting traffic from one railway and port to another railway and port, without increase in the total traffic.

Mr. Ghose's remarks on Indianization of railway services and the exclusion of Indians from even the subordinate grades on the E. I. Railway and other Companies' railways deserve serious notice. No improvement in the position of Indians is possible unless and until the Indianization is made from the top and the Railway portfolio is placed in charge of an Indian Minister.

As regards the manufacture of engines and rolling stock in India, it has been successfully carried out in the R. M. Railway Workshop at Ajmere. The same can be done in the Central workshops of other railways, perhaps with the addition of some machines. The Government of India should order this to be done. When this work is entrusted to private workshops, conditions should be laid down that they must train *educated* Indians in every branch of mechanical and electrical engineering in their workshops. Mr. Ghose suggests similar conditions to be made with any English firms that may establish their workshops in India.

A Great Musician Saint.

M. S. Ramaswami Aiyer, B.A., B.L., L.T., writes the following in *Everyman's Review*. —

Once Saraboji, Raja of Tanjore, sent for Thiagaraja. The messenger met the musician and said "The Raja offers you a gift of ten *velis* of land and a big bullion of gold, as the price of a song or two, which you are requested to compose in praise of the Raja." The musician replied: "Why should your Raja misuse his wealth in such paltry things as praise and why should I prostitute the Muses' name by flattering Kings, most of whom are plagues and scourges of mankind, bred up in sloth and ignorance and every vice that nurses both." The messenger still persisted and drew Thiagaraja's pointed attention to the bullion of gold. "Lie upon gold," retorted Thiagaraja, "lie upon that cursed gold which ever drives unwary humanity to pursue false joy and suffer real woe. Had I valued gold for its own sake, I should have long ago melted my golden image of Rama into a bullion and played, in the twinkling of an eye, druck and drake with it. But to my fortune, my fascinating idol fills my mind with the God inside and not with the Gold outside." Then he shot a pointed snatch in Kalyani, *Nidhi Salasukhama* "Which gives greater joy—wealth or worship in the holy presence of Rama? O! Soul! tell me the truth. Which is sweeter—milk, butter and buttermilk

o) the essence of the nectar of deep meditation and bhajana of Dasarathi ! Which conduces more to health—a dip in Ganges of firmness and calmness of mind or in the muddy well of depravity ? Which of the two is better—praise of haughty man or song on mighty God ?” The messenger left without a word more

Early Rising.

Industrial India quotes the following .—

Peter the Great always rose as the little stars were fading from the sky, so did Alfred the Great In the small hours of the morning Columbus planned his voyage of discovery. Napoleon planned his great campaigns in the early morning hours Copernicus was an early riser Bryant rose at five, Bancroft at dawn. Mr Gladstone was an early riser

The Duke of Wellington said “When you turn in bed, it’s time to get up” Yet thousands will wait and hug the pillow until the morning passes away —*System*.

The Duty of Islam.

Commenting on the Suddhi Movement and the Congress decision against it, *The Islamic World* says :

The Muslims have not taken up the preaching of their religion *because* the Hindus have done so, but, in fact, every Muslim is duty bound to spread the teachings of Islam so far as possible Islam is the world religion and the Muslims are entrusted with the sacred work of disseminating its teachings in the world. It is not a question of mutual understanding between Hindus and Muslims, it is not a question of *give and take* but it is a question of a religious principle. Muslims are enjoined by the Holy Quran to invite all peoples of the world to Islam. They cannot possibly give up this religious duty at the instance of the Congress We regret that most of the Muslim leaders too, who met at Delhi, did not think over this point Hindu-Muslim unity is a good thing, but it should not be allowed to interfere with one’s religious duties

Mainly about Women.

We find the following in *Sri-dharma* :

AT THE ALL-INDIA SOCIAL WORKERS’ CONFERENCE
DR ANNIE BESANT WAS THE PRESIDENT.

She called particularly on women to insist on procuring Maternity Benefit legislation which will ensure payment of women wage-earners for one

month at least before and after confinement without attending the factories.

WOMEN SCIENTISTS

We know in India how in the Women’s Colleges more and more students are taking up the study of Science Laboratories are considered a necessary equipment of which each College feels proud It will interest our readers to know that some of the most far-reaching and important discoveries of modern times have been made by women, especially by two, namely, Mrs. Hertha Ayrton and Madame Curie The former was the acknowledged foremost authority on the subject of electric arcs All the searchlights and the lighting of cinemas depend for their efficiency upon carbons made from her rules Her studies of the sand ripples on the seashore led her to discoveries connected with processes of whirling motion which further led her to invent anti-gas fans that saved many, many lives during the War. She has recently died but up to the time of her death she was working at the application of the principles she had discovered to the dissipation of fog and clearing out of poison gases from mines, sewers and other confined spaces where lives are constantly being in peril The other great woman scientist is happily still alive and has just been granted the largest pension yet given to any scientist by the greatest of the French Science Associations. Her discovery of radium was so wonderful that it created a whole revolution in many of the beliefs of scientists It is of invaluable assistance in diagnosing diseases and healing them. When an Indian woman takes her place side by side with Sir J. C Bose as Hertha Ayrton does with Sir Oliver Lodge, we may expect still more wonderful laws brought to light for the helping of blind and suffering humanity Such a day is fast coming

WOMEN IN THE ENGLISH GENERAL ELECTIONS

Over 30 women have stood for election but once again only a few have succeeded in obtaining election It takes a long time for women to build up a belief in women’s ability to share in the management of public affairs as well, or as badly, as men do ! However, all women are delighted that there are now eight women in Parliament The women voters were more important in this election than at any time previously as the chief matter which will be changed by the new policy which the Government want. (Protection instead of Free Trade) is the price of food. This is specially women’s province and so the eight million women voters were canvassed, preached at, persuaded and conveyed to the polls as never before. In every place and in every way woman is becoming more and more important.

A Very Complete Use of Wireless.

The Indian and Eastern Engineer writes :

A French *savant* is credited with using wireless in a manner, and to an extent that I think is unique. He is President of the French Society for the Study of Wireless, and I think he could hardly have chosen a better way of increasing the possibilities of the use of wireless. M. George Franchette, the *savant* in question, receives wireless messages, and signals from the Eiffel Tower and elsewhere. At 6 a.m. every morning, I understand, a wireless wave from the Eiffel starts an alarm clock by his bedside, it also starts mechanism which opens his windows, pulls back the shutters, lights an electric stove which heats his morning chocolate. The current is turned off in time to prevent the chocolate boiling over and performs several other operations. He receives the day's news by wireless in the evening and is reported to be going to warm his house by wireless next winter. This is a delightful illustration showing what may be done by the aid of wireless. We have considerable doubts about his being able to heat his house economically by wireless; or even, unless he is a very wealthy man, and does not mind what he spends upon his hobby, his being able to do it at all, within reasonable figures as to expense, and other matters. It will be remembered that wireless waves are spherical except in special cases, they may be spheroidal, or they may take any other shape, according to the body from which they emanate, but one thing is common to all forms, the area they have to cover, and over which they have to be distributed, increases rapidly as the body from which they emanate is receded from, and hence the energy available for any given area, decreases very rapidly as the source is receded from. In the case under consideration, the electrical apparatus at the Eiffel Tower is the source whence the electric waves are derived. The apparatus there is, we believe, fairly powerful, but we hardly think it can be sufficiently so to deliver heating currents at any appreciable distance.

Nations of the West.

The *Prabuddha Bharata* sums up the political philosophy of the West very ably. It says.

"Countries which were democratic until yesterday are now pervaded by the spirit of reaction and violence. There are countries in Europe which were free until yesterday, and in which there is no longer a Parliament and a

free press. Many men are convinced that violence is a form of activity by which one can live and live well. Thus we are descending the steps of morality to the level of barbarian people, for whom might is right. Every day, in fact, people talk of the rights of victory. It is the argument which the barbarians used—that he who conquers can do what he likes." Thus does Signor Nitti deplore the present decadence in Europe. But these poignant words are true of all militaristic countries in both the hemispheres. Until recently there was a mad rush among the Western nations for world-hegemony through the conquest and colonisation of large areas populated by "backward" coloured races. But although almost all habitable lands have been explored and annexed, the unquenchable greed for territorial expansion and economic exploitation continues to possess the soul of the Occidental nations. The result is that they are now more anxious than ever to conquer and enslave the weaker of their European neighbours, sharing in the man the same civilisation and culture with themselves. The ideals of liberty, equality and fraternity are being recklessly thrown to the winds. Even the democratic nations are fast developing the dreadful ideas of militarism. Arrogant nationalism, uncontrollable greed for wealth and possessions, bitter hatred and jealousy towards other nations and races,—all these are undermining the moral foundation of national life in the West. And naturally the signs of degeneration are manifesting themselves in all their horrors throughout the militaristic world.

The Late Nizam.

The Hyderabad Youth gives a graphic sketch of the late Nizam. We quote it in parts —

His Highness Mir Mahbub Ali Khan was born on August 18, 1866. While he was yet a child of barely three years his father Nizam Afzul-ud-dowla died in 1869.

He was a marvellous sportsman with an unerring shot—a Dronacharya incarnate. His power of concentration was a wonder to many. His favourite pastime was to shoot a rupee flung into the air with a rifle (The Rupees in his reign were smaller in size though heavier). Exploding the back of a loaded 12 bore cartridge thrown into the air by shooting at it was a common thing with him.

Tiger hunting was his favourite game. Narsimpet was his frequent resort. In a day he would bag three huge tigers.

His marvellous physical characteristics were

coupled with equally high intellectual talents. He was no mean poet. He was a master of Persian classic. He could compose really admirable pieces of poetry between the courses of a meal and would enliven the company at the table by singing them.

He took keen interest in Science and Industry. It was the late Nizam who invited Dr. Lauder Brunton to investigate experimentally the effect of chloroform on the human body. As a result of it the medical school of our State came into prominence.

Many changes were wrought under his long

and benign rule. The Cabinet and Legislative Councils were formed. The valuable State Library was opened. The Guaranteed State Railway came into force. Many spinning, weaving, ginning mills sprung up and the Singareni Coal Fields were developed. The outstanding feature of his administration lay in the schemes for the prevention of floods and famine in the State.

His long reign came to a close in 1911. Which soul does not remember him as a Ruler that strived for the peace, prosperity and happiness of his subjects? Homage to him!

FOREIGN PERIODICALS

The Menace of an Industrial China.

Henry T. Hodgkin writes in *The World To-morrow* on a growing problem that of an industrially developed China. He says.

One of the most momentous facts in the industrial life of the world is the change which is making China a great manufacturing country.

Looking over a period of forty years, we can say that China's industrial development, as judged by her foreign trade, has been nothing short of phenomenal, that her manufactures are about keeping pace with the general development of trade, and that there is little indication of any change in the balance as between raw and manufactured materials. One of the most striking recent developments indeed is that in the egg industry coupled with a great increase in the export of other foodstuffs such as wheat, dried vegetables, etc. Turning to manufactured goods, the increase in the last few years in certain lines of export has been a distinct feature. For example, cotton thread has advanced in two years, from about 28,000 piculs to almost 70,000, hats have more than doubled. Cigars and cigarettes have increased from 2 to 8 million taels within the same period.

Is it too much to suppose that China's course will have many similarities to that of her smaller if more powerful neighbor? What would happen in Europe or America if in another generation China were to become mainly an industrial nation flooding the world with her manufactures, ever eager for fresh markets, pressing forward to seize them at the point of the sword?

The goal that we see is a China in which her human reserves will be trained and developed by skilled leadership, in which by co-operative enterprise China's resources are opened up, in which she works out a credit system adequate to finance her rapidly growing industries and emerges from the position of economic dependence on foreign financiers. This is no impossible consummation.

With all the goodwill in the world, both in China and in the other nations, this new factor must be profoundly disturbing, upsetting the carefully adjusted balances, cutting down prices to a point at which many workers in other lands are driven out of employment, creating a hundred problems that are not capable of peaceful solution.

The fact is, if we could but see it, the emergence of China into the great world of industry is the most powerful argument for a change in our industrial system. If production for use rather than profit, if co-operation between employer and employed and between nation and nation, if the motive of service and the sense of personal values can become ruling principles in this world of business, shaping its very structure, then and then only can a great new element be introduced without upsetting the whole world. China would be ready enough to come into such a system. She has it in her to make a contribution to its stability and practical working. But present indications scarcely point to our following this path of wisdom soon enough to give China a chance to make these contributions, or perhaps others would say soon enough to save China and the world from many years of bitter strife.

Etas: The Social Outcasts of Japan.

The *Tokyo Review for Women* gives an interesting picture of the life the Etas live in Japan. We quote from places

Until the Meiji era—that is, within the recollection of the older generation to-day—there were four classes in Japan knights, peasants, artisans, and merchants. And there was still another class, who were not considered to belong to human society. They were the Etas, the 'profane', the lower than the lowest.

When the Emperor Meiji inaugurated his reforms, he united the classes into two, the knights and the common people, intending to fuse the Etas with the latter. But immemorial social prejudices are not so lightly overcome, and the Etas still continue outcasts. Lafcadio Hearn once declared that they were worse persecuted than the Jews have been in Europe.

There are three million Etas in Japan at present. They are segregated in special districts, Japanese ghettos, usually the slums of the locality where they reside. Their condition has been for many years a matter of concern for social workers, and as isolated Etas have risen to a position where they could make their voice heard they have organized a protest among their own people against the prejudices and disabilities from which they suffer.

In a certain village of the Gunma prefecture, ten young men were drafted into the army, and two of them chanced to be Etas. When the time came for the soldiers to depart for service, the village gave them a farewell party, and provided them with uniforms. But the two Etas were not invited to the party, nor were they presented with uniforms. One of them was the son of a well-to-do family, and could afford to buy his equipment, but the other was too poor to do so. Therefore, when he left, the villagers contemptuously presented him with an old and worn-out uniform, saying: 'Since even an Eta has been drafted to the army, he must have a uniform. Even if it is very poor, it is good enough for him.' When the train was about to leave, the young man shouted back to his fellow villagers, with tears and indignation in his voice, 'I shall never return to this village. I have been drafted to defend my country, and yet I have been insulted worse than an alien.'

On the afternoon of January 12, 1922, the passenger train that left the city of Kure at 7 p. m. ran over and killed a schoolboy at the first crossing near the tunnel. He was the second son of a certain Mr. K— of that city, and his appearance indicated that he was on his way home from school. In his satchel was found

a note so wet with tears that it was partly blurred. It read: 'Dear Father, I cannot live longer than my thirteen years. Why was I born into such a cold and cruel world? I regret that I was ever born. I shall die on my thirteenth birthday. Your son, Kazu.' The child was a member of the segregated village, and the insults and teasing of his classmates had become unbearable. No teacher protected him. The more he distinguished himself in school the heavier became his burden.

At last the resentment of the Etas has reached a point where it threatens the peace of whole communities. In the prefecture of Miye, a village boy was on his way home from school. He saw a bicycle by the roadside and, approaching it curiously, rang the bell, just as any boy might do. The owner rushed up and, discovering that the boy was an Eta, abused him and threw him roughly to the ground. When the lad returned home, he reported the incident and the Eta village was soon in a turmoil. The inhabitants rushed to the bicycle owner's house and threatened him, with murder in their eyes. Reluctantly he wrote a letter of apology, and handed it to the mob. This is the penalty the Etas commonly inflict when they are in a position to have their way. Thus the trouble seemed settled for a time.

But the other inhabitants of the town would have none of this. They repeated the proverb: 'Bow once to an Eta and you must not lift your head again for seven generations.' So they determined to recover the letter of apology. Three hundred men armed with spears, guns and swords prepared to attack the Eta village. There were only seventy Etas capable of fighting, and their chance of victory seemed slight indeed. So they resorted to strategy and sent members of their party to set fire to the homes of their opponents and thus distract their attention until re-enforcements from other Eta villages could arrive. This was the night of August 22, 1922. It was dark and cloudy, and there were not even stars to illumine the skies. The two forces were arrayed on opposite sides of a rice-field from one o'clock until three o'clock in the morning. Bloodshed seemed imminent as they advanced stealthily toward each other. Just then, however, a man of authority appeared and prevailed upon the two parties to negotiate. Finally it was arranged that the letter of apology be deposited in the village archives.

The "Savage".

We find the following in *The Literary Digest*:

A little family of Hottentots, driven by enemies

from their native kraal in South Africa into the mountains of Damara, has at length built, for shelter, a tiny oval hut of rough poles. In the center a small fire-pit is ready, but there is no meat to roast, and the dark-skinned mother, and her children huddling close, are hungry almost to starvation.

Suddenly the "savage" father appears. He has been hunting the waste places for food, hoping to bring down with his arrow a mountain antelope, but all he has found is a rock-rabbit, and he throws the little morsel down by the fire-pit for his famished family. Hurriedly it is prepared, while the eager children are restrained from snatching it from the mother's hands.

And then a strange thing happens. That family of naked savages, only a little removed from the very lowest level of human beings on the earth, the wild, animal-like Bushmen alone being less developed, instead of ravenously devouring the meat before them, wait while the woolly-haired father, with high cheek-bones, broad flat, thick nostrils, heavy, upturning lips and receding jaw, and all the other signs of the lowest savage, stands up outside his rude hut and, throwing his arms up toward the sky, utters a great cry as though he would reach the very end of the South African wilderness. And if his cry could be put in English words, it would be this:

"Who is hungry? I have meat!" He turns and faces in another direction, and again he cries out aloud "Who is hungry? Come and Eat!" A third time, in still another direction, he sends his shout as far as his voice can carry "Who is hungry? SHARE MY MEAT!"

He waits, and when no one answers, this "savage" and his family eat the food that saves them from starvation. It is true. When anything is given to a Hottentot, he at once divides it among all present. He cannot eat alone, and, however hungry, he calls those who pass by to share his food. It would be scandalous to eat without having loudly called out thrice whether there is not somebody wanting to share the food!"

C. P. Steinmetz, the "Wizard".

The Literary Digest gives a short life of this remarkable man of Science. We reproduce portions:

Strict eugenists would doubtless have cut off at birth the life of the deformed little German immigrant who died the other day at Schenectady, and to whose funeral the great ones of the world brought tributes of praise. Charles Proteus Steinmetz, crippled and stunted, famous as one of the greatest scientific minds the world has ever known, came, in the obituary tribute of one of

his friends, close to being "a disembodied intellect", and "to see the gnome-like figure—his body a mere appendage to a giant brain—playing, in his laboratory, with thunderbolts of his own creation was to witness something that seemed to border on the supernatural." On whatever side he was approached he was original, striking, with "the faculty of being entertaining always." Familiar characterizations of him were "prodigy" and "wizard." His fellow students at Breslau University gave him his middle name, "Proteus", in admiration for his many-sided character. It seemed in line with other picturesque angles of his personality that, at his death, he should have left an estate consisting of a life insurance policy of \$1,500, and a ten-year-old automobile. It was his arrangement with his employers that, instead of being paid any fixed salary, he should call on the cashier for what he needed or wanted. He wanted large sums for his laboratory, and these were provided for him. For himself, since he lived simply, and had no dependants, he asked for little.

Of all the accomplishments for which he was noted Dr. Steinmetz was hailed everywhere on his trip probably more for his invention of artificial lightning than anything else. This achievement, which gave him the popular title of "Jove, the Hurler of Thunderbolts," was the result of his studies of transient phenomena.

His generation of the lightning bolt in his laboratory was undoubtedly his most important achievement in the popular eye, says the *New York American*, but he did a number of other things far more likely, in the long run, to give him enduring fame. Among these achievements were

A formula for producing energy as a by-product of heat, process by which smoke could be eliminated, a plan by which Niagara Falls could be harnessed to provide power for every use in New York State, perfection of a theory proving that microbes could be cultivated to provide food for the world, the mercury lamp, the meridian incandescent lamp, and various appliances for elevator motors, the first plan for the transmission of light and power great distances, control of transmission. He also wrote text-books which are authorized for study in almost every electrical school in the world.

Unrest in the Philippines.

We find the following in *The Woman Citizen*—

"The opponents of General Wood scored a victory in the recent election in the Philippines. Ramon Fernandez, Coalitionist candidate for the Philippine Senate, was elected. The

Coalitionists are the party, led by Manuel Quezon, that brought the issue against Governor General Wood to a head last summer."

"The Coalitionists are out for independence"

"Having control of the legislature, the Coalitionists now threaten to block all measures recommended by Governor General Wood. Assistant Justice Malcolm, of the Philippine Supreme Court, has added fuel to the fire by saying that unless this controversy is amicably settled, the United States may re-establish military rule and withdraw such self-government as the Filipinos now have."

Indian Swarajists please note.

Taller and Thicker.

Cheerful news about women's health comes in a little pamphlet written by Dr. Clelia Duel Mosher. Dr. Mosher is Professor of Personal Hygiene and Medical Adviser of Women at Stanford University, California, and her figures are based on her study of thousands of these college girls. They are supplemented by statistics from Vassar and Smith Colleges, and the gist of them is that college women have increased in average height 12 inches or more in the past thirty years. Not only that, but weight has increased too, and girth of waists, and with these factors has come a great reduction in periodic pain.

Disposing of the possibility that there has been an increase in height through immigration of the taller races, Dr. Mosher finds the causes in the change of fashion, making possible the use of clothing that interferes less with development, in the increased physical activity (and appetite) of women, which has been brought about by the change in dress and the teaching of physical training in the schools. Some of us would be inclined to reverse the order on these causes, but that is a detail. The important thing is the vanishing of *Lydia Langush*, the improved health of college women and their increased fitness for motherhood.

Is this Sportsmanship?

Washington and Lee University, of Lexington, Virginia, was scheduled to play football against Washington and Jefferson, of Washington, Pennsylvania, the other day, on the latter's field. The Virginians declined at the last minute to go into the game because of the presence on the Pennsylvania team of Charles West, a Negro. This was after W and L had made the suggestion that West should be withdrawn, and the overture had been refused. West is the same

man who was fullback for his team in a game played last year at the New York Polo Grounds against Lafayette University, and who saved the game to his team by his own magnificent work in the last quarter. This of course the Virginians knew before they undertook the game and made the trip to Pennsylvania. No reason was offered for the refusal to go on with the game save the color feeling. Sportsmanship has a code of its own, and a high one. Is there any escape from the conclusion that this was a violation of its principles?

Bank Women.

Two years ago the Association of Bank Women was organized, with five members. Last month it held its first general convention, with fortythree out of the total membership of ninety-eight present. Many of the women came from distant states, for the membership covers the country from Maine to California and from North Dakota to Texas.

What the Wife Does all Day Long.

The moneyless condition of most wives who remain at home, even when they have rich husbands, is the greatest cause of discontent, nerves and divorces.

Wives should have an allowance, as liberal as the husband's income or business can stand. A career enables her to get what she wants without begging for it or depending on the whims of her husband. Many men are downright niggardly with their wives while spending lavishly on themselves and their friends.

Many Rich Women have Charge Accounts but no Money.

Such lines are doubly hard and humiliating to women who have had or made money before marriage. The husband of one of my patients fussed about giving her postage to write to her family, and she became estranged from her folks in time.

My mother trained four boys to do as much housework as I had to do, and all the handling of coal, ashes, kindling, water carrying, etc., and they made kind, generous husbands, for they knew what housework was, and the rearing of a family additional made them very considerate and helpful. Many men, untrained, wonder what "the wife does all day long."

SARAH M. SIEWERS, M. D.,
Massillon, Ohio.

Minorities.

Baron Alphonse Heyking discusses in the June issue of *La Revue de Geneve* the thorny problem of the national minorities, of which the League of Nations has declared itself the guardian. He points out —

The Versailles Treaty tried to create as many German minorities as possible in Europe. They now exist in France, Luxemburg, Denmark, Italy, Yugoslavia, Czechoslovakia, Poland, Rumania, Lithuania, Latvia, Esthonia, and Russia, without counting Switzerland, where the Germanic element forms a majority. Of the one hundred million Germans, more or less, in Europe, no less than forty millions live outside of Germany. This condition invites the possibility, if not the danger, of a Pan-German irredentist movement, which may become as powerful as similar movements have been among the Italians, the Poles, the Slavs, the Greeks, the Rumanians, and other nationalities. How are we to escape this danger?

Among the measures the author recommends are that a committee of experts from the national minorities be attached to the Secretariat of the League of Nations, that the private property, whether movable or immovable, of members of the national minorities, be protected by an international guaranty, that if such property is expropriated or requisitioned, the owners shall obtain just and equitable compensation; that when these minorities are well organized politically, and constitute, so to speak, territorial units in the State to which they belong,—as the Germans do, for instance, in Czechoslovakia,—they shall be entitled to petition directly the Council of the League of Nations, and to plead their own cases before the International Court at The Hague, and finally, that a delegation from the national minorities be accredited to the League of Nations.

The Great Earthquake in Japan.

The Japan Magazine gives the following.

The Central Meteorological Observatory states that the center of disturbance in the great earthquake was in Sagami Bay, between Atami and Island of Oshima.

The Marine Products School of Tokyo conducted a survey of the depth of the sea in Tokyo Bay and Sagami Bay, for ten days from the 19th to the 29th of September.

According to Mr. Asano, an expert of the school, great changes have taken place. On the whole the sea-bed has come up and the sea is shallower by an average of about 2 fathoms.

The land along the coast is higher by several feet in many places, and this is especially so along the inland coast of Boshu. The southern part of the Izu Peninsula in which Atami and Ito are located is somewhat higher, but no change is visible about Oshima Island and Shimoda.

In many parts of Sagami Bay the sea is deeper by 20 to 30 fathoms on account of the caving in of the sea-bed and at places it has sunk by as much as 80 fathoms. It appears that the caving in of the sea-bed extends for a considerable length, about 15 miles off the island of E-no-shima.

Tidal waves occurred on this account at Tateyama, Odawara, Kozu, Manazuru, and Atami. At Tateyama three-fourths of the houses collapsed and a large number of houses were washed away by the tidal wave.

Shallows have been created between Okino-shima and Taka-no-shima Islands off Tateyama in Boshu, and at ebbtide one can reach Takanoshima on foot from the beach. There was no change in the temperature of the sea.

Many lighthouses in these districts sustained severe damage. The lighthouse at Jogasaki collapsed, the lighthouse at Kannouzaki is bent over, and the lighthouse at Chigasaki is inclined.

On the sea between Yokohama and Urayasu many dead fishes were seen floating. But in Sagami Bay this was not observed. Many trees were afloat in Sagami Bay and Tokyo Bay.

The Financial Condition of Japan.

The same magazine states —

No doubt, we have sustained a terrible loss caused by the earthquake and the consequent fire in Tokyo and its outlying districts, and to what an extent the loss amounts to no estimate has yet been made. Anyhow, it must be very great. While on the other hand, because Tokyo and Yokohama are not important places industrially as Osaka is, a blow dealt on industries in the devastated area cannot be so very great, and therefore, I believe, that the destruction caused by the present calamity has not impaired the productive power of Japan to any considerable extent.

Since the first of September moratorium has been enforced, and now that the Government has subsequently decided to compensate the Bank of Japan for any possible loss to be involved in its re-discounting of bills, the period of moratorium ended in one month only, as already fixed. Thus the money market is very quiet and is passing uneventfully. Nearly all the city banks began to open their doors, and there were no runs upon the deposits of the banks. This

eloquently speaks for the fact that the citizens are neither without hope nor suffering from abnormal nervous strain

As to the finance of the Government, on the one hand, we expect a decrease in the receipts to some extent, owing to the adoption of the emergency measure to reduce taxes or exempt from them and to postpone collection in the limited area of devastation, while, on the other hand, much money is to be required for the relief of the sufferers and the other restoration works

Fortunately, the sound position of our country's finance is such that the Treasury holds a fairly big amount of surplus balances, so that we have a sufficient fund to meet the emergency expenses of the moment. It need hardly be said, however, that a very large amount of money will be required for carrying out the reconstruction work extending over a long period in the future, such, in the first instance, as the town-planning for the broadening means of communication, the construction of the waterworks and sewage system, etc

Some Foreign Schools.

Under this title *The New Republic* gives sketches of how things are done in other lands. About Oundle and Glarisegg we are told,

"When a boy fails in one field we try to find some other field in which he can succeed" Fine, isn't it?

Oundle is not alone in the effort to bring out the best that is in each boy, nor in the effort to combine classical with manual and shop activities. This movement is characteristic of many of the progressive schools of Europe. It is particularly evident in the so-called "New Schools" in England, France, Switzerland, Austria, and Germany. These schools still cling to the classics as a basis for academic education, but balance them with a large amount of shop work and out-of-door activities. They seek to develop equally mind, body and spirit. They are all boarding schools. Let me describe briefly a typical one, that at Glarisegg, Switzerland, to which a number of American parents have sent their sons.

I defy you to find Glarisegg on the map. It is a microscopic hamlet on the borders of Lake Constance in the German part of Switzerland. The school, like most of the "New Schools", is beautifully situated on spacious grounds out in the country.

The boys of Glarisegg choose the group to which they wish to belong, each group being

headed by a member of the faculty. The head of each group is personally responsible for every boy who has chosen to come under his care. The groups vary in size from half a dozen children to twenty-five or thirty, according to the popularity of the faculty-head in charge. The boys feel a real affection for the head of their group and he feels an intimate, personal responsibility for his boys. One of the faculty leaders had turned his bedroom into a club room for his boys, taking a much smaller, less attractive room for himself.

Shop activities in Glarisegg, as in the other "New Schools" occupy as much of the day as does academic instruction. Glarisegg has a range of some twenty-five or thirty types of manual work, including gardening, printing, photography, metal work, wood work, and book-binding. The school has self-government, the children and faculty having adopted a constitution clearly defining the relative powers and functions of both students and teachers. No student can be expelled, for example, without consultation by the faculty with a committee of five students. There is also a pupil court with the right of arbitration and discipline.

The Pacific Man.

Recent excavations near Santa Barbara, California, have disclosed remains of paleolithic men who, in the belief of the Smithsonian Institute discoverer, lived 25,000 years ago. The Santa Barbara man will date back at least as far as the Neanderthal man who roamed Europe in paleolithic times, and the famous Heidelberg man. A long, crushing jawbone, a powerful flat top, a very thick skull and bovine teeth mark our ancient Pacific ancestor. He bids fair to upset the accepted theory that primitive man first came to North America from Asia, via the Bering Strait, only 10,000 years ago.

—*The Woman Citizen*

The Settlement of the World's Problem.

The Ladies' Home Journal gives the following

Justice John H. Clarke, late of the Supreme Court, recently said that women could settle the international difficulties of the world.

What are we women to do about it?

If it were possible to poll all the women of the United States, is there any one subject on which they would be discovered to be of a single mind? Probably only one—the will to Peace. East and West and South and North, in town

and country and off in the lonely places, every woman could be depended on to vote for the end of war in a great twenty-million-strong unanimity

When myriads of people ardently desire any thing they can bring it about, provided they play the rules of the game. This many-sided world of ours is full of means to ends—means physical, means economic, means spiritual. We are constantly aware of illimitable energies in Nature that we are only beginning to tap in the miracles of electricity and radio, but perhaps not so aware of the illimitable energies of the spirit—energies that can enlist those physical and the economic forces to their services and set them all aflame with the higher energy of a determined purpose. The rules of the game are two: intelligence and combined action.

War is international and the machinery for obviating war must be international. America cannot play the part of the ostrich sticking his head in the sand and pretending that whatever he fears and dislikes does not exist. All the war-breeding elements are now active in the world—international hatreds, ambitions, greeds, misunderstandings, ancient wrongs and new revolutionary ideas—and they are begetting the storms that may sweep the world at any moment, engulfing our shrinking protests, unless we take the actual steps to meet them afar off, meet them internationally.

War is like a forest fire. Some unknown wayfarer leaves a half-extinguished camp-fire or throws down a cigarette. For days a little smoldering blaze creeps about, sometimes almost hidden. No one is aware of it. Then comes a wind, and in a few hours a blazing hell possesses the forest, and balls of fire like thunderbolts leap over vast distances, property, beauty, life go out in agony, and only black ugliness and despair remain. So small quarrels and hatreds smolder among nations, with occasional little flames of ugly acts, perhaps in remote places in the world. Then some theatrical tragedy falls on these international hatreds like a tempest, and suddenly the nations are ablaze and the bolts leap land and water to consume the world of prosperity, beauty, life, hope. When the tragedy comes it is too late to stop the fire. We've got to deal with those minor antagonisms at their very sources as far as possible. The only antidotes to hatred and misunderstandings are justice and the will to fair play.

Women can solve the international question if they will. They can begin now. It is a question of American ideals. Yes, it is also a question of practical politics.

In ones and in twos, in hundreds and thousands, in millions, they can keep informing the President, the Secretary of State and most of

all, their own senators—again and again and again their own senators—of their will that the United States shall take the practical steps leading toward international law and arbitration of their refusal to allow the question to be obfuscated by minor issues, of their absolute repudiation of personalities and small partisanship, and if minor adjustments are necessary they can demand that their Government shall solve their difficulties and not lie down in impotence and inactivity, using difficulties as an excuse for inaction.

The women of America can set America aflame with the fire of the spirit—the fire that eats the dross out of civilization.

The Bose Institute.

The Times Educational Supplement says:

The most eminent man of science India has given to the world, Sir Jagadis Bose, is revisiting this country after an interval of nearly four years, and last week at University College, Gower Street, gave a demonstration of some aspects of the progress made in the interval at his Research Institute, Calcutta, in investigating the response of plants to environment.

It was on the occasion of his previous visit in 1919-20 that Sir Jagadis was called to the Fellowship of the Royal Society. In Paris leading scientific men organized receptions in his honour, and in Vienna and Berlin also his work aroused enthusiastic appreciation. The eminent physiologist Haberlandt observed that it was no mere accident that it should have fallen to an Indian investigator to perfect in such high measure the methods of investigation on the phenomenon of life. The same old Indian spirit, he said, "which has carried to its utmost limits metaphysical speculation and introspection, wholly withdrawn from the world of sense, has now in its modern representative brought forth an extraordinarily developed faculty for observation and an ecstasy in scientific experimentation."

As Sir Michael Sadler has observed, the Institute is acting to thousands in India as a beacon-light, because science is studied there from the love of science and with freedom and zeal. The Government of India has recognized the claims of the Institute to special consideration and as serving a purpose which takes it out of the category of a "transferred" provincial institution. Accordingly a subsidy for securing the permanence of the work, under conditions which will ensure adhesion to the ideals of the founder, has been guaranteed. In this matter the Government voices Indian opinion, which is gratified to see so great an undertaking brought

about by Indian initiative and carried out under purely Indian administration. The Institute and its activities are henceforth to develop in freedom, so that they may better serve the intellectual world.

Since Sir Jagadis was last in this country three substantial volumes have been published describing the conclusion of a hundred investigations, many of them opening new vistas for further exploitation. The most recent invention of Sir Jagadis, demonstrated at University College last week, is the photosynthetic recorder by which the plant automatically inscribes its assimilation. The sensitiveness of this instrument rivals that of his crescograph, exhibited at the time of his former visit, for it records a deposit of carbohydrate as minute as a millionth of a gram. Infinitesimal traces of certain chemical substances are found to enhance the power of assimilation more than 300 per cent. The medical aspect of this and other recent discoveries is to be considered at a special meeting of the Royal Society of Medicine for an address and demonstration.

The Fate of Western Civilisation.

Says *The Freeman*.

That our characteristic Western civilization will disappear suddenly in a cataclysmic way, perhaps by suicide, is open to great doubt, although politicians and publicists who have axes to grind have the habit of stirring our emotions with some such horrific picture. That it will disintegrate from internal causes and reshape itself, however, seems beyond doubt. One has only to pick up a volume of Dr Schliemann's researches into the buried civilizations of Mycenæ and Tiryns, or an account of the early civilization of Crète, to see the preposterousness of assuming that our own civilization has the elements of permanence. No civilization can be permanent except that which satisfies *all* the claims of the human spirit—the claim of workmanship or expansion, the claim of knowledge, social life and manners, religion, beauty and poetry, all held in the perfection of harmony and balance. Our civilization satisfies the first claim quite well, the second tolerably, and the others not at all. Is it not inevitable, then, that a civilization which satisfies more of these claims, held in better balance, will supersede ours even though itself be not final?

The Value of Privacy.

The same journal says :

The truly civilized man must, I think, take umbrage at modern life for its rapacious treatment of his privacy. The mere mechanics of living whittle down almost to nothing the portion of one's life that is properly inaccessible to the public. With a telephone in one's house, with mails delivered every hour or two, with one's name in directories and on commercial lists of one kind or another, one is really on duty to the public all the time, and to keep off duty involves so much forethought and effort that it becomes in itself a fraying job.

Marcus Aurelius, whose wisdom comes to my mind the more easily because I have been much occupied with him lately, had a great deal to say about this doctrine of the hidden life. "Men seek retreats for themselves, houses in the country, seashores and mountains," he observes, "but it is in thy power, whenever thou shalt choose, to retire into thyself. For nowhere, either with more quiet or more freedom from trouble, does a man retire than into his own soul." Again he says most admirably "The mind which is free from passions is a citadel, for man has nothing more secure to which he may fly for refuge, and for the future be inexpugnable. He who has not perceived this is an ignorant man, and he who has seen it and does not fly to this refuge is unhappy."

Like a good disciple of Zeno, too, the great emperor puts the avoidance of publicity on the strictly practical ground of common sense. "How much trouble he avoids who does not look to see what his neighbour says or does or thinks, but only to what he does himself." He remarks that a thing is made neither better nor worse by being praised, and he tests the desire for praise by calling attention to the quality of those whose praise is desired. A person who does not understand the world he lives in, does not know where he is in it and not knowing the primary purposes of life, does not know the purpose of his own existence. "What, then, dost thou think of him who avoids or seeks the praise of those who know not either where they are or who they are?" Even more vividly he adds. "Dost thou wish to be praised by a man who curses himself thrice every hour? Wouldst thou wish to please a man who does not please himself? Does a man please himself who repents of nearly everything he does?"

NOTES

A Commission For Making Fat Salaries Fatter.

During and after the most destructive war in history, there has been a great increase in the cost of living. In India, with which country alone we are at present concerned, there has not been any corresponding increase in the income of the people. So there ought not to have been any addition to the taxes which the people used to pay before the war. But there has been additional taxation. The cost of administration has also risen.

That there has not been any increase in the income of the people corresponding to the increased cost of living and of administration, is evident from two facts. One is that there have been deficit in imperial and provincial budgets in successive years inspite of increased taxation, the other is the appointment of imperial and provincial retrenchment commission and committees. If peoples' incomes had increased *pari passu* with the rise in the cost of living, additional taxation would have brought to the public treasury the estimated income. But the income from additional taxation has not fulfilled official expectations, and, in consequence, deficits have not been wiped out. If incomes had kept pace with the increased cost of living and of administration, there would not have been any necessity for thinking of retrenchment.

Such being the facts, any Commission of which one of the objects is to make fat salaries fatter should have been out of the question. But the Government of India not being bound to pay any attention to considerations dictated by common sense, what should be out of the question not seldom happens in India. So the Lee Commission has been touring the country taking

The emoluments of privates and officers, European and Indian, in the army were increased a few years ago. Salaries in the civil

departments were increased. This happened after 1914 when the war broke out. Taxation has also increased. The All-India civil services get at present on an average 25 per cent more than what they used to get before the war. The Lee Commission has been appointed in consequence of the clamour raised by the civilians for still further increase of their salaries, etc.

When salaries in the civil and military departments were increased, when fresh taxes were levied and some existing taxes enhanced, the obvious preliminary to these steps ought to have been the appointment of a Royal Commission to ascertain what changes had taken place in the cost of living and the incomes of the people. If such a commission had been appointed and had reported on the basis of indubitable facts that the incomes of people had increased more than their cost of living, then it would have been right to proportionately increase taxation and civil and military salaries. But in India the people exist for the services—particularly the higher and the highest services,—the services do not exist for the people. So, while the increased cost of living has hit hard both the official and the non-official population, the poor people of India who form the majority of the population being the greatest sufferers, what Government has done is to try to make its servants (particularly the higher and highest servants) comfortable at the expense of the people. Government servants in India form a very small percentage of the population. But we do not mention this fact to argue that, because they are a minority, therefore their needs are not to be attended to. What we say is that the needs and sufferings of the majority should be attended to at least as much as those of a small and comparatively more comfortable minority. But whereas Government has increased the emoluments of its servants, far from taking steps to increase the productive powers and incomes of the people at the same time, it has not

even appointed a commission to investigate the question of their incomes and expenses. Middle class unemployment in Bengal has no doubt been discussed in an academic manner. But what has been the outcome?

Not content with the increments which they have already got, the civilians have been clamouring for still higher salaries and other privileges. So without enquiring even now by means of a Commission whether the people can afford to pay them more, Government has hurled at our heads an expensive Commission to report that more money ought to be paid to the philanthropic bureaucrats. And the advocates of the army services have already raised their voice of protest against giving away everything to the civilians, leaving nothing of the quarry for the military!

Official and pro-official estimates of the average income per head of the people of India do not generally put it at higher figures than Rs. 50, 60, 75, or at the most Rs. 100 per annum—all of which Indian statisticians consider to be greatly exaggerated. As these figures are only an average, there are incomes both above and below these figures. The people of India being for the most part poor, there are hundreds of millions whose income is below the average, and there are large numbers having no income at all. On the other hand what are the facts regarding the incomes of the Government servants? Peons, postal runners, and police constables form the lowest class of Government servants. But even they have a higher income than the average income per head of the people of India. Therefore, it can never be said that the highly paid civilians have been more hard hit than the people of India in general. But all the thought of the Government is for these highly paid imperials—who have been hit only as regards their savings. They are not famished, ragged, disease-ridden, and pig-styed, as most of our people are. But, we repeat, Government is more anxious to fatten the fat than to feed the hungry, lean and ragged populace.

Some high salaries in England are higher than the salaries attached to the corresponding offices in India. But these are few. Most of the salaries even in wealthy England are not as high as the corresponding ones in India. But even if salaries in England

were generally higher than here, the comparison would not go against us, because the average income per head of the people of England is at least ten times our average income. If a table were prepared showing the average income per head of the people of different civilised countries and the average salaries paid there to the different services, it would be found that India has to pay far higher salaries in proportion to the peoples' income than in any other country. But it is not merely *proportionately* that Indian higher salaries are very high. They are *actually* higher than in such rich countries as France, U. S. A., etc. Let some member of the Indian Legislature ask that a table like that suggested above be prepared officially and laid on the table.

Our basis of comparison ought really to be the incomes and salaries in Japan, the Asiatic country which has educated and modernised itself and made itself efficient within our life-time,—because we, too, are Asiatics, and stand in dire need of educating and vitalising ourselves as speedily as practicable. The cost of living and the income per head in Japan is higher than in India. But salaries there, instead of being higher, are far lower than in India. The prime minister gets the highest salary in Japan, and that is only Rs. 1500 per mensem. The other ministers get a thousand rupees each monthly. Other salaries are even lower still. If Japan has managed to become educated, strong, prosperous—a first-class power, under the guidance of and served by men getting these moderate salaries, it is not impossible for India to become regenerated without paying far higher salaries to her officials.

If Indian patriotism be not a sham, surely we ought to be able to find in India a sufficient number of able men willing to serve the country on salaries equal to, if not lower than those paid in Japan. As for foreign officials coming from Great Britain and Ireland, they ought to be paid 25 per cent more than Indian officials of the corresponding service, rank and grade—*provided that our Indians have the power to determine what and how many foreign officials we are to employ*. Britishers profess that Britain went to war for world freedom and for making democracy safe throughout the world. That India is not outside this world

is clear from the fact that India had to send to the war more than a million men and make a "free gift" of 150 crores of rupees in addition to what her princes gave. In the name of this freedom and democracy, then, we ought to have the freedom to determine how many high public servants of what class we are to have from outside our country and at what salaries. To dictate that only a few of the high officials—a small percentage, are to be Indians and the rest to be Britishers and to demand that the salaries are also to be very high, do not look like democracy but like another word beginning with "d".

It may be said that Indians are unfit to be in the controlling positions, and in positions which require the power of initiative. It is usual for Indian politicians to say in reply that Indians have generally acquitted themselves well in all offices which they have been given the opportunity to fill. But the British reply would be—"The very fact that you depend upon others to *give* you opportunities—that you cannot *create* your own opportunities, shows your unfitness." The only effective rejoinder to this reply would have been a successful revolution, such, for instance, as that aimed at by Mahatma Gandhi. For this the country was and is not yet ready. Moreover, the pages of a newspaper being fit only for intellectual warfare, the question of any kind of force ought not to be brought forward on either side as an argument.

It may be assumed that for certain classes of work India would for some time to come require the services of some qualified foreigners, as Japan did, and still does to a lesser extent than formerly. Indians are not so foolish as not to requisition the services of foreigners simply because they are foreigners, even when Indians fit for particular kinds of work are not available. In many concerns and kinds of work in which Indians were not under any obligation to employ foreigners, they have employed them because fit Indians were not available. Therefore, it is a baseless fear that if Indians got the power of employing or not employing foreigners, they would forthwith vote for not employing any. Still less is there the likelihood of their voting for cashiering the present foreign incumbents of offices. Indians understand and observe the sanctity

of contracts. Moreover, the freedom to choose officers in future may be given with the safeguard that the present incumbents are not to be interfered with except for proved dishonesty, incompetence, etc.

The current cant is that England is determined to give to India the services of her most efficient men—and these efficient men cannot be had except for a certain high price. What is the value of this efficiency to us when after well nigh two centuries of the British connection, India remains, among civilized countries, the most illiterate, the poorest, the most disease-ridden, the weakest and (in official opinion) the least fit for self-government? Let us, however, assume that these British men are very efficient as they undoubtedly are—for helping British exploiters, for tax-gathering, for keeping the people unfit for self-rule and for "preserving law and order" (whatever that may mean). Making that assumption, what proof is there that equally efficient Britishers cannot be had for less pay? It is strange that when the number of unemployed in England runs into seven figures, Englishmen, it is alleged, cannot be had to do ordinary district work unless extravagant salaries are paid. If the system of choosing men be changed, so that the choice may be made from a wider field, we are perfectly sure that equally good administrators may be had for smaller salaries. It may be that these latter would not have as much bookish education as the present-day civilians, but that would not make any essential difference. Even as regards bookish education or culture, English and other foreign Christian missionaries are at least as cultured as the civilians, and many missionaries are efficient administrators, too. These missionaries lead healthy and useful lives and do hard work on far smaller salaries than the civilians. The civil service competitive examination is no test of administrative capacity. It is when actually in charge of affairs that a civilian is found to possess or not to possess administrative ability—and those who are found capable were not born with capacity, they had to acquire it.

The present-day civilians are not greater administrators than Britain's empire-builders like Clive, Hastings, Malcolm, etc., (we leave aside the question of moral character). What education had Clive, Hastings and others? It

is sheer nonsense to say that unless an Englishman can pass a certain kind of competitive test, mainly bookish, he would not be fit to have charge of districts, divisions, or portfolios in secretariats. So let us fix the salaries according to our capacity to pay, solvency being the first consideration of State, and let us, if we must have Englishmen, have the best among the million and a half or so English unemployed as our district officers, etc. It is not a joke. It is men like these failures in England who acquired and built up and managed the affairs of England's empire in India before the days of the Competition-wallah or even of Hailybury men. Their successors cannot speak contemptuously of them as mere riffraff.

And why in the name of 'world' freedom and 'world' democracy must our field of choice be confined to Britain and Ireland? Supposing we are an inferior race because we are not independent and therefore we are unfit to manage our own affairs, the British are not the only independent and therefore superior race. Leaving aside other independent peoples, let us mention only some of the victorious belligerents in the big war. The French, the Americans, the Italians, the Japanese were victorious and are independent. If India can get efficient administrators, for salaries which she can pay, from France, America, Italy or Japan, why should she be prevented from doing so? Supposing some mysterious and inexplicable taint of inferiority attaches to Japan because of her being situated in Asia and outside the pale of Christendom, no such disqualification exists in the case of the other three countries. Occasionally in some departments the British Government in India has employed French, German, American and Scandinavian experts. Why not allow the same freedom of choice to the Indian people in obtaining the experts they require?

In importing men, why should we not have the right to adopt the principles of free trade, or of protection, or of imperial preference, as occasion and our needs require?

Here one can imagine the Britisher interposing—"But it is we who have conquered the Indians and are their masters. Why should we allow others to carry the white man's burden of the booty here?" That, no doubt, is the bed-rock of fact. So the Indian also may be allowed to state another fact. It is not the present-day University-bred Competition-

wallah who has "conquered" us. Britishers of a different class and kind, with different up-bringing, obtained possession of India and got the better of Indians by various means, in some previous centuries. People once beaten on the battle-field or in the game of diplomacy, are not necessarily to be considered beaten for ever and treated as such. People who were once victorious are not to consider themselves victorious for ever and behave as such. Are the descendants of world champions boxing, wrestling, etc., considered champions in each succeeding generation? If it had been the fact that Indians of the present generation had started a war of independence and had been beaten by university-bred Britishers of the present generation, the argument from "conquest" would have had some brutal cogency. Still, if the argument from conquest be trotted out in the last resort, the Indians also on their part may not be wrong in concluding that if the uneducated or half-educated British failures in their home-country of previous generations were able enough to "conquer" and build up the empire of India, the present-day unemployed millions of Britishers, possessed of the same sort of education or no-education, may be able to provide fit successors for the empire-builders of yore; and these men would not be so costly as the competition-wallahs.

England may be bent upon giving us the best and costliest of her sons. But we cannot afford to entertain them. Let us be content with third-rate men who cannot find work in England and would accept jobs out here on our terms; and let us, with the help of the saving thus effected, try to improve and extend our education, sanitation, agriculture and other industries, our commerce and shipping—things to which the very costly super-efficient best sons of England have paid very inadequate attention in the excess of their zeal for efficiency and exploitation.

It has been argued that the increments demanded do not amount to much. But it is these so-called inconsiderable amounts which have gradually in the aggregate become intolerable burdens, and what is more significant, it is much smaller sums than these which have been repeatedly refused for the promotion of education, sanitation, etc., the consequence

being our lamentable illiterate, insanitary, disease-ridden, half-starved, semi-nude, ill-housed condition. As we are not solvent, as there have been repeated deficits, not a rupee should be added to the salaries of the high, higher and highest officials.

The complaint of these men is not merely that they are inadequately paid. They do not want to be controlled or criticised by or do the bidding of Indians. Indian Ministers, Indian legislators, Indian journalists, Indian public men, are a thorn on their side. But this is the year 1924. The decade which is just over has seen many kings and emperors, tsars, kaisers and sultans, disappear from the stage. It is no use, for lesser autocrats, to give themselves the airs of tsarlings, kaiserlings and sultanocks. If the "Reforms" are not to be a greater sham than they are, Indian Ministers must have more power, full power, not less power, over *all* employees in the transferred departments, and *all* departments must be made over to the Ministers. Legislative bodies must have the power to vote or not vote each and every item in the imperial and provincial budgets. The liberty of the press and of free assemblage and public speaking must be increased, not diminished. All these are required in the interests of "world" freedom and safeguarding "world" democracy. And it may be added—this is the only means of keeping the bogey of Bolshevism at a safe distance.

The World Must Choose

On the 23rd of December 1923, the poet Rabindranath Tagore opened the ceremony of the 7th of Paus* with a text from the *Upanisads*. He then spoke on the suicidal policy followed by the power-mad nations of to-day, for about an hour, which passed all too quickly under the magic of his wonderful eloquence. They have, said the Poet, completely lost the outlook on life which for ever keeps in view the divinity of Man and the sacred ideal of spiritual progress. They

* On the 7th of Paus, the 9th month in the Bengali year, Maharsi Debendranath Tagore, one of the greatest personalities of 19th century Bengal, a leader of the Brahmo Samaj movement, founder of Santiniketan and father of the Poet, Rabindranath Tagore, was initiated into Brahmoism.

are so dangerously engrossed in the acquisition of material wealth that their heart refuses to respond to the call,

“शृणन्तु विश्वेऽमृतस्य पुत्राः”

"Listen, all ye, the children of the Immortal!" Material greediness has so perverted Man's vision that he can no longer see the divine end which has drawn Humanity since the dawn of creation, along thorny and painful ways, towards realisation of this immortality. Has Mankind groped in the dark for the Ideal and suffered mutely through its long history, only to plunge headlong into cruel and utter annihilation? Will men forget that they are the children of the Immortal in their morbid greed for commodities? Is it worth it to ride in motor cars when they rush madly towards destruction? But this is what the West is doing. And India, where the sage called out in a voice of thunder,

"Listen, all ye, are the children of the Immortal",

will this India forget her heritage and the Ideals which she voiced before the world and sacrifice her spirit to the glamour of ephemeral possessions? The time has come when India, the land of Ideals, must shake off cheap temptation and weak imitation and once more voice the call,

“शृणन्तु विश्वेऽमृतस्य पुत्राः”

"come one, come all and join with fresh hope in the heart, in the search for Immortality." It is towards poor unaimed India that a weary and wounded world is looking for help. Will not India rise to the occasion? A. C.

The Fate of Western Civilization.

In the west great minds are worrying over this problem. Men like Rolland, Inge, Wells and Spengler are making forecasts of what is coming. But the mediocre and the lowly are not free from this gripping anxiety. The future of Western civilization is a problem which defies man-made geography and social classification. It is a vital problem which touches all nations and all

Western civilization shows acute symptoms

of deadly diseases. It believes in a false philosophy of life and conduct and refuses, like a lunatic, to listen to reason.

"I have a white skin, I like it, therefore I am superior."

"I want what belongs to others. I *think* it will make *me* happy to possess it. If others suffer, I can't help it. It is struggle for existence, a thing found in the animal and vegetable life, and as such an ideal thing. Are we not the *best* animals? So why should we not struggle *most* and fiercest?"

"I feel I am superior. Moreover I am strong and I do not understand that weak man's language and manners. He must be a savage, because I think I am not one. How could I be? Look at my costly furs, cars, carpet and the fine weapons I possess. He can kill only 2 at a time, I can kill 2000, therefore I must be a thousand times more civilized than he is."

"I have promised to give some one else some land in Africa. Of course, I have no land in Africa now, but I must soon have some. For otherwise I shall have to break my promise, which is immoral."

"I sent a good man to a remote country to teach good things. The foolish strangers did not believe him, thought he was a nuisance and kicked him out! Fancy kicking a good man like that! I must go and teach the fools a lesson or soon the world will forget to respect goodness."

Such are the thoughts that burden the so-called whiteman's soul. The white thinker knows where the danger lies. Let us hope that he will yet bring his brethren round and make them see the Truth.

A. C.

The Arms Act.

We are glad to note that *The Statesman* has written something quite sensible regarding the present state of the Arms Act.

"A feature of the dacoities and hold-ups which are becoming so numerous in Bengal in these days is that every gang of dacoits seems to be possessed of one or two revolvers at least. In the hold-up at Chittagong just reported four men were concerned and were all armed with revolvers. It was suggested some years ago that a police conference, to be attended by experts from all the provinces, should be held to investigate the illicit trade in arms in India and to propose

measures for putting an end to it. All that has been done, however, is to issue a series of complicated rules as to the possession of arms and ammunition by respectable people of the class that takes out licences, and the police spend much time and labour in seeing that these rules are observed. In the meanwhile the bad characters, who have no intention of buying licenses, seem to be able to possess themselves of as many arms and as much ammunition as they desire."

Of course, *The Statesman* may yet develop the theme by giving a characteristic definition of respectability and escape mediocrity in opinion.

The Arms regulations are, it seems, for the benefit of the lawless. But so long as the efficiency of the Police is measured by its quantity and the pay of high officials, can we expect anything better?

A. C.

Svapna-Vasavadatta in English.

We invite to draw the attention of the public to the latest English translation of *Vasavadatta* by Dr V. S. Sukthankar (Oxford University Press, 1923). Leaving aside the problem of chronology and authenticity of the play ascribed to Bhasa, we maintain that *Svapnavasavadatta* would occupy a permanent place amidst the chefs-d'œuvres of Sanskrit drama. Dr Sukthankar is one of that rare group of Indologists who have combined with a passion for occidental method a mastery of the indigenous technique of Sanskrit grammar. Hence his translation of Bhasa's masterpiece is at once transparent and suggestive, useful for the general reader and illuminating from the point of view of textual elucidation. We congratulate the author on presenting us with a volume which serves as a model for scientific translation and popularisation of oriental texts.

K. D. N.

Indians in Kenya.

A very dear and valued friend who has now reached old age has recently written to me a letter from Oxford, from which I would like to quote the following passage about Kenya —

"I have just been reading your article in 'The East and the West' on the 'Indians in Kenya'.

and I am full of indignation at the treatment of them and also of our African brothers and sisters, which you describe. It seems so strange, even from the secular point of view, that people should be blind to the facts of human nature and to the utter rottenness of the policy of sheer oppression and repression and suppression which has always borne such bitter fruit. That dreadful 'fingerprint law', which you mention, and 'poll tax' are horrible to my own mind with regard to the native Africans, and the conduct toward the Indians is simply inexcusable. I hope the day will soon come, when the intellectual superiority, in many ways, of the Indians over the Europeans will be made so clear, that the Europeans *must* respect them as their superiors on many points, as they undoubtedly are. It always seems to me that, from the little I have seen and known of Indians, a natural dignity is one of their chief characteristics and a quietness which only comes from meditation.

"When I saw the Poet, Rabindranath Tagore, I felt as if I was being received at Court by a king. Only just before we left Oxford for our holiday last July, an Indian lady came with an English friend and I had the same feeling of respect and admiration for this Indian lady. Surely it is only a matter of time, and we shall be forced, if we refuse to open our eyes willingly, to see and understand the equality of God's children and the oneness of all humanity.

"Your description of the Sikh on the steamer on Lake Victoria Nyanza with his wife and child, and you being blamed by the European passengers for taking his little boy in your arms, made me feel quite ill with disgust. I have seen a picture of our Divine Lord, Jesus Christ, blessing little children. One little child who was folded in Christ's arms, nearer than any other, was an African in appearance, and it seemed to me very beautiful that the African child should be nearest and closest of all.

"But one must remember that much of this bad feeling is due to custom, which is inherited custom. I can remember when I was quite young how, in the very kindest and best families in England, servants were not regarded as worthy of such consideration as we are learning we *must* give them now,—or else do without them! It distresses me so much, now that I am old, that I can do nothing practical to help except to ask out here those who belong to other races in the one human family and get to know them individually as friends, and what is best of all, I can take the love and thought of our Indian and African brothers and sisters and ask the Divine Master to use my tiny worthless prayer for them, transforming it in his own eternal sacrifice of love and making it perfect.

"Don't you hope that S. Augustine was

really an African? I feel ashamed at times at being able to do so very little, but prayer does become more absorbing, thank God, and it seems the very best way in which I can serve others. I wish we could have a few, on whose hearts this burden has fallen, to join together to pray for Kenya, especially for the settlers, at a certain time. It is in this way, perhaps, that the burden may be removed, and love may come in, where bitterness now prevails."

On board this ship, on which I am now journeying back to England, at first it seemed that there would be nothing but coldness and suspicion from my own countrymen who knew my name. But, little by little, I have found out how many are thinking far more deeply than would appear, upon the surface, and how the present state of England, with financial disaster staring her statesmen in the face, has opened their eyes. One passenger has been telling me of his delight in Indian pictures, how eagerly he looks forward to 'Rupam', which he takes in regularly. Another told me with great frankness, that while he believed that the work which the British had done in India had been a great work, he believed also that it had now come to an end and only harm would be done by its continuance beyond the appointed time. The one great question, he felt, was how to leave India to rule herself with the greatest possible speed that would avoid disaster. His sincerity moved me very much indeed. When hearts become depressed, it is good to remember that there are countless who are unknown, but whose longings and prayers for a better and a nobler world are known to God. He uses them each one for fulfilment of His purpose.

C. F. A.

Opium in India.

The scandal of the opium manufacture in India, for internal consumption (which brings in a revenue to the Government of India of probably not less than two to three million pounds sterling each year,—the exact figure is not shown in the excise tables) is every day growing greater and greater. At the Hague Convention on opium many years ago, the British Government on behalf of India signed the following document:

The articles of the present Convention, if notified by His Britannic Majesty's Government,

shall apply to the Government of British India, Ceylon, the Straits Settlements, Hongkong and Wei Hui Wie, in every respect in the same way as they shall apply to the United Kingdom and Ireland."

These articles have been notified long since, and in accordance with them the United Kingdom and Ireland have now in force a 'Dangerous Drugs Act,' by which the people of those dominions are bound. No one is allowed to purchase opium except under a medical certificate. In this way, the opium drug in Great Britain and Ireland has been rendered practically harmless. It is used only for strictly medicinal and scientific purposes.

But in British India, we have been told again and again that no 'Dangerous Drugs Act' will be passed. If we ask the reason, we are further told that the Government's policy of excise is so regulated that it brings with it 'the maximum of revenue with the minimum of consumption.' If we are still further inquisitive and ask the question, why the sale of opium cannot be stopped altogether, we are told that to do so would inflict great injury on the people. For Indians are so highly educated in the use of opium that they do not take it in illegitimate quantities. Besides, they do not *smoke* opium, as the Chinese do, which is vicious; they only eat opium in small quantities, which is practically harmless.

If it is pointed out, that all the leading medical experts and specialists of the world have now come to the conclusion, that opium eating is *more* harmful than opium smoking, (because *eating* opium attacks immediately all the organs of digestion and poisons them, while opium *smoking* chiefly poisons the lungs), the answer is given, that the doses taken in India are so minute that there is no harm done.

Then the enquirer points to the case of Assam. The following extract is taken from the Calcutta newspaper, called 'Capital'. It is written by the Assam Correspondent.—

"Since 1903, the consumption of opium as a drug has been steadily increasing in Assam. Though the price is much higher now the victims pay the price freely at the cost of comfort and bare necessities of life. They are fully aware that they are in the grip of a most deadly poison from which they cannot get free even if they wish to do so. But they would welcome any measure that would at least get their

children free from it. There is no meanness, no humiliation, which a needy opium eater will refuse to stoop to, in order to get a dose of the drug."

As soon as ever the new Councils came into force, one of the first steps among the new non-official members was to urge the complete prohibition of the sale of opium in Assam, except under medical certificate. What has been actually promised, as far as I can gather, is that the amounts offered for sale shall be decreased by 10 per cent. each year. The Government appears to be determined to get the last pice of profit from it right up to the end.

C. F. A.

The Example of Assam.

Assam has at least set an example, which other provinces ought to follow at once, in the different legislatures. It may be, that this will be the quickest way of getting rid of an intolerable evil, and it should by no means be neglected. But meanwhile, is not the Government of India itself to be brought to book for a pledge given to the Hague Convention, which has been hitherto flagrantly unfulfilled? For there is no good and valid reason why, years ago, a Dangerous Drugs Act should not have been passed in India, exactly of the same description as that which has been passed for Great Britain and Ireland, and equivalent to those which have been statutory for many years past in Japan and the Philippines and in all the civilised countries of the west. This would end the whole evil at once.

C. F. A.

A Dangerous Drugs Act.

When at different meetings and committees of the League of Nations, the so-called 'representatives' of India have claimed exemption for India and obtained the sanction for the vague words 'legitimate use' of opium to be substituted for 'medicinal and scientific use', they have achieved their aim by a complete misrepresentation of the Indian situation. Their argument has been (it was brought forward even by Mr. Sastri in 1921) that the people of India are so

highly educated in the use of opium, (i) that they can *themselves* discriminate between the use of opium and the abuse of opium; (ii) that they are in the habit of using opium as a family medicine in a perfectly harmless manner in malarial districts, where it would be very difficult to get a proper medical certificate. These are the two main arguments, and it is the easiest thing in the world to refute them. Let me take one very simple test of this 'legitimate' use. Assam is a part of India, and Assam is the direct refutation of this whole theory of legitimate use. Things have got to such a terrible pass in Assam, that for very shame of open publicity Government has been obliged at last after nearly a hundred years to begin to prohibit opium. There are other provinces where the opium curse is not far short of Assam.

Two subsidiary answers may be given. — (i) It is very strange, is it not, that the people of India (when it comes to a question of retaining revenue in order to meet excessive military charges) are said to be so highly educated in this one subject, that they excel even the education of their rulers, the British! In other matters, we hear only of the gross illiteracy of India and the *lack* of education, etc., etc. Why then, when the claim to keep the opium revenue is brought forward, is the theory of the superior education of the Indian people propounded?

(ii) As far as the proper medicinal use of opium is concerned, this could be retained under medical certificate even after a Dangerous Drugs Act was passed. The truth, as every medical practitioner knows, is this that the less opium taken the better, whatever the climate, or the prevailing fever epidemic. The harm done to the system, especially by continual doses, is infinitely greater than any adventitious aid which might be supposed to accrue occasionally. People have used just the same argument about alcohol as a preventive of fever, as they now use about opium. But today no wise and up to-date modern doctor would be likely to recommend the habitual use of alcohol for that purpose.

For the ordinary man, the answer is surely conclusive, that when a Dangerous Drugs Act is necessary in America and Great Britain and Japan and the Philippines, it is necessary in India as well.

P. S.—Dr. Warnlees, one of the oldest doctors in India, with one of the largest medical experiences, has given a signed statement, that he holds that a 'Dangerous Drugs Act' is necessary for India, if opium is not to be abused as a drug. It would be well if other signed statements of a similar kind were obtained. It should not be at all difficult to get them.

C. F. A.

Opium Revenue in Hongkong

The London *Times* of October 5, 1923, gives some interesting news regarding the Opium Revenue in Hongkong. "The Governor, Sir R. E. Stubbs, indicated that the Colony's finances were in a most satisfactory condition and that the Credit balance was, \$ 12,653,643 (£ 1,450,000) or five millions (£ 572,000) more than had been expected.

The revenue was estimated at \$21,369,934 (£ 2,448,000) and the expenditure at \$ 24,924,667 (£ 2,789,000). In reference to the Opium from which the Revenue was estimated \$ 3,500,000 (£ 401,000), the Governor said that it had long been recognized that the Colony must eventually lose this source of income, consequently the Government had gradually substituted other revenues with the result that the Colony's income exceeds its immediate needs, although Hongkong was probably as lightly taxed as any place in the world."

From the above statement we find that the credit balance is £ 1,450,000, while the estimated Opium Revenue is only £ 401,000. Certainly it is a proof that there will not be any financial embarrassment for the Government of Hongkong if the British Government prohibits opium in Hongkong. Of course the question of smuggling opium from abroad will not be solved if that is done. But the fear of smuggling should not be a reason for legalising the Opium Trade.

There is every reason to fear opium smuggling in the Philippines, yet the United States Government has stopped opium traffic there. Then, if the Hongkong Government stops the opium traffic, that becomes an example for other British colonies in the Malaya Peninsula, and it becomes a great moral pressure for China, Turkey, Persia, and of course India, the largest factor in the opium traffic.

We are happy to see that the Governor of Hongkong realises that ultimately Opium as a source of Revenue must be abandoned. We hope that the Governor of Hongkong will lead the British statesmen to formulate a British Empire Opium Policy that within the coming five years—at the latest by the year 1930, there will be no Opium Traffic in any part of the British Empire, if not the whole world, except for medicinal and scientific purposes.

Taraknath Das

The Currency Crisis in Germany.

Early in September, 1923, the English pound in Berlin was buying 200 million paper marks. In London in the middle of November it could buy 30 billions (one billion is 1000 millions, and one milliard is 1000 millions). The paper rouble of Soviet Russia had never experienced such depths of depreciation. The downward tendency of the German mark does not seem yet to be arrested.

The currency situation in Germany has evidently run into confusion worse confounded. The excessive desire on the part of German merchants as well as citizens to provide themselves with foreign monies has led to this virtual annihilation of Germany's monetary system.

The *Entente* has taken advantage of the present panic in order to circulate a new currency in the occupied territories,—the Rhine-Ruhr. This may turn out to be a financial preparedness for political separation. Nay, even the cities and provinces of the German federation itself have been authorized by the central government to issue their own monies which are to circulate within well-defined boundaries. It is but in the natural course of things that Bavaria has been studying for its own jurisdiction the scheme of a "*wertbeständiges Geld*", i.e., money as constant measure of value, in other words a stable money.

Theorists of currency as well as practical money-politicians in Germany are naturally utilising the crisis in order to adumbrate schemes of financial reform. One plan seriously considers the establishment of a currency based on rye. Another is discussing the advisability of withdrawing the entire paper-mark from circulation. A third wants

to deprive the government Reichsbank of the power over currency and establish a bank in gold notes under private control.

While these and other schemes, with which German students are familiar in Prof. Wagemann's *Allgemeine Geldlehre* (Berlin, 1923), are still influencing the national as well as business "economics", the government has decided to fortify the Reichsbank itself with enough capital and thus enable it to function more efficiently as the only organ of German currency. To help forward the Reichsbank an extraordinary dictatorial commissar has been appointed. He has been confiscating all foreign monies existing in the hands of the people or rather buying them off at a reasonable price in "gold mark" and hand them over to the Reichsbank.

In the mean time the so-called "gold mark" as an entity does not exist. It is a legalized "financial fiction," if one may coin the term, indicating on paper a certain fixed relation such as existed between the pre-war mark and the foreign currencies. To give this fiction some sort of a reality the government has been compelled to improvise for the time being a sort of "German dollars" based on the loan in American dollars which has been subscribed to by the people towards the beginning of the year. German dollars, known as "*Dollarschatzanweisungen*", are in circulation in bills of $\frac{1}{2}$, 1, 1, 2, 5, and other denominations of American dollars. The rate of $\frac{1}{2}$ dollar or 25 cents being equivalent to goldmark 1, 05 pfennings, the normal rate of 1913, determines the stable price of these *Schatzanweisungen*. While in regard to all foreign monies the "German dollars", or in other words, the fictional "goldmarks", are fixed, they are appreciating every day in relation with the paper marks just in proportion as the dollar, the pound, the Swiss franc or the Dutch gulden.

An *wertbeständiges Geld* seems at last to have been found. And Germans instead of running every day in quest of foreign monies can buy, sell, invest or hoard in terms of a fixed currency of the German stamp. But as the amount of these "German dollars" or fictional "gold marks" is limited by that of the loan, there is a limit to the extent to which these, while functioning as standard of value, can also be employed as a medium of exchange.

Finally, on the 15th of November a

Rentenbank has been established enjoying a credit of 900 million goldmarks offered by real estate and financial groups. On the strength of this credit the bank is issuing "renten-mark" in order to replace paper-mark as much as possible. The Reichsbank has thus been relieved of the necessity of always having recourse to the printing press. A great amount of paper money has already been withdrawn from circulation, and a part, 30 per cent., of wages and salaries is being paid to each working man and official in rentenmark. The value of 1 rentenmark has been fixed to be equivalent to 1 billion paper mark.

The character of paper mark as the only "legal tender" is however still being enforced by the strictest legal, i. e., ultimately police sanction. Consequently the monetary problem of Germany continues to be as difficult and critical as before. The efforts to discover a standard and measure of value such as can at the same time serve as a medium of exchange for circulation on a country-wide scale and finally also on the international credit market, will constitute the currency question of the German governments for some time to come.

2 Dec, 1923

BENOY KUMAR SARKAR.

India's Ultimate Master.

The Englishman of December 3, 1923, published an appreciation of Lord Lytton's pronouncements on the occasion of the St. Andrew's Dinner, organised by the Scotchmen of Calcutta. *The Englishman* was very glad on that occasion to notice how Viceroys and Governors were getting into the habit of making *important pronouncements* on ceremonial occasions such as the above dinner. The important pronouncements made on the particular occasion were three in number: 1. On the Howrah Bridge, 2. On the Swarajya party, and 3. On a small party in Bengal which, it was alleged, hope to realise their political ideals by means of the Pistol and the Bomb.

Let us assume, with *The Englishman*, that Europeans, and particularly Scotchmen, remain fit to receive important pronouncements while celebrating annual dinners, and examine Lord Lytton's ideal of fit subjects and their relative importance.

Lord Lytton, in his own words, made clear his object in coming to India. He said:

"My sympathy with the political aspirations of the Indian people is perfectly well-known to all those who are honest enough to read my speeches in the spirit in which they are delivered, and if I did not desire to see the country advance as rapidly as possible along the road to self-government, I should not have come to India."

We shall not discuss the question of the honesty of those who may not catch the spirit of His Excellency's speeches, nor the ethics of going to other lands as Governors without certain well-defined objects. We quote His Excellency only to make it known to those who never read Lord Lytton's speeches without infinging the laws of honesty, that the Governor of Bengal desired to *see* the country advance as rapidly as possible along the road to self-government. This being his outlook, we may say something against his method of attaching importance to subjects.

We presume that His Excellency acknowledges that self-government and progress demand certain qualities in the people. Some of these, in our opinion, are Knowledge, Health, Hope and Prosperity. We shall neglect the Howrah Bridge, as, though it has a bearing on transport and exploitation, it has none on self-government. But is it His Excellency's opinion that in the scheme of Bengal's progress (political and necessarily economic) the entrance of the Extremists into the absurd Councils and crushing out a *very small* and idiotic party of decadent believers in violence occupy the most important place? Does not His Excellency fear that the conversion of *non-violent* non-co-operators to a semi-acceptance of the British Political Philosophy of Parliamentary Co-operation may probably lead to their complete acceptance of that British Philosophy of Political Conduct? Is it not true that the British sometimes realised their political ideals by means of weapons often more destructive than simple Pistols and Bombs? Did not England continue a new political era of violent Parliamentary co-operation by doing something very unpleasant to royalty? Have not the British used violence whenever it was useful from their point of view? Then why this rejoicing at what may lead to a state of

affairs which His Excellency evidently does not admire ?

The Swarajya party believes in *destroying* the Councils. Destruction is always associated with violence, physical or non-physical. Therefore it may be fairly presumed that the Swarajya party has begun to believe in a sort of violent Parliamentary co-operation, — it has given up *non-violent non-Parliamentary non-co-operation* ! We think, as Britishers believe that they have achieved success by violent Parliamentary co-operation, then statesmen ought, in order to keep their hold on India, to encourage in us a belief in the un-British method of non-violent non-Parliamentary non-co-operation because whatever is British, spells, to Britishers, success ; and whatever is un-British, spells failure. So no British statesman ought to rejoice that any section of believers in non-violent non-Parliamentary non-co-operation have been partially converted to the cult of violent Parliamentary co-operation.

Then we find Lord Lytton interpreting the sentiments of the People and saying that they (the people of Bengal) have had enough of revolutionary crime. The people of Bengal have had enough of many other things, including crimes of *not a revolutionary* but of a highly stable and institutional nature. Of all the things of which Bengalis have had enough, are revolutionary crimes the most important or the most destructive ? Why did not His Excellency give the place of honour to Malaria, Malnutrition, Ignorance, Poverty, Disease, Maladministration and the thousand and other things which have made the life of Bengal one continuous agony ?

Small foolish parties which believe in the Pistol and the Bomb are not peculiar to Bengal. They are found even in civilised Britain. But the British Prime Minister does not consider it worth his while to refer at length to them at the Lord Mayor's Banquet. It does not pay him, with ecstatic leaders in newspapers, to 'affirm his determination to crush revolutionary violence' with a frenzied relentlessness. It does not pay him to play up to the sentiments of a powerful community of snobs and biaggarts, who believe that a fat purse and a degenerate mentality *ultimately* wins. Perhaps such a community does not rule in Britain.

After welcoming the Governor of Bengal's

courage in making the 'important pronouncements', *The Englishman* threatens Mr. C. R. Das's party that if they really try to break up the Councils, there are "the Government of India Act and the other constitutional documents which form India's charter."

"These safeguards can and will be enforced by India's ultimate master—if it must be so—the British House of Commons and the British People."

If only the real Ultimate Master could laugh and laugh loudly enough for some people ! A. C.

A Hindu "Sanatanist" Questionnaire.

The Sanātana Dharmojjivini Sabhā of Ramaghat, Benares, has drawn up the following questionnaire —

1. What makes a Hindu ?
2. What are the sources of the authority of Dharma ? Reason, Scripture or both ?
3. What is the principle of the interpretation of scriptural texts ? How far are the historical interpretations of Western writers in conformity with the traditional Mīmāṃsā rules ?
4. Do acts of Dharma have only unseen results or not ?
5. Are these rules relative to classes of individuals ? Is there such a thing as Adhikarabheda ?
6. May we alter rules of Dharma to suit new situations ? Will they then lose their character of Dharma, i.e., will they be able to produce their unforeseen results ?
7. 'Dharmagna samayah pramanam', 'The verdict of the knower of Dharma is the authority' Who is the Dharmagna ? Does he abide by the Sastras or improve on them by reinterpreting them or does he throw them overboard ?
8. Are there cases where these Dharmagnas have altered rules to meet new conditions of life ? If so, mention instances of such alterations together with the reasons that led them to change the rules.
9. What are Apaddharmas ? Where are they available for adoption ? What exactly is the significance of Apad ? Is there a list of Apaddharmas mentioned in the Sastras ?
10. What is the significance of Shuddhi ? Do those purified by the ceremony come back to their original status in the caste or are they to be kept separate ? What is the opinion of the Sastras on this question ?
11. How far is it true to say that the present state of Hinduism is the result of caste divisions ? Or, are there other causes ?

12. What is the principle of the caste system—birth or character? And what ideals did the founders have regarding it? What was the effect of caste on the previous history of Hinduism? Did it at any time make for the unity of Hinduism? If so, why is it not able to do so now? How do you account for the present state of the Hindu Community?

13. Regarding the questions of untouchability, reform of marriage, foreign travel, Shuddhi, Vedic study for all, interdining, regulation of diet, etc., are we to accept the scriptural views or to modify them to suit the new conditions?

14. Were the Jain and the Buddhist communities incorporated into Hinduism at any time? If so, under what conditions?

15. What was the nature of the reforms introduced by Ramanuja and Chaitanya? Were those converted by them into Vaishnavism merged in the original Vaishnava fold or not?

16. In view of the presence of proselytising religions as Islam and Christianity, and the new system of education and political aspirations, what plans would you suggest to preserve the unity and strength of Hinduism?

"It is earnestly desired that all thoughtful men, who have reflected on the problem of Hindu social reform, will be good enough to send their answers" to these questions to *Nyayaacharya* Rajeshwar Shastri, Dravid, who is the Assistant Secretary to the Sabhā.

Sir P. C. Ray's "Message of Khaddar."

In his presidential address at the opening ceremony of the Khadi Exhibition at Cocanada, December 25, 1923, Sir P. C. Ray very rightly observed—

"At the very start I must express my annoyance at one thing, and I am this time going to speak out, it is at the lip-homage that it has now become the fashion to pay to Khaddar, at the neglect and apathy that is again growing on apace about Charka in particular, and silent, serious, solid, constructive work in general, at the drowning of the musical hum of the spinning wheel, in the more uproarious din of the marketplace and polling-booth. Annoyance is not the proper word,—deep anguish creeps on my soul when I find that our former, age-long inertia and listlessness are invading us again, and that the splendid inspiration and lead that was given to the nation by our august leader, Mahatma Gandhi, is ebbing fast away and getting lost in the morass of sporadic outbursts and fussy sensations. Let me make myself clear. I have

no quarrel, not in the least, with sensationists and political dramatists. Sensation and drama have their place and no mean place in the moulding of public opinion and in the vitalisation of popular enthusiasms—but it becomes a disaster if these are allowed to engross our whole attention and tax all our energies—if there is not the solid background of real, unobtrusive work done by and for the rank and file of the people, then all these dramas ultimately degenerate into farce, to the infinite chagrin of the patriot and the merriment of the enemy. These remarks are being wrung out of me by the sight that the country now presents—the paralysis of well-nigh all our constructive work—the endless wrangling about the pros and cons of Council-entry that has been our favourite occupation for the last year and a half, as if that were the only thing that mattered—and Charka and Khaddar and National Schools and untouchability and arbitration and village organisation, all relegated to the scrap-heap, or at most, verbally mentioned in mock reverence and then brushed quietly aside. What a fall from 1921!"

He dwelt thus on the importance of the universal adoption of the Charka.

"Of the various items of constructive work that lie before the nation, and on which so much emphasis was laid by Mahatma Gandhi, the most important and the most urgent for the economic prosperity of the people is the universal adoption of the Charka. What method is there which is available to everybody, even the poorest and the weakest, and which may enable every one, man and woman alike, to add substantially to his daily income? Such a method can only consist in removing the indispensable wants which everybody feels and which can be accomplished by means within everybody's reach. And what other method is there which supplies all these desiderata excepting the homely Charka which even the frailest women can use and even the poorest can procure or manufacture and repair for themselves, and which would double the average daily income of the Indian proletariat, or if you prefer reckoning in kind, would do away with the peasants' cloth-bill altogether and also leave some margin behind? There is absolutely none other, in the nature of things there can be none other, excepting agriculture, and agriculture does not exhaust all the energies and the time of the peasant. At the most generous calculation, it occupies him for not more than eight months, in some parts of the country considerably less, and the remainder of the year is practically spent in idleness and wasted. So much for the men-folk, as for the women-folk practically throughout the year they can devote some little time to spinning, which

would more than suffice to clothe the whole family for the year. Even from the argumentation point of view, this sounds convincing enough, but here I can say from personal experience during the organisation of relief-works in connection with the Khulna famine and the North Bengal floods that this is not mere theory but the barest practical truth. Had the ryot an alternative and supplementary means of livelihood to fall back upon, he would not have been at his wit's end for the failure of a single season's crop. And when we have tried to introduce spinning by the supply of Charka and of cotton, the poor peasants, men and women alike, have simply looked upon it as a Godsend after observing the actual results."

In order to show that "the spinning wheel is not an innovation in India," but that "it is, on the contrary, perhaps the longest-standing industry, next to agriculture, in India's history," that "not even a century ago, the spinning wheel was the rule, and not the exception, in every village household,"—Dr. Ray gave some extracts from the statistical observations of Dr. Francis Buchanan's economic enquiries in Southern and Northern India conducted between 1798 and 1814, proving "how widespread this industry was throughout the country, and how many hundreds and thousands of our men, women and children worked at it—mostly in their leisure hours—each day and earned crores of rupees annually."

Dr. Ray also quoted the following words of Mahatma Gandhi—

"Some consider that I am putting back the hands of the clock of progress by attempting to replace mill-made cloth and mill-spun yarn. Now I am making no such attempt at all. I have no quarrel with the mills. My views are invariably simple. India requires nearly 13 yards of cloth per head per year. She produces, I believe, less than half the amount India grows all the cotton she needs. She exports several million bales of cotton to Japan and Lancashire and receives much of it back in manufactured calico, although she is capable of producing all the cloth and all the yarn necessary for supplying her wants by hand-weaving and hand spinning. India needs to supplement her main occupation, agriculture, with some other employment. Hand-spinning is the only such employment for millions. It was the national employment a century ago. It is not true to say that economic pressure and modern machinery destroyed hand-spinning and handweaving. The great industry was destroyed, or almost destroyed, by extraordinary and immoral means adopted

by the East India Company. This national industry is capable of being revived by exertion and a change in the national taste, without damaging the mill-industry. If this employment were revived, it would prevent crores of rupees from being annually drained from the country and distribute the amount among lakhs of poor women in their own cottages."

Another passage which he repeated from the Mahatma's writings is given below.

"Do I want to put back the hand of the clock of progress? Do I want to replace the mills by hand-spinning and hand weaving? Do I want to replace the railway by the country-cart? Do I want to destroy machinery altogether? These questions have been asked by some journalists and public men. My answer is I would not weep over the disappearance of machinery or consider it a calamity. But I have no design upon machinery as such. What I want to do at the present moment is to supplement the production of yarn and cloth through our mills, save the millions we send out of India and distribute them in our cottages. This I cannot do unless and until the nation is prepared to devote its leisure-hours to hand-spinning."

As regards competing with mill-made goods, Dr. Ray observed—

"Really this question of competition, this economic bogey that is paraded by theorists, we do not contemplate. If it comes to the commercialisation of selling in the market like any other commodity and buying by strange customers, then I confess that there is very little chance of competing in point of price with piece-goods turned out in large quantities by up-to-date machinery with its labour-saving devices. What then do we mean? We mean this that spinning be taken up as an essentially domestic programme, worked in every household, out of cotton grown in the cottage compound, the thread woven into cloth by the family or by the neighbouring village-weaver on the payment of a nominal remuneration, intended for the use of the family members themselves. Just as kitchen-work is undertaken in every household by the members of the family and eatables are not indented or purchased by cash-payment from any huge hotel or restaurant, in exactly similar a fashion should the clothing be provided for. The question of sale and purchase, price and competition, would simply not arise. At the present moment, when cotton cultivation has not yet been universally resorted to, the cotton, of course, will have to be purchased. But even this should not be allowed to continue, the aim should be to plant cotton in every householder's grounds, and out of the product of

those plants the family's clothing should be manufactured. This should be the method of work: prepare cloth, at least ordinary everyday cloth, as you do your food, as a household requirement, abolish it as a marketable commodity, a subject of sale and barter. The competition bogey would then vanish into thin air.

"Of course, if surplus yarn is turned out, and if cloth is woven out of that, naturally that will go to the market and people who want cloth will buy it. There will not be any dearth of buyers, because there always will be people who have not got the time or the leisure to prepare their cloth for themselves—they may be engaged in more profitable occupations, in more arduous professions—they have no other alternative but to buy cloth."

Why then ask young men "who should be studying at the University" to spin? Dr. Ray's answer is:

"When a new movement is initiated, the intelligentsia must take it up before it can filter down to the masses. The educated classes must set the fashion, and the masses will not look upon the work as degrading and menial, and that is why in the beginning of the movement, everybody, student and professional man alike, were asked to devote some part of their time to spinning. When we come to the question of a practical programme, however, it is easily understood that this message of Charka is essentially a message for our peasants and workers, the teeming millions of India, who have got their leisure time to devote to this work. And as I have pointed out already, this labour, which brings a profit that means a mere pittance to the favoured few, spells to them the difference between semi-starvation and a full meal. It is the salvation of the Indian proletariat."

John Stuart Mill, the great economist, said:—

"Education, habit and the cultivation of the sentiment will make a common man dig or *weave* for his country as readily as fight for his country."

The British Prime Minister Mr. Baldwin recently said:—

"Government proposes not only to keep men in rural districts, but to do something to prevent destruction of small but ancient industries throughout the countryside, the industries of the Blacksmith, the Wheel-wright, the Saddler and others."

Selling the Gold in the Currency Reserve.

This proposal has caused a sensation among people who are interested in Indian currency problems. The official explanation is that it would be more paying to hold interest-bearing bonds as reserve than specie. But there is the vital question of soundness of the reserve. Reserves are not held for obtaining an income but for strengthening the currency. Supposing the reserves are held in bonds, we can naturally expect that the bonds will be of British Government manufacture. Now, if to-morrow Britain fights a great power, as she may any day, what will be the value of those *gilt*-edged papers? We have a preference for *gold* rather than for *gilt* edges, and there is a good reason for it. In our opinion, sound currency policy demands that the reserves should be kept in such form as will be a source of strength under any condition. AND THERE ARE NO BONDS ON THIS PLANET WHICH WILL PASS THIS TEST, as things are at the present time.

Some sound economists say that the sale of a large quantity of gold will influence the American cross rates in favour of Britain and that such a state of affairs will be a boon to the latter country just now. There is a good deal of general truth in the statement, but in this particular case, we wonder if the sale of £2,000,000 worth of gold would be of much importance. And the motive of the present sale of Gold might not be *this*.

In Sir Basil Blacket's speech before the Associated Chambers of Commerce we find that

"For purposes of international payments there is no need to draw a distinction between silver rupees and currency notes. The one is a note printed on silver, the other a note printed on paper. The value of both depends, from this point of view, on the power to exchange them when necessary for international currency. For, foreign debts must be paid in international currency. If India is called upon to meet her indebtedness abroad at a time when she is unable to provide goods in sufficient quantity or in sufficiently short time to satisfy her creditors, she must find cash at short notice. Normally an adverse balance could be met by borrowing cash, but borrowing abroad is not desirable in itself and in a crisis may become impossible. It is, therefore, necessary to keep reserves of ready cash for this purpose. This does not necessarily

mean keeping big reserves of gold. Just as Treasury Bills in the English banking system are reckoned to be practically the equivalent of cash at short notice, so also investments in British Government securities of early maturity can safely be regarded as the equivalent of international cash. But it is, of course, essential that our external reserves, whether invested or not, should be available in case of need *without delay* at an international financial centre.

Sir Basil has not defined a big reserve of gold, nor is it easy to do so. It is a dangerous policy to experiment with sufficiency when mistakes mean severe crises. We do not want nor do we feel competent to examine whether or not a sale of £ 2,000,000 of gold out of the present reserve will weaken it dangerously, but the policy, in our opinion, may lead to disaster if the guidance of things fall into the hands of, let us say, a less able person than Sir Basil Blacket.

As we have said before, we do not consider British Government securities of either early or late maturity as 'equivalent of international cash' or gold. Had they been so, Britain would not be straining every nerve to get in as much as possible of the real stuff in her strong rooms. And we do not think that these can be converted easily and without loss in case of need *always and under any circumstances*. It is not beyond possibility that these would become of less value and difficult to sell. Therefore, leaving aside the question of the sale of a certain amount of gold at a certain time, it should be pointed out that, though a particular experiment may succeed, a Government whose conduct is measured by precedent runs a great risk in tampering with the strength of currency reserves.

Sir Basil Blacket has classified his critics into two groups. 1. Those who have not understood his policy, and 2. Those who have political reasons. May we add a third group? It consists of those who think that he is short-sighted and overlooks the cumulative nature of temptation. He may muddle through, but can he stand security for all who may follow his foot-steps?

A. C.

Imperial Preference.

The speech made by His Excellency the Viceroy of India at the Bengal Chamber of

Commerce dinner is an interesting one. Especially interesting were his opinions on the question of Imperial Preference. He referred to the fact that owing to the economic disintegration of Europe and the slow process of rehabilitation, British experts were looking for a solution to the question in increased trade among the different countries of the Empire. Let us see why the British are so keen on increasing within-the-Empire trade.

Before the War Britain's imports were 25 per cent. from the Empire and the rest from outside, about half coming from Europe. That is to say, the imports from Europe were more than those from the Empire by about 50 per cent. Of her exports, Britain sent about 33 per cent. to the Empire and the rest outside, Europe receiving about half. So that the economic life of Britain depended more upon relations with Europe than with the Empire. The War upset this scheme. Those Britishers who worked for the trade with Europe, found it hard to carry on, and unemployment and economic distress followed. So Britain thinks that if a new scheme of economic life could be built up in which there would be less risk of such derangement, it would be better from her point of view. A new system, in which the whole Empire will join and divide up the labour of carrying on economic life, is the aim of Britain.

It sounds highly idealistic. But the trouble about the scheme is that such economic *entente* is not possible between countries which are at different stages of economic development. All nations have the capacity to do intelligent mechanical work as well as 'hew wood and draw water,' provided they develop along certain lines for a time. THE BEST ECONOMIC SCHEME IS THE ONE IN WHICH ALL MEN AND ALL RESOURCES CAN BE EMPLOYED TO THE BEST ADVANTAGE. India expects to do the same. But, broadly speaking, an untimely settlement and assignation of functions in the economic scheme of the Empire will hamper this ideal distribution of resources. INDIA UNDER EMPIRE FREE TRADE WILL START WITH A HANDICAP, and, may be, end up as the assignee who goes in mainly for unintelligent work (necessarily poorly remunerated work). We do not say that had India been on the same stage of economic development as the other countries in the

Empire, we would have liked her to get entangled in a system of which the economic philosophy, the main-spring of political economy, is not suited to India's aspirations. But apart from such considerations, as things stand *now*, it is foolish for India to economically fraternise with countries which are superior in economic capacity. We ought to CONCENTRATE UPON SELF-IMPROVEMENT rather than attempt to rub shoulders with unequals at the present moment. Just as, if several boys go into a forest to gather fruit, the boy who cannot climb but can merely gather the fruits, look after the comforts of those who can climb, light the camp-fire and keep everything ready and clean, may not expect much from a contract to live with the expert climbers, but should devote himself to learn how to climb, so India, which at present cannot carry on high-class and remunerative economic work, should not make any contract with expert countries, but should devote itself to learn how to do high class and more profitable work than mere production of raw goods and unskilled or semi-skilled services.

It will pay Britain and other expert countries to form such an alliance, because they will be doing the better-paid work. But not India, because she will have to be satisfied with doing what is *below* the capacity of the others.

But to return to the Viceroy's speech His Excellency said

"The issue of Imperial preference, however, has not as yet been discussed in the Indian Legislature, and in consequence, as you are aware, our representatives in accordance with the views of my Government did not commit themselves to the principle of Imperial Preference. You will realize that in the circumstances this was the proper course. When the time comes to consider the question in the Indian Legislature the implications of the policy, now perhaps not sufficiently widely understood, will have become more familiar. Public opinion in India has yet to explore the question before there can be a basis to arrive at a considered judgment upon it."

It appears from the above that the representatives of His Excellency's Government would have been only too glad to "commit themselves to the principle of Imperial preference," but they denied them-

selves the ecstasy in order to follow 'the proper course.' We are glad to notice this spirit of self-denial in the representatives of the British Government.

We also find in the above that the 'implications of the policy' are 'not sufficiently widely understood' in India. There is no doubt about this, or would India display such 'pathetic contentment' while the 'policy' was being hatched?

We hope public opinion in India *will* explore the question and *deeply* understand its implications.

A. C.

Viceregal Comprehension and Indian Apprehension.

In the course of the same speech the Viceroy said

"As far as India is concerned, there is no reciprocity of preference at present. By the preference given by the British Government to Indian coffee, tea and tobacco, India receives a sum estimated to amount to nearly £2,000,000, and three times as great as the value received by any other country in the Empire. India gives no preference in return. She is the only country in the Empire which does not respond to preference. These are benefits to India capable of easy and immediate comprehension."

There are certain things here which are extremely vague. First of all, what does the Viceroy mean by India? Is it official India or the people of India? If it is the first, His Excellency has good grounds for bemoaning the want of reciprocity of preference; for should it not be a great shock to the average Imperialist to learn that there was a way to make money and yet the money was not made? As to the Indian people, they have not evidently made any declaration of preference for Britain, but that need not deter His Excellency from officially preferring whatever may be of interest to British Prestige, Policy, Economics or Banking.

Secondly, what is preference? The general run of common-sense Economists will say that anything which unduly encourages trade and commerce and *transference of wealth* between certain countries against other countries is preference. It may not be written out as a contract on formal documents in the English language,

but nevertheless, it will be called preference by those who believe in realities and not in the presence or absence of official papers. His Excellency has pointed out, probably for the benefit of ignorant Indians, that the British Government prefers Indian coffee, tea and tobacco and as a result "India gains to the extent of nearly £2,000,000."

It may be pointed out that £ 2,000,000 are not a *gift* to India. India being the chief supplier of tea, which everybody drinks in Britain, preferring Indian tea is not necessarily a proof of good intention towards India (Tobacco and coffee, being unimportant items in the Anglo-Indian trade, may be neglected.) The Indian Tea Association, which looks after the interests of the Tea Industry of India, is a body of Britishers and the capital invested in the industry is also nearly 90 per cent. British. The Tea Planters are not accepted as forming a regiment of the indigenous Salvation Army of India. Therefore, in our opinion, it is not right to think that the profits accruing to the Tea Industry are a boon to India and the Indians. It may benefit some Indians, but these are not many. Britain does not oblige *Indians* by buying Indian tea. By this she merely helps some of her children, who are engaged in making money outside her area. Moreover, Britain cannot help buying Indian tea. If the planters of India and Ceylon combined, they could give the tea drinkers at "Home" a very bad time in many ways. So much about the £2,000,000.

Next, His Excellency has overlooked to mention the *profits* that we make from a system which may be called Informal (or unwritten) Preference.

Let us assume that Britain makes India an annual gift of £2,000,000, by not putting a heavy duty on certain Indian commodities. Does not India also do something of the sort? Supposing India really could not do without foreign officials, experts and suchlike gentry, are Britishers the only foreigners who could help in the *civilisation* of India? Could not the necessary foreigners be recruited in Paris, Berlin or New York? Is it not preference (willing or unwilling) that allows the surplus population (or a portion of it) of Britain to be dumped in India to earn unreasonably fat salaries?

The soldiers of Great Britain are not the only civilised soldiers in the world. There

are others, non-British, who are equally, if not better efficient in Modern Methods of Man-killing. Is it not preference that nourishes British recruits in India for a period before others of the same lot come over to *defend* India?

Britain is not the only nor the best producer of manufactured goods in the world. In 1921-22, the imports of India show that out of 96·7 of Iron and Steel, 53·8 came from Britain. Out of 98·5 of Machinery, 83·2 came from Britain. Out of 93·4 of Hardware, 62·5 came from Britain. Out of 94·7 of motor cars, 50·0 came from Britain. Of Railway Plant Britain supplied 97·3 out of 99·7. Of Instruments imported she supplied 68·9 out of 36·5, and 83·2 out of 98·6 of cotton manufactures came from Britain. (These figures merely show the proportion.) There is no need to give further figures to prove that Britain sells the largest amount of goods to India. How has she gained this privilege? Through sheer excellence? Or through a subtle unwritten informal system of preference?

His Excellency the Viceroy has done well to point out the indirect benefit India gets from her relation with Britain. We hope some one will take the trouble to fully work out the benefit India gets from her relation with Britain. We hope some one will take the trouble to work out the benefits India has derived during the period that the British have been here through employment of Britishers at high salaries in various capacities, keeping British garrisons in India, fighting Britain's battles, control of Indian produce,* keeping Indian money in British banks, sending all sorts of things almost exclusively from Britain, parting with art treasures, etc., paying taxes to obtain no adequate education, sanitation, training or anything except "magnificence" in armies, liveries, quarters, and other buildings, etc., and the numerous other things which have given India the high place it holds among the nations of to-day.

A. C.

* In 1915 the British controlled Indian Wheat. There was a price depression as a result of this and the loss to India was about £33,000,000.

Publication of a Persian Work.

Messrs. Probstham and Co are going to publish early Nizami's *Haft Paikar*, or the Life and Adventures of King Bahram Gur, and the seven stories told by his seven queens, translated from the Persian by Professor C. E. Wilson, with commentary of over 2,000 notes.

The Editor's Apology.

The publication, in the last December number, of some sentences relating to the parentage of Jesus in the course of a review of a book has given us great pain. We blame nobody but ourselves for what has happened, and with regret accept the full responsibility for it. At the same time we may be permitted to state how it has come to pass. As in complete ignorance of the contents of the book it was sent by our office for review to an esteemed friend of ours, he honestly and rightly thought it necessary to give us some idea of the contents of the book with information relating thereto, leaving us, as he is *always* kind enough to do, to exercise our judgment in publishing or omitting anything sent by him. But shattered health and consequent absence from Calcutta prevented us from doing our duty in the matter, so that it was only after publication that the offending sentences met our eyes. We offer our apologies to all whom the passage has given pain and offence. We revere woman, because of her motherhood and because she is the incarnate symbol of the Divine Motherhood, as also because it is so easy to injure her beyond remedy. We would not slander any woman, however humble her station in life. We would fain expunge the passage, but it is unfortunately now beyond our power to do so.

Doings in National Week

Not having yet received the usual advance copy of the Congress presidential address, or of the Social Conference presidential address, etc., we are unable to give in this issue any idea of these important pronouncements. Having got an advance copy of Sir P. C. Ray's presidential address at the Khadi Exhibition, for which we thank him, we have been able to draw attention to some passages of it.

The Congress Creed.

The United Provinces Congress Committee has declared for absolute independence, for severance of what is euphemistically styled "the British connection", as the political goal of the Indian National Congress. What the goal of the Congress is or ought to be it is not for us to say, as for long years we have not been able to keep ourselves in touch with that body, which is the representative of the largest section of politically-minded India. But we have no doubt in our own mind that we ought to place before ourselves complete independence as our goal. We have, whenever occasion has demanded it, declared for independence, though we have never advocated or admired any hare-brained enterprises. Sophistical arguments have sometimes been advanced to the effect that no nation is wholly independent—that even the Great Powers are interdependent, and that therefore for India to aim at complete independence shows defective political knowledge, vision, wisdom, etc. We suppose, even schoolboys are or ought to be aware of the existence of a kind of international interdependence. But this international interdependence is not excluded or destroyed by national independence. On the contrary, international understandings are based on the assumption that there are independent countries which can *freely* negotiate for arriving at these understandings.

We are not enemies of England or any other country. We want sincerely to have friendly relations with all. And for this very reason we want to be entirely free to propose our own terms for friendly understandings with all foreign peoples for the good of ourselves and all mankind. We do not want to be tied to anybody's tail, and dragged along in that condition.

When and if the question of the Congress goal is discussed in open Congress, the pros and cons are sure to be placed before the assembly. In favour of the declaration for independence one may say: "Why not be frank about it? If we want to be completely free, why not say so outright?" Others will say: "As we are not going to be independent to-morrow, why multiply obstacles by an untimely declaration? We are not morally bound to declare our ultimate goal. As in

physical warfare, so in political struggles, strategy counts for much. Nobody calls a general wicked for not placing his cards on the table—his plan of campaign and the objective, before his antagonists."

It is not merely prudential or strategical considerations which go against an immediate declaration for independence. Perhaps even those who are most enthusiastically in favour of such declaration will admit that certain social, economic and other preliminary preparations must precede the direct working for independence. These are known in Congress parlance as the Constructive Programme, which may or may not be adequate and free from defects. Now, several years' experience has shown that what is sensational, dramatic, theatrical, draws more adherents or "workers" than the most vital and essential but humdrum programme requiring unobtrusive and self-effacing work. Nothing has a greater glamour, a stronger fascination, for ardent spirits than independence. If once the cry of independence be raised, then the Constructive Programme *may* be buried fathoms deeper in oblivion, *may* be thrown further into the background, than was done by the Council-entire controversy. Then we must bid adieu to the constructive programme.

There is also just a possibility that if independence were declared as the goal and if some magnetic personality like that of Mahatma Gandhi could persuade the people to believe that the way to that goal lay through the fulfilment of the constructive programme, the fascination of independence might attract multitudes of workers to bring the programme to completion. But after the disappointment born of not getting Swaraj within a year, it would be difficult to again produce a similar hope. To be fair to Mahatma Gandhi, we must say that his promise of Swaraj within a certain period was conditional. Those conditions were not fulfilled. At the same time, we do not think, it was wise to name any date or period at all. But that is by the way.

Whether independence be declared by the Indian National Congress as the goal of India's political aspirations, or not, the British people and Government are shrewd enough to guess that it is really the goal of the majority of politically-minded Indians. In view of that fact some Britishers are deter-

mined to make hay while the sun shines, on the principle of "after me the deluge"; whilst a few want that Britain should be just to India so that when the severance of the present political ties takes place there may still be friendship between the two countries. We think such friendly relations are of the greatest importance. They would redound not only to the material advantage of both the countries, but would be culturally, morally and spiritually advantageous to both. 'ut this, too, is a digression.

Already there has been a threatening gesture from some Anglo-Indian quarters. It has been said that if the Congress declares for independence, the Government of India will declare it to be an unlawful association. We do not know whether the Government will do any such unstatesmanlike thing;—of course, as the laws of India have been made to suit autocratic and bureaucratic purposes, the Government *can* "lawfully" do it. But such a declaration need be no more dreaded than stage thunder, for Government will not succeed in killing the movement for independence by declaring it unlawful. What the statute law forbids is not in all cases forbidden by God's laws. What has divine sanction, will survive and triumph.

The Bengal Swarajya Party's Hindu-Moslem Pact.

It is an established convention, and it is quite natural that it should be so, that a political party in a legislative body feels quite competent, as a party, to act or speak or give pledges only in accordance with the mandate which it has received from the country. And the mandate is inferred from the programme of the party placed before the electors for obtaining their votes. If, for instance, at a general election in England, a party wins the majority of seats by advocating free trade, it will not feel competent, without specially consulting its constituents, to legislate with a view to introducing universal adult suffrage or total prohibition, or on any other similar contentious matter.

The Swarajya party fought its election battle in Bengal—and probably all over India, on one main plank, viz., that of entering the councils to wreck them, if, of course,

the party's demand of complete swaraj was not conceded after its formulation and presentation in the Legislative Assembly. No Hindu-Moslem pact relating to communal representation, communal apportionment of posts in the public services, legislation connected with religious and socio-religious matters, or the prohibition or toleration of cow-killing, formed part of the programme placed before the voters. On the contrary, in the Calcutta Barabazar constituency, the Swarajya party's candidate owed his success in part to the fact of his having been represented as a great cow-protector and his opponent as a beef-eater and cow-killer.

For these reasons, the Swarajya party's Hindu-Moslem pact is *ultra vires*, and when it appeared in the papers we do not remember to have read that it was meant *only* to elicit public opinion. The assurance given in the pact that there shall be no legislative interference with cow-killing is particularly full of unconscious humour, because the Barabazar Swarajya candidate was proclaimed by a cow in pictorial placards all over area as the great protector of the bovine species. That protector now denies that he had anything to do with those placards!

It is the minority everywhere whose interests are said to require protection by special representation. But as in Bengal Muhammadans now form 53.55 per cent. of the population, they ought not to require any special representation. It is not the fault of the minority communities that the majority cannot secure adequate representation. If by artificial arrangements a country's affairs are placed mainly in the hands of a backward section of the people, the whole people including that section must suffer. What the backward section may rightly demand are special facilities for making extra-rapid progress, and such special facilities are enjoyed to a greater extent by Moslems than any other backward community. If these are not sufficient, let more be demanded,—and we shall be among those who would support such demands so far as they are consistent with provision for the needs of the whole population of the province.

Even the Montagu-Chelmsford report speaks unequivocally against communal representation, giving reason though it has conceded the demand as regards the legislative bodies. But even a bureaucratic alien govern-

ment, one of whose principal weapons is a divide and rule policy, has not gone in for communal apportionment of the loaves and fishes of office, great and small, nor for communal representation in district boards, municipalities and village unions. This was left to be done by the Swarajya party!

If 55 per cent. of Government posts in Bengal are to be allotted to Mahomedans and 45 to Hindus, the small minorities of Animists, Buddhists, Christians, Jains, Brahmans, Sikhs, &c., are evidently to get nothing. If it be said that 45 per cent. of the posts are to be divided among the Hindus and the small communities named above, then the question arises, in what proportion? Is Swarajya arithmetic equal to this task?

It may gratify the honours-seekers and office-seekers to obtain honours and posts on the strength of a *minimum* qualification, but the people as a whole including the Musalmans must suffer by such an arrangement. Take the educational services, for example. It is essential that teachers of all grades in all institutions should be the best qualified men available for the salaries offered. But suppose the Swarajya party obtains supreme power and says, 55 per cent. of village teachers, schoolmasters, college tutors, demonstrators, lecturers and professors and university professors *must* be Musalmans. Then it is probable that even some Moslem matriculates would have to be made college and university tutors, demonstrators, lecturers and professors. But as police sub-inspectorships and inspectorships, deputy collectorships, etc., are more paying and tempting than teacherships and professorships in general, most Moslem matriculates might refuse to be lecturers and professors! Then perhaps the *minimum* Moslem qualification for professorships might have to be lowered again and declared to be a certificate showing that the candidate has passed the Middle Anglo-Vernacular scholarship examination. We have no desire to wound Moslem susceptibilities. But such questions cannot be properly discussed without entering into details. What again would be the *minimum* Moslem qualification for the medical, sanitary, judicial, engineering, chemical, electrical, geological, and the various industrial services? Would the preponderant Moslem population of Bengal be better served by a majority of public servants of the Moslem creed with *minimum*

qualifications, or by a mixed Moslem and non-Moslem body of public servants, all of them of the highest qualifications available in the country for the salaries which can be offered? And, if Moslems can obtain even the highest offices by possessing only a minimum qualification, will that be an incentive for the Muhammadan community as a whole for seeking the highest education and training? The office-seekers and the honours-seekers form a very small minority of any section of the people. For their sakes the interests of the entire people or of the entire community ought not to be sacrificed. If the Moslems or any other class obtain most or all offices by merit, it would be the height of unwisdom and folly for us to complain.

The greatest evil of communal representation and communal apportionment of posts is that it strengthens instead of destroying the false notion that the political and economic interests of different credal sections and sects of the people are different.

In Bengal, finding that the Swarajya party has obtained an unexpected success, the enemies of the people set about thinking how to reduce the strength of the party. The wish being father to the thought and the thought being an ill-concealed suggestion, the aforesaid enemies of the people *thought* that *all* Moslem members of the Bengal Council—whether Swarajyists, Independents or Constitutionalists—would form a compact Moslem party, and that Government would do well to rally that party and carry on with its help. We presume that it was this contingency—this fear of the defection of the Swarajya Moslem candidates—which led the leader or leaders of the Swarajya party to perpetuate the pact, which is ill-conceived and is, moreover, not in conformity with the Lucknow pact.

It may be said that it binds no province but Bengal, but, as we have shown above, the Bengal Swarajya party had no express mandate or delegated power or even moral competence to enter into this sort of understanding.

A Specious Argument.

Forward, the organ of the Swarajya party, writes :—

"Is it not unjust to shut out the community which commands the largest majority in the province from their legitimate share in the administration of the country? 'Let them wait till they are efficient'—is not a very convincing argument, especially as the Hindus and Mahomedans alike have been kept out of their own by an alien bureaucracy exactly on this plea."

This sounds very plausible, but it is really only a specious argument. The alien bureaucrats have physical force at their back, and they have made laws, regulations, rules, &c., by which they have kept all real power, all control all the initiative, the higher classes of administrative work, and the most lucrative jobs in their own hands. But the alien bureaucrats have not "shut out the community which command the largest majority in the province from their legitimate share in the administration of the country" by any laws, regulations, rules, etc., which discriminate specially against that community. Neither in the legislative and local bodies, nor in the public services, are the qualifications demanded of the Moslems higher than those insisted upon in the case of non-Moslems. The fact is that the qualifications which enable Musalmans to get in are often lower than those possessed by non-Moslem candidates. So far, therefore, as the bureaucrats are concerned, *they do not shut out* the Moslems. As regards the non-Moslems, they have no army at their back to shut out the Moslems, nor can they make or have they made any laws, regulations, rules, &c., to shut out Musalmans. Moslems have been really *self-excluded* from their share of the administration because they had not for generations tried to acquire the requisite qualifications.

The problem of finding employment for Musalmans in the public services is really a part of the wider economic problem of finding employment for the entire population. If by any artificial arrangement a less qualified class be placed in possession of some occupations, the more qualified class would be thrown out of employment. Let us particularise. There is the problem of middle-class unemployment in Bengal. In the main, this means that the Hindu literate middle-class people can no longer find a sufficient number of clerkships, teacherships, &c. Now, if it be made a rule that 55 per cent of the clerkships, &c., must go to Musalmans, the unemployment among literate Hindus would

increase. They must then seek other occupations. It has been suggested that they should take to agriculture. But on turning to the Bengal Census Report for 1921, we find it stated that "Muhammadans are almost double the number of Hindus among the ordinary cultivators." So if more Hindus take to agriculture, some Musalmans must be ousted from their occupations. Will the Swarajya party or any other party or body be able to take away land from the Musalman cultivator and give it to the literate Hindu? Or will the literate Hindu be as hardy a cultivator as the Moslem agriculturist? But supposing an exchange of occupations can be effected, will the Moslem cultivator, as he is, make as good a clerk or teacher as the literate Hindu? Or will the literate Hindu, as he is, make as good a cultivator as Moslem agriculturist? No doubt, a Moslem cultivator's son can become a successful graduate and shine in the liberal professions. Similarly, a literate Hindu's son may also become a hardy and capable cultivator. But paper schemes and arbitrary divisions of jobs cannot bring about such results. Changes in occupations and in the shares falling to different sections of the people would depend on the slow and gradual operation of factors like the changing predilection of different classes for different occupations, changing fitness acquired by education and training and physical and intellectual development, economic causes like overcrowding in some professions and undermanning in others, the healthiness or unhealthiness of the areas where the majority of the people belong to one section of the people or the other, etc.

In Bengal, pasture and agriculture support some four-fifths of the population. Industry supports $7\frac{1}{2}$ per cent.

"Transport supports $1\frac{1}{2}$ per cent and trade a little more than 5 per cent of the total. The public force is phenomenally small compared with that in other countries, less than 0.4 per cent, and public administration also supports a very small proportion (about 0.3 per cent), compared with the proportion in European countries. The professions and liberal arts are weak, supporting only a little over $1\frac{1}{2}$ per cent."

Thus it is evident that it is sought to give to Musalmans 55 per cent. of the jobs in the public force, public administration,

and partly in the professions and liberal arts, all of which in the aggregate support only 2.2 per cent of the population. But for these jobs, particularly in the higher ranks, literary and other intellectual education and training are required. At present there are twice as many Hindus in the Public Force as Moslems, thrice as many Hindus in Public Administration as Moslems and five times as many Hindus as Moslems in the Professions and Liberal Arts. But as the total number of men supported by these occupations is only 2.2 per cent. of the whole population, it would not be a great disaster to the Hindus if Moslems got 55 per cent. of the jobs. Therefore, we do not criticise the Swarajya pact from a pro-Hindu pecuniary point of view. We have to see only what is for the good of the nation.

All Moslems and non-Moslems cannot be supported by these occupations. It may serve party purposes to concentrate attention on these and promise that the majority of the jobs in these would be given to the Musalmans. But in reality, the apportionment of jobs in no occupation can be artificially and arbitrarily interfered with without disturbing other occupations. For, those who are displaced in one, must try to find room in some other or others.

During Muhammadan rule, the Musalmans were the masters of the country, and they did not rule democratically, but autocratically. Still, though they could do what they liked, they could not give the majority of jobs to Musalmans in *every* occupation or in *every* branch of the public service. And as regards the government of the country, though they were the masters, power passed out of their hands, because they ceased to be efficient and fit, they could not keep it in their hands. So supposing the Swarajya party or some similar body in power *does* give the Musalmans the largest share of the administration and of public service appointments, they would not be able to keep that share unless they are efficient and fit. Thus, whether the Musalmans are told to get their share by efficiency and fitness, or, whether having got it, they have to keep it by efficiency and fitness,—efficiency and fitness are required in either case. They cannot say that at present they are excluded inspite of their fitness, because there

is no discrimination against them in particular ; whereas in the case of Indians in general, the bureaucratic British Government *does* discriminate against them and in favour of the natives of Britain and Ireland. We do not, of course, say that we are in all respects and for all classes of work as fit as Englishmen ; but we do say that we are fit in most respects and for most kinds of work, but we are shut out of them

There are various reasons why in India too much importance is attached to Government service, particularly to its higher ranks. One is, that, because of the kind of government under which we live, officials can pose and act as the lords and masters of the non-officials and are therefore feared and looked up to. Another is that the higher officials get, proportionately to our average income, much fatter salaries than in other countries. A third is that owing to the backward industrial and mercantile condition of the country, there is a paucity of careers other than public service and the professions. But when Swaraj really comes, things will not be exactly as they are now.

It has been complained that the Hindus do not realise and sympathise with the Moslem view-point. That may be true. But, as we have indicated above, all occupations, including the public services, must be considered as a whole and from the economic (not the exclusively political) point of view. And from that point of view, let us consider the following facts :

"Muhammadans are almost double the Hindus among the ordinary cultivators, .. Muhammadans outnumber Hindus in the furniture and building industries and among carters, etc , take a larger share in the inland steamer traffic and slightly outnumber Hindus among the boat population. They are in a strong majority among *laskars* employed on sea-going vessels and in the crews of lighters, etc , in the Port of Calcutta. They supply most of the tailors and butchers, have a predominant interest in trade in means of transport," ...

The book-binding business is almost entirely in the hands of Moslems. In printing establishments, the machine-men and all those connected with the actual work of printing are for the most part Musalmans. In the leather and hide and leather goods businesses, Musalmans out-number Hindus by far.

In many of the occupations in which

Musalmans far outnumber the Hindus, the gains are by no means smaller than the incomes of the generality of clerks and teachers. In some cases the earnings are even equal to or more than those in the professions and provincial services.

Supposing some one were to suggest that in all those kinds of work which are practically Musalman monopolies or in which they predominate, Hindus ought to be given a 45 per cent. share, Musalmans would say and would be justified in saying, "Let the Hindus take to all kinds of work which they like and are fit for, we do not stand in their way." But if anybody tried to effect an arbitrary apportionment of jobs in any of these occupations, the Musalmans would rightly complain. The principle of everyone freely getting to do and doing whatever kind of work he is fit for, applies to all kinds of work , no artificial and arbitrary bars should exist. Public service and public administration, too, should be conducted on this principle ; for it cannot be asserted that, because they are *public*, therefore every member of the public has a right to have public jobs irrespective of qualification. On the contrary, because public work has more far-reaching effect than private business, therefore particular care should be taken to give public jobs only to the best qualified men.

Protection of Cows.

As regards the protection of cows, our opinion is that the total prohibition of cow-killing should not be attempted to be brought about and cannot be effected by legislation. The killing of the minimum number of cows should be arranged for by mutual agreement between Hindus and Musalmans. But there should be legislation regarding cowkilling in slaughter-houses in two directions . (1) Diseased cows, like diseased goats, sheep, etc , should not be killed for meat ; (2) prime cows (and where practicable, serviceable agricultural cattle also) should not be killed for meat

Mr S Kasturiranga Iyengar.

By the death of Mr. S. Kasturiranga Iyengar, editor of *The Hindu*, India has lost a distinguished journalist and public worker. The editing and conducting of a high-class

daily is in itself enough to tax one's strength. But in addition to doing this kind of arduous work, Mr Iyengar gave freely of his time and energies whenever the public interest demanded it. The All-India Journalists' Association has passed the following resolution —

"That this meeting of the Journalists' Association of India places on record its deep sense of the great loss sustained by Indian Journalism by the death of Mr Kasturiranga Iyengar, the Editor of the "Hindu" of Madras and the first President of this Association, who by his earnestness, zeal for his profession and undaunted patriotism and by his high personal character and abilities, did much to raise journalism and public life to a high level of dignity and capacity"

Deaths Among Women Increasing in America.

The Statistical Bulletin of the Metropolitan Life Insurance Co of the U S A states

"The death-rate of males in the United States has always been found to be higher than that of females at every age period from birth until death and this condition has prevailed very generally throughout the civilized world. Only in an occasional country is there a fairly constant exception found, and then only at limited age periods of life. Strangely enough, this relationship is apparently not as constant as we have learned to believe, for in recent years the mortality of females has actually been higher than that of males among the many millions of Metropolitan industrial policy-holders in the United States and Canada. In 1911, the mortality of white males insured in this company was more than 13 per cent higher than among females. This condition continued up to and including 1918, the actual excess in the male mortality varying somewhat from year to year. In 1919, the excess dropt to about 5 per cent. In 1920, a reversal in the relationship finally occurred, the female mortality being 2.6 per cent above that for males. In 1921, the female mortality was 1.2 per cent above. In 1922, the condition was again changed to an excess of 1.2 per cent in male mortality over that of females. Among the colored, the differences between the death-rates of the two sexes were never so strikingly marked, but, nevertheless, between 1912 and 1918 the excess of males was continuous, varying from 2 to about 10 per cent. Nineteen hundred and nineteen is the first year in which the mortality of females actually exceeded that for males, and this condition has continued since, including the year 1922.

"Very similar relationships in the mortality rates of males and females are apparently

indicated in the figures for the registration area during the corresponding years. What these changes may mean, it is still difficult to say. Light is thrown on the possible factors by consideration of the age periods of life where these changes were most pronounced. After age 35, the male mortality has continued to be higher than the female throughout the rest of life. The ages are definitely those of child-bearing. They are also the ages at which the influenza epidemic made its greatest inroads and in which tuberculosis showed the most pronounced decreases during the last decade. It is entirely conceivable that each one of these three items has played an important part. We have again and again, in recent years, called attention to the excessive mortality among women from the causes incidental to pregnancy and child-bearing. These excessive maternal death-rates have shown the greatest reluctance toward improvement. The influenza epidemic, beginning with 1918, may well have been the exciting cause for much of this increased maternal mortality. It was noticed early in the influenza outbreaks that women at the child-bearing ages suffered excessively from the disease. This phenomenon has reappeared with virtually every new outbreak of influenza. Perhaps independently, there has also occurred a much greater decline from pulmonary tuberculosis among males than among females at the same ages. It is still too early to say what this may mean, but there can be no question as to the greater reduction in tuberculosis mortality among males than among females, and this is strikingly marked in the ages under consideration.

Similar investigations ought to be made in India to find out why, though generally the death-rate of females here is lower than that of males, in big cities like Calcutta, the death-rate among women is very much higher than among men.

A French Translation of *Balākā*.

We have just received a French translation of Tagore's *Balākā*. The translation has been done by Dr Kalidas Nag and Monsieur Jean Jouve, a talented French litterateur. This book is called *Cygne* and being a direct translation from the original, would appeal very much to the French-reading public. Dr Nag is a keen student of Tagore's works and has been in close contact with the poet for a long time. This is another reason why one may expect much from this French edition of one of Tagore's most brilliant productions.

A. C.



A MILKMAID
By Babu Bireswar Sen

U Ray & Sons, Calcutta

THE MODERN REVIEW

VOL. XXXV.
No. 2

FEBRUARY, 1924

WHOLE
No. 206

A PLAN TO ABOLISH WAR AND SECURE WORLD-PEACE

BY DR J. T. SUNDERLAND, M. A., D. D.

OUTLINE OF PLAN

I

WITH a view to co-operation with other nations in a friendly, earnest, and supreme effort to achieve permanent security from war, the world's greatest peril, and to attain lasting peace, the world's most immediate and pressing need, the Government of the United States shall take the following action, namely —

After due deliberation, but (in view of the peril of delay) at the earliest practicable time, the United States Government shall, alone or jointly with other nations (in any case, itself taking the initiative), call a World Conference, that is, a conference of duly appointed representatives of all nations, for the following definite objects :—

A. To outlaw War

B To establish a World Court—the present one modified or another

C To establish a World Assembly or Council, legislative and advisory in its nature, one of its duties being to codify a Law of Nations on the basis of the criminality of war.

D To secure an agreement of all nations to disarm down to a police status, within a definitely stated and limited time after the last three objects mentioned above shall have been attained.

E The United States in its Call for a Conference, shall definitely and solemnly promise itself to disarm, so far as military provision for attacks upon or defense against other nations is concerned (that is, down to a strictly police status), at the same time that the others are asked to disarm With regard to this pledge on her own part there must be left no room for doubt

AMPLIFICATION AND REASONS.

1. Nothing less than a World Conference, or a Conference of all or practically all the nations, can be sufficiently influential or authoritative to accomplish successfully so difficult and stupendous a task as the outlawing of war and the securing of permanent peace in the world But it is confidently believed that a united and determined world can do it The evidences are overwhelming that all nations are tired of war and eager for assured peace, and therefore are ready to welcome a practicable way to secure this infinitely desirable boon

2 The Conference should be summoned soon The reasons are plain. It is the almost unbroken judgment of intelligent students everywhere that there is danger not only of

a continuation of the present limited local wars in Europe, but of the breaking out, within a not distant future, of another great war, in which many nations will be compelled to take part, probably our own included. Therefore, whatever is done should be done at the very earliest practicable date. Delay means peril.

3. The initiative in calling the Conference should be taken by the United States, indeed, the Call should be sent out either by the United States alone or by her and other nations jointly. A call issued by any European nation or nations, or even the League of Nations, could not succeed. To a greater or less degree the League is distrusted, even if not discredited. At least it can function only imperfectly so long as the United States (not to say Germany and Russia) is outside. As for the nations of Europe, they are in an utterly distracted condition. For the most part, they are poor, bowed to the earth under debts, suffering, some of them starving, full of fear, tortured with hate, alienated from one another, entangled in alliances that hinder them from action and destroy their world influence. Therefore, they are in no condition to lead in any kind of a world movement.

On the other hand, the United States is at peace, entangled in no alliances, free, prosperous, rich, and, although perhaps having less moral prestige in the world than at the close of the Great War, yet probably still quite as much influential as any other nation. Therefore, the conclusion seems inescapable that upon her rests the duty, imperative as any duty can possibly be, to take the lead—a prompt, vigorous and strong lead—in a movement, for summoning a conference of all nations for the purposes named above.

4. The invitation to the Conference must be extended to *all* nations, Germany and Russia included. This is vital. There are strong reasons for believing that both these nations would gladly accept, and would work in the Conference with entire good will. This alone would be a long step taken toward healing the world's sores, and creating the new spirit which is so deeply needed, of mutual trust, fraternity, and co-operation among the nations.

If any one objects in the case of Russia that America could not send an invitation to

her because we have not officially recognized her present government, the answer is. The interests at stake in connection with such a World Conference as is proposed are too tremendous to permit us to be balked by a mere diplomatic technicality. Moreover, has not the time come for us to extend official recognition to a government, even if in many respects we dislike it, which has lasted more than five years with growing strength, and which can hardly be called worse than the old government of the Czar with which we always maintained diplomatic relations? Perhaps most important of all, is not the imperative need for Russia's presence in the Conference, itself a happy reason for her restoration, without unnecessary delay, to her former important place in the family of nations?

5. In the Call, as has been stated, the United States must clearly and unequivocally assure the nations that she will disarm, wholly disarm so far as preparation for international conflicts is concerned, within a limited and specified time after the ends proposed by the Conference (mentioned above) shall have been attained. This is necessary in order to convince the nations of her sincerity, and thus give her the moral power to lead. It should not be forgotten that the world is full of distrust, nor can we wonder that it is so, when we call to mind how much talk there has been by nations, about disarming, which has meant only the discarding of kinds of armaments that were no longer serviceable, or changes in forms of armaments which really increased the fighting strength of the nations professing to disarm.

The United States should not forget that she is feared by all the nations on the American continent, and by Japan, and there are evidences that she is also feared by some of the European nations. All these nations recognize that she is the strongest nation in the world in military possibilities, which means, of course, that she is the most dangerous nation in the world if she has militaristic and imperialistic ambitions, if she harbors secret designs of aggression and conquest. And how can nations who have in mind her dealings with Mexico, Porto Rico, and the far-off Philippines, be sure that she does not possess such ambitions and secret designs? She must prevent any possibility of suspicion on the part of any nation.

She must assure the world beyond a doubt that she is sincere, that she is unselfish, that she urges the Conference, not with any hidden purpose of gaining from it any advantage, military or other, over any other nation. She can do this only in one way, and that is by making it clear in the Call that she desires to turn her back on the whole militaristic system, as something which even if it had a needed place in the past, is now outgrown and bad, that she is tired of war in all its phases and in all its forms, and is determined not to tifle with it, not to endeavor to ameliorate it, or to confine it within a little narrower boundaries, or to lessen slightly its fearful cost, or to reduce in some small measure the number of young-men it slaughters and the number of women and children it makes widows and orphans, but to do all in her power to banish the futile and evil thing from the earth, and to inaugurate in its place a new, enlightened, and infinitely more effective way of setting all international issues. If thus at the start she convinces the world that she is sincere, that she has no hidden or selfish purpose in view in summoning the Conference, but that her sole desire is to render to humanity a great and much needed service, then the nations will heed her summons, will follow her lead gladly and earnestly, and we may confidently believe that the Conference will be in every way a success.

6. The duty and task of establishing the permanent World Court required by the present plan, and the decision of all questions as to its nature, functions, authority and rules of procedure, as also the question of whether it shall be created *de novo*, or by the adoption of the present court, with possible modifications and changes, and what such changes of modifications if any, shall be, shall rest wholly in the hands of the Conference.

7. The Conference shall establish a permanent Legislative Assembly or Council, whose duty it shall be, (a) To create as soon as practicable a code of International Law on the basis of the criminality of international warfare, and the sole legality of international peace, and to continue its work of codification in the future as new light on international relations and changes in national and international conditions shall make alterations of, or additions to the code,

desirable; and (b) To carry on such lines of observation and investigation in connection with international and world affairs, and, as a result of the same, from time to time to make such reports and recommendations as may seem to it of value to the nations, or as the nations may direct, and (c) In general, to serve the nations in any other ways that time and experiences of the future may demand, (d) The Conference shall have power, and it shall be its duty, to decide whether or not to associate itself in any way with the present League of Nations, and if the decision is in the affirmative, then under what conditions, and with what modifications and alterations of the League.

8. The Call of the Conference must make it unmistakable that the first object of the body, is to be the outlawing of war. There must be no misunderstanding here.

An analogy may properly be noted between the necessity for employing law in any effective effort to abolish war, and the corresponding necessity for employing law in all attempts to abolish other serious evils. War is national and international murder. Why not enact laws against it, outlaw it, make it a crime, just as we do in the case of individual and private murder? No nation could have any success in endeavouring to prevent robbery, arson, or forgery, if it did not make them crimes. In the case of duelling and slavery, there was long agitation against them, which, of course, was important as preparing the way for law, but nothing effective was accomplished, or could be, in the way of abolishing them, until they were declared illegal. Then they were both doomed.

How can intelligent men ever have dreamed that war could be stopped or prevented so long as it was internationally legal? If nations violate no law by fighting, why should they not fight if they feel like it? If they are within their legal rights when they attack one another, who may presume to object? When war shall have been declared illegal by the joint action of the nations, when it shall have been made a crime; then, but not before, we shall be on the right road; then, the necessarily first step and the longest single one will have been taken toward its abolition, because then we shall have summoned to confront and oppose it, the two most powerful of all

existing moral forces, namely, Law—the law of the whole world—and general public opinion—the public opinion of the whole world. When once these two vast and well-nigh omnipotent forces shall have been arrayed against it—rising up like a wall of granite or of fire in the face of any nation that attacks or declares war against another, that moment the whole war system and war habit of the world will be “struck with death.” War will not at once disappear, the military mind, the cave-man’s type of mind, which, in difficulties between nations, as in difficulties between persons, thinks first of brute force of fighting, instead of resorting to reason and law, will here and there for a long time to come flame up into local conflicts. But with war made a crime, the military mind itself will tend to pass away, and in its place will come a mind that is ethical, that is intelligent, that is international, that is spiritual and civilized, and therefore that will not fly to bayonets and bombs and human slaughter when international troubles arise, but to reason and conciliation and justice.

9. The world needs to open its eyes to the fact that, so far as peace is concerned, the supreme danger of our time is the persistence everywhere, even in the most enlightened nations, and in rulers and cabinets and diplomatic circles, of that evil inheritance from a barbarous and savage past—the military mind, the cave-man mind, the brute-in-the-jungle mind, in other words, the physical-force mind, the fight-instead-of-reason mind, the right-makes-right mind, the battleship-bayonet-and-bomb mind, the every-nation-for-itself-and-the-devil-take-the-hindmost mind, the unethical mind, the unspiritual and uncivilized mind, which ought long ago to have been outgrown and left behind with the beasts of the jungle, and which it is the supreme duty of every lover of peace and of humanity to do all in his power to educate the world out of and away from. This military mind, this persistent cave-man mind, is the old serpent which has pursued and poisoned the nations throughout the centuries, which in our times has dragged Europe into its present hell, and which will continue to drag nations to hell until it is left behind, and an enlightened civilized spiritual mind takes its place.

10. As has been made clear, a leading object of the Conference is to be the outlawing of international war. But *can* war be effectively outlawed? That it can at the present time or within any discernible future is stoutly denied by many.

This denial is not strange. It is to be expected. The truth is, the possibility of every important, new forward step that the world has ever taken has been denied by great numbers. Advances are always made in the face of multitudes who declare them impossible. Yet in spite of the denials the world moves forward. The past has seen many advances, many reforms, almost as great as the outlawing and abolition of war. Single nations and whole groups of nations have abolished polygamy, infanticide, the punishing of supposed witches as criminals, religious persecution, slavery, duelling, piracy, the practice of settling difficulties between man and man by private revenge, all of them being practices and evils that were very old, some of them essentially as old as war and just as deeply rooted in custom and public sentiment.

Nor is this all that is to be said. Single nations and whole groups of nations have rid themselves of certain kinds of wars,—tribal wars, class wars, wars between dukes, lords, barons, and petty princes, wars between provinces and rival cities, and religious wars, then why can they not take the further step of ridding themselves of larger wars between nations? The fact is, this step is not only as necessary, but it is as reasonable, as possible, and as practicable as the other. If England, once made up of petty rival states constantly warring with one another, could become peaceful by drawing all these into one commonwealth and making war between them illegal—which she actually accomplished, if France and Italy and other nations on the European continent could do the same, as they actually did, and if America can draw forty-eight nations with widely diverse antecedents and interests into one Union, one United States, and maintain peace among them, not by arms or physical force, but by moral force, public sentiment and law, as she has done and is doing,—if all these things not only could happen, but actually have been accomplished solely by the power of law and the peaceful will of communities and nations, how can any intelligent mind doubt that the

nations can be protected and made secure by the same mighty power ?

11. Even if armies and navies were ever necessary for the protection of nations, that is no longer the case, because we have now got a stronger and surer source of protection in moral forces. Within the past fifty, and more particularly within the last twenty-five, years, by means of steamships, railways, commerce, and finance, uniting all lands, literature—circulating everywhere, universal postal facilities, telegraphs, ocean cables, wireless, and the radio, the world has been made one as it never was before. The result is that for the first time we are getting a world judgment, a world opinion, a world conscience, which grows more clear and powerful every year, and which from this time on is going to be a mighty protection, a mighty defence against aggression, for every just and peaceful nation. A hundred years ago two nations might fight, and it was nobody's business but their own. Now it is the whole world's business, because, now what affects any nation affects all nations. Now war anywhere is a world calamity. Therefore, from this time on nations will less and less dare to go to war in the face of the world's adverse moral judgment. More and more they will find it absolutely necessary to justify themselves in the eyes of mankind before they will dare to draw the sword.

We have some recent striking illustrations of the great power which world-wide public opinion has already obtained.

It was world public opinion that caused Japan to restore Shantung to China

It was the realization that the world condemned his seizure of Corfu that caused, really compelled, Mussolini to surrender that coveted prize.

Everything shows that the peace-loving small nations of Europe are the safest nations on that war-torn continent (This probably does not apply to the Balkan states because they seem long to have shown themselves not peaceful but contentious in themselves. But it does apply to such nations as Switzerland, Holland, Norway and Sweden.) These countries are exceptionally safe from attack from the stronger powers, not because of their armies, which are so small that any one of their great neighbors could crush them in a day, but because in the face of the certain moral condemnation of the world,

those great neighbors, however greedy of power and conquest, dare not seize them.

Even small and therefore militarily weak Belgium would probably have been safe in the late war, as the other small nations were, had she not refused to allow the German armies to pass through her territories to France, heavily armed France, which was the nation that Germany distrusted and feared, and therefore wanted to strike

Germany, in the Great War, was really conquered by the public sentiment of the world. It was world distrust and fear of her, coupled with the universal condemnation of her violation of her obligations to Belgium, that aroused so many nations (our own included) to oppose and defeat her. If she had had world public sentiment—the world's moral approval—on her side, she would not have been defeated.

It has been public sentiment in Canada, England, and the United States, that has made our northern boundary line of more than three thousand miles between this country and the British Empire, the safest international boundary line in the world for more than a hundred years, and without a single regiment of soldiers or a single fort to protect it.

The decisions of the Supreme Court of the United States, settling difficulties between the 48 states of the Union, have no physical force behind them. What gives them their authority, which is always respected and obeyed, is public sentiment. The sole force on which they rely is moral, and it has proved sufficient.

Within the century between 1815 and 1915 no fewer than 627 cases of disagreement between nations, in Europe, America, and Asia, some of the disagreements involving large financial and other interests, and most of them such as might easily have led to war, were settled by arbitration, some through the Hague Tribunal and others through special commissions or courts chosen for the purpose. In all cases, the decisions rendered had no military or other physical force behind them, to make them effective, but only public opinion and moral force. Yet not a decision was repudiated. Every one was accepted by the nations concerned, and the awards were rendered as promptly and faithfully as if they had been enforced by armies and navies. And, what was of

immense importance, because the only compulsion was moral, no hate was kindled and no seeds of future war were sown.

12 From these various illustrations we see how enormous and how fast increasing is the power of public opinion—especially world-wide public opinion—when it is intelligently appealed to. Do they not conclusively show that on this, and this alone, must all efforts, all movements and all plans to secure world peace be based, if they are permanently to succeed? If they plant themselves on any other basis, then by what they themselves do, by their very appeal to force, they create the possibilities, if not the certainties, of endless future dissensions, hostilities, and conflicts. Physical force, physical compulsion, begets hate and opposition. Only moral force reconciles and heals. For this reason, only moral force, a mighty, persistent and world-wide appeal to moral

force, can destroy war and bring to the world enduring peace. This can, sometime it will, unless by our delays and insane coquetting with militarism we allow war to destroy us fast.

All this means, that the time has come when, in spite of all that on the surface of things appears to the contrary, world public opinion, the moral approval or condemnation of mankind is outweighing guns, in other words, that from this time on the safest nations of the world will be those that are peace-loving and unarmed, or whose armaments are so small and unimportant as to create no distrust or fear or rivalry or hate on the part of any other nation. Such nations will be strong and protected from aggression and danger by the most irresistible force known or conceivable—the mighty and fast-growing power of the whole public sentiment and moral support of mankind.

ON THE EVE OF A GREAT STRUGGLE

In the Red Sea, April 20, 1923

I DO not think there is any pain in the world so inwardly desolating as the pain of separation, when it comes upon the mind in full force at a time of great mental depression. It attacked me last night in an unguarded moment and kept me hour after hour awake until nearly the break of dawn. In my mind, I went over every single feature of Santiniketan,—the great Guest House with its open terrace, the seat of Mahārshi underneath the two old trees, the Sāl groves where the boys sing morning and evening, the verandah where we have talked together long into the night, the red road across the moor to Surul Farm, the Santal villages with the children at their play. All these were before me as I lay awake, and an indescribable longing came, which would not leave me. The Indian life and climate have cast their spell upon me, and I almost dread the North. Above all, I dread the formalities, which have to be gone through each day, and

the endless engagements which destroy the sense of quietness and peace.

But the call, that has come to me, to leave India, could not possibly be refused. It was not only the injustice done to Indians, the cruelty of the colour line, the imposition of a new barrier between East and West. Beyond all these, there was a terrible denial of Christ on the part of those who professed to be his followers, and it was perhaps more in my own power, than that of any one else, to make clear the true Christian position. There are two giant spiritual forces in the world to-day, which lead directly to envy, hatred, malice, and all uncharitableness. The one is the evil of race, and the other is the evil of sectarian religion. It would be hard to say which does the most mischief in the long run.

In the Gulf of Suez, April 23, 1923.

Yesterday, there had been one of those crowded days on board this crowded boat, with hardly an extra foot of space to turn

round in, because of the activities that were going on. There had been futile Gymkhana games and potato races, with prizes for the winners. Incessant efforts had been made to get passengers to take tickets for the sweepstake on the run of the ship. At every meal there had been the thumping of band music, accompanied by a piano that was out of tune, and after dinner a noisy and at times rowdy concert.

I had gone up on deck and looked out on the moon, which was sinking low on the horizon. The moonlight brought back to me some of the peace which I had missed so much all through the day. I thought of the days before me in England, with their endless engagements and discussions about Kenya, leading to nothing but defeat. For I had no illusions. You know that I have been many times to Africa, and have seen the worst. The end was certain. The Indian rights in Kenya, meagre as they were, would be diminished, and I should be entangled in all the political turmoil of the West. The busy, restless element in me,—my conscience told me,—had been all too strong, and it had ruined my life as a whole. The restful element had never been given any chance to develop, till I came to Santiniketan. And here,—after coming and finding out what it was to be restful and to know the inner truth, I had been incessantly whirled away to the end of the earth on adventures which never ceased. It was time, (so it seemed to me, then, as I looked out over the sea at the fading moon) that I gave up this wandering and roving existence and settled down to one clear life-purpose, and wrote something solid instead of magazine articles.

These were some of my thoughts last evening before I went to bed. But this morning, in the fresh air and sunlight, with a touch of the northern cold, and with beauty everywhere in the sky, I can understand somewhat better the true purpose of this voyage and why you advised me to go. For if we would lead our fullest life at Santiniketan, we *must* bring this outside world within our own Asram. Otherwise, we shall become stale, unprofitable and narrow in our turn, instead of renewing our youth and growing younger every day along with the growth and progress of the world. I can, therefore, see more clearly, this morning, when my mind is fresh and undistracted, that

this Kenya cause is worth fighting for to the very end, because it involves the future of India, and the future of mankind, to a remarkable degree. Even defeat is better than no fight at all. Strange as it may seem, the issue is nothing less than the question whether Africa, which faces India across the sea, shall be entirely shut out from Indians or not. When the issue is put thus, the immediate exclamation rises,—“Such a fate for Indians, who are neighbours to Africans, and have traded with them for two thousand years, is impossible, incredible, monstrous!” But the answer comes, that Australia has already been shut out to Indians, although it has a great tropical area which only tropical people can inhabit. South Africa has been closed also by General Smuts’ Immigration Act of 1913. There is no question as to what the Kenya Europeans mean to do. They have made no secret of it. They mean to shut the door of East Africa to Indians as tightly as the doors of South Africa and Australia and British Columbia have been shut. They carry with them the settled determination of nearly every white man including most of the missionaries. Insolence has reached such a point, that Major Grogan, whom you have pilloried (and so immortalised) in your ‘Creative Unity’, has declared that, Mombassa is the back door into Africa from India, and the back door must be shut and barred and bolted. Lord Delamere, who is unctuously pious when he touches on the Indian question, states that the alien religions of India must be kept out of East Africa, so that the Christian religion may flourish.

The Greeks regarded insolence as the sure precursor of Doom. Greek tragedy had always that theme in view. We need a dramatist who can depict the tragic end of this modern Insolence, which arrogantly declares that Asia shall be excluded from the greater part of the habitable Earth, and that all the richest soil upon the globe shall be reserved for the white man and his religion.

I trust you will discount all the earlier part of this letter in the light of what I have said at the end. The great struggle has to be fought out in London, and on my part, there must be no shrinking from the battle.

Mediterranean Sea. April 24, 1923

It is very strange and unaccountable to me how the longing to return grows intenser,

in spite of all that I have tried to do to check it. It has become a constant pain, and I cannot quite understand it. You know how very dearly I love my sisters, and how often I have spoken to you of my great desire to go to them and be with them. And yet, at this very time that I am daily drawing near to them, and they are daily expecting my arrival and are looking forward to greet me, I cannot bring my mind to it, but am looking back wistfully to India instead, with all the strength of the subconscious mind that cannot be controlled. It almost seems, when I come to analyse it, as though I had a shrinking from the West itself, and yet you know how very dearly I love my home and my country. I had not expected this backward longing, and therefore it has taken me all the more by surprise.

Perhaps there is something in all this that is due to the atmosphere of the ship itself and my relation to my own fellow countrymen on board, for unfortunately, because of the newspapers, I have been a marked man and an object of intense dislike. A veiled hostility is evident, which every now and then breaks through the crust of the surface of politeness. It is a subtle and impalpable thing, but it is always present and makes natural human fellowship at times very difficult indeed. There is no need to tell you that I have done whatever could reasonably be done to overcome it, by conforming to western etiquette in everything and by being friendly and sociable on all occasions. But the hostility is there all the time, and once or twice it has led to something very unpleasant being said and done, which I try to forget as soon as possible. It is the penalty that has to be paid and I must not grumble or grow morbid about it. A sense of humour can accomplish wonders, and there are people on board, not a few, who are as kind as possible and make up for all the unkindness.

I know at least one thing, that in the tiny home where my sisters live at Coventry, there will be a glowing warmth and tender affection, that will take away this chilling unpleasantness of the voyage. I shall hurry down by the earliest possible train, and leave politics and Kenya to look after themselves!

During the voyage, my mind has been introspective and I have been looking out into the future. I cannot get clearly the

thread and clue, as to what I really ought to do. I seem to be told every day, when I enquire from the silent voice that speaks within the mind, that this work I have undertaken in going to London was necessary, but that I *must* come back to India again with all speed. It is only in this way, that I can account for these strangely intense longings to return, about which I have written. I have never had this experience on any voyage before. It has seemed to me at times to carry with it a deeper meaning, and to be a symbol of the West's return to the East for quiet and peace, which must surely be taken, if the West would find its own soul, amid the welter of material things. Two thousand years ago, with the birth of Christianity, the West turned Eastwards and listened to the voice within. The East could interpret. Christ was obeyed. I feel certain, from my own experience, that there is still present in the East to-day the true solace for the restless heart of modern Europe.

To my very great joy a copy of the *Visva-bharati Quarterly Journal* was brought on board by a student, named Rabindia Chandra Ghose. Need I tell you that he is a delighted reader of all that another person (from whom his first name has been derived) has written? Strangely enough, the ship is so crowded and meetings are so seldom, that I had no idea that this precious gift was on board, until this morning, when he casually mentioned to me, that he thought the first number of the '*Visvabharati Quarterly*' very good. I exclaimed at once, "What! Have you seen it?" He replied, "Yes, haven't you?" I brought it with me on board from Calcutta." So I borrowed it at once and have read it through from cover to cover.

Mediterranean Sea April 27, 1923.

This voyage is nearly over, and no one on board will be more thankful than I, when we reach Marseilles early to-morrow morning. We have had a calm voyage through the Mediterranean and I have been quite well in health. But the crowded decks and noisy music at every meal and the incessant Gymkhanas and raffles and sweepstakes and concerts and fancy dress balls, from which one can effect no ultimate escape, make a nervous inquietude inevitable. My one restorative has been the very early morning,

when I can step out of my cabin and find the deck quiet and deserted.

I have read, in some book of travels, about the Seals and Walruses in Greenland and the Arctic region, how they land on a very narrow strip of beach and mark out their claim to a plot of sand, about six feet square for a family, and turn off every newcomer. This ship, with its narrow decks, reminds me of that scene, for it is so crowded that each family has to mark out its claim to a square of deck and stick to it. Tell M—, that the Parsee families on board, likewise old campaigners, have appropriated all the best available sites and there has been no 'Kenya Highlands' here! The deck-steward knows where his best tips come from; and the Parsees, right up to the end of the voyage, have remained in occupation!

One of the visitors, who had come over to India for the cold weather and was returning, told me that at the close of his six months' tour he was convinced in his own mind that most Englishmen went out from England to 'serve' India. I pointed out to him the complete absorption in money which was going on, even on board the ship. I asked him if people, who obviously made money their God in that way, and were determined to have a 'good time', went out to 'serve' India, and he was silent. I do not mean, of course, that all who were living like this on board, would spend at the same extravagant rate on shore, but the simple truth is, that the whole of this wretched newspaper talk about being 'trustees' and coming out to 'serve' India, and bearing the 'white man's burden', and all the rest, is the biggest hypocrisy on God's earth at the present time!

There is one passenger, who has got all these newspaper diplomatic phrases off by heart, ready to turn on like a tap at a moment's notice. He expatiates on the beneficence of England in a loud voice to Indians on board, for their special edification. This same man had a talk with me alone one day about Kenya. "The fact is," he said quietly, "the only thing that the East really understands is force. It is because we have forgotten this, that India is slipping out of our hands, and Kenya also. If we were only *men* as we were in Nicholson's time, India would soon 'come to heel'." "Come to heel!" Those were his exact words. I told him what I thought of him! But the next moment,

when he was on his guard, and Indians were present, his argument would run all the other way. "There is nothing," he would say, "that we would desire more than to give India self-government. But to do that just now would be a betrayal of our own sacred trust. For Indian gentlemen themselves have come up to me and told me, that if the English went away, there would be a cry for them to come back."

I said to him, "The historical position has become like that of our own country under the Roman occupation. The Romans could point to splendid roads and aqueducts in ancient Britain, but they had emasculated the people. Queen Boadicea and her warriors might have resisted the Saxon invaders, but not the nerveless Britons after the Roman protectorate."

"Look at Russia," he exclaimed, trying to change the point of the subject, "would you like India to suffer anarchy like that?"

"Better anarchy," I replied, "than senile decay! Russia is really on her road to recovery, if only she is left alone, and not weakened by foreign invasion. China is on her road to recovery to-day, if only she also is not weakened by foreign invasion. But India has been subjected too long. We, British people, have a coward conscience somewhere, which makes us try to do a patch-work of good and to deceive ourselves thereby as though we were benefactors and saviours of humanity. But the emasculation is going on all the while. The inner weakness and nervelessness is increasing." At that, I went away, for it was useless arguing with him any longer.

I believe, that the whole of this argument is true. Seeley is right, and his analogy about the ancient Britons is valid. Yet I often feel, after all these years of experience, that I am not certain yet, whether I have got all the facts. Are there any vitally important details, which have been left out? One thing, that you have constantly pointed out to me, is that the British themselves have been steadily undermining their own rule in India by education. The Czar in Russia did the same, but the products of the Czar's Education, who were dangerous, could be sent off in thousands to Siberia. Our Czar in India, the Viceroy, can send off a certain number to the Andamans and to the Jails, but the conscience, which makes cowards

of us all, comes in, and the ruthlessness never becomes wholly ruthless. Am I right there, or am I unaware of the facts.

Then, further, I think it is true, that there are more unselfish forces in the world today, and that world opinion counts for much more than in Roman times. I do not forget the large measures of citizenship, which Rome offered, and the mitigation of harshness under the Stoic Emperors like Marcus Aurelius. But, today, the area of the world-conscience is wider. In spite of the tragedy of the Great War, it is growing stronger also, and more imperative in its demands for humanity and justice. This may appear to you too optimistic, in face of the pitiable failure of the League of Nations, but you must remember that I have seen and known the worst, for there is nothing anywhere in the world

so bad as the exploitation of weaker races, which is going on before our own eyes in the dark continent of Africa. In spite of that, I do firmly believe that conscience is awakening and that, in the long run, it is not to force of arms or deeds of violence, but to world-conscience that we must appeal, if India is to have her true freedom. This is, in reality, the sovereign appeal that our Santiniketan Asram makes. For we, who hold the Visvabharati ideal, put our faith in the world-conscience; we are certain in our hearts that the East and West can meet we believe in the fellowship of men of good will and understanding from all races we hold that literature and science and art and culture are for all mankind.

C. F. ANDREWS.

THE INDIAN COTTON INDUSTRY (ABOUT A. D. 1700)

III

INDUSTRIAL ORGANISATION.

IT will be even more interesting to know what were the conditions of Economic organisation under which the Indian Cotton Industry was going on in its palmy days. An explanation of the caste system is what is usually given when the question of industrial organisation in India is dealt with. No doubt the Caste has been the dominant factor all along in the economic as well as the social life of that country. There were separate castes everywhere for carrying on the various crafts and arts; and caste rules regulated their procedure to a great extent. Yet caste was not the sole economic factor in Indian Industry. There were other influences working, and those require notice.

In early times, when each village was almost self-sufficing, the needs of the people simple and few, and foreign commerce negligible, weaving was carried on only by the castes set apart for it, but later on when the demand for cloth from outside increased, the limits of caste were crossed, and weaving and

spinning became the profession of many different castes. Though each of these castes kept intact its separate social entity, yet all of them were members of the self-same guild, and it was the guild which ultimately came to regulate the Industry in the place of Caste. Thus in Bengal, weaving was monopolized at first by the Tanty caste; and none was allowed to encroach on their exclusive right. It was the duty of the King and his magistrates to keep this caste *Dharma* intact. But later, when Indian goods found a more extensive market in Persia, Arabia, and subsequently in Europe and European colonies, other classes came into the trade; and the old weaving caste came to be called *Asil Tantres* or weavers *par excellence*. Thus Kayasthas, Vaidyas, and other Sudra castes, even Muhammadans and other outsiders, came to be weavers. All these made up the *trade guild* of the town, and these guilds gradually became more important than the caste.

The emergence of the Guild is one of the

most important land-marks of Indian Economic History. The subject is however little known. It is the rise of such Guilds that made towns like Ahmedabad, Surat, Murshidabad, Dacca, Tanjore and Multan great polytechnic centres. Each trade had its guild, representing many castes, and managed by a court of aldermen. This court was nominally composed of all the freemen of the guild, but the business was actually carried on by the two chiefs called Seths, and a Gomastah (or clerk) *

In prominent polytechnic centres, there was a Nagar-seth (City Lord or Mayor), above all the guilds, who though not interfering with the internal affairs of each guild looked after the general administration of the trades of the town.

Membership of the guilds as well as the chief offices were hereditary, but newcomers were usually admitted on payment of entrance fees. The guilds would admit no unqualified person to enter into the trade and jealously guarded the standard of their art. Every boy was trained by his father in his one profession and on his entrance to the guild, a dinner had to be given to members. The guild strictly appointed the hours of work, fixed the holidays of the year, and made regulations about the various details of work. In Dacca, for example, the hours of work were from 6 or 7 o'clock in the morning till noon and 2 or 3 till 6 or 7 p. m. There were to be forty holidays in the year, when labour was suspended. The conditions of the Hindu guild fits in very well with the European guilds of the Middle Ages.

The Indian guild had also various common feasts and other activities as in its European counterpart, and helped the members in every direction. The common funds were used for relieving poverty, building and keeping temples and schools, for celebrating festivals and even for conviviality of various sorts. A favourite device of raising funds was by giving the sole monopoly of sale to one shop on a fixed day which shop had to pay an amount, often settled by auction. The guild feasts were celebrated just as they were in Europe, with mystery plays, processions, pantomimes, etc.

The greatest festival of Dacca Guild was the Birth of Krishna, or *Krishna-janmashtami*. Various scenes from Krishna's life were enacted by the guildsmen on that day and it was the occasion of great rejoicing in the town. In 1845, when Dacca was decaying, about £200 was spent on the festival, and certainly much more must have been spent in the halcyon days of their industry.

It is also remarkable that like the manufacturers of France and Holland, the Indian weavers were the first to accept reformed religion. After the Muhammadan invasions a great reform movement in Hinduism was initiated in various parts of India by theological teachers like Ramanuja and Ramananda and wandering preachers of the type of Chaitanya—a veritable Francis of Assisi. * The weavers of Dacca joined the reformed religion and fought its battles like the Huguenot weavers of France. Even now the weavers remain staunch Vaishnavas and they generally disregard caste and stick to many of the tenets of the reformed religion.

The internal conditions of the industry deserve special notice. It is often supposed that there was in India little division of labour †. Of course in the earlier stages of economic life, in the early days of the guild, there was not much scope for any considerable co-operation of labour in any country. But with the extension of markets and the consequent growth of production, conditions changed, and so they did in India too. The various processes of making cloth became increasingly specialized and this made for a progressive division of labour in important centres. The details of the Dacca industry given by Taylor show how complex the process of production ultimately became. There was not merely a simple division of labour but a really complex one very near the state of things in the early days of the Industrial Revolution in the English Woollen Industry. With the multiplication of processes, labour too had to be intensely specialised and a vast demand set in for such particular skill as distinguished from general ability.

* See *Bombay Gazetteer* Vol. IV. See also Cambridge History of India, I, p. 206-207, and R. K. Mukerji, *Local Government in Ancient India* (Passim).

* This interesting religious movement may be studied in the works of Dr. Farquhar and Dr. Macnicol.

† Baines, p. 74.

One curious consequence of this tendency was the faster multiplication of sub-castes.

The increasing division of labour that thus arose was not confined to one locality or one trade. Nor was it merely functional. There arose a territorial division of labour of a well-defined kind. We have already noted the virtual monopoly which Bengal, Coromandel and Cambay regions had for special kinds of goods. Even apart from this there was a specialization marked inside the region itself. Around Dacca, for example, Sonargong concentrated on making flowered fabrics; Dumroy on making fine thread; Teetbadee, Junglebari and Razetpore on a distinct varieties of thin muslin. Similarly mixed cotton and silk goods were made in Bickrampore, coarse fabrics in Kalokopa, Jellalpore and elsewhere.

The two tendencies above-noted—an intensive form of division of labour and a distinct localization of industries combined with the hereditary choice of profession forced on by Caste rules—made for the progressive permanence of specialized skill which probably was the secret of the Hindu pre-eminence in arts, as the keenest of foreign observers have long ago noted.*

In analysing the inner structure of the industry, perhaps the most important question will be the relation between Capital and Labour—that is the actual working of the productive unit. The early system of production in every country was that of the small independent producer, generally member of a guild, working with his own capital and employing mainly his own labour, for customers *directly* dealing with him in his own village. Of course he was a master craftsman and had an apprentice or two under him, who were paid small sums as wages. Over and above this, the question of employment did not arise at all, nor did the problems connected with capital and capitalists that became prominent subsequently. This has been the state of industry in most parts of India, until recently. Even in the highly specialized manufacturing districts this system was kept up. In Dacca, for example, production was carried on by small master weavers possessing two or three looms and employing usually an apprentice

(Nikari) and a journeyman (Kareegar). But in the days when the Dacca Industry flourished under intense foreign demand for its products, the simple system above-noted broke down, at least partially, under the stress of complications incidental to increased production and marketing. Just as the caste gave way to the simple guild of independent craftsmen, the latter was replaced by a more complex system in which the small master almost lost his independence, and capital became concentrated in the hands of powerful individuals who were concerned more with exchange than production. This new development is very much like the change that came over the English Woollen Industry in the 17th and 18th centuries, and deserves special attention though the limited materials at our command make it too premature to attempt a comprehensive study.

Adam Smith's dictum that "the division of labour is limited by the extent of the market" is much more than an ordinary economic generalisation. The extension of the market in any industry is bound to affect the economic structure of that industry by multiplying processes, by making it more profitable for labourers to specialize in one or two of them and lastly (but by no means least) by making for differentiation of classes in the industry. It has already been shown that owing to the opening of foreign markets in the 16th and 17th centuries, the Indian cotton industry showed a tendency to increasing division of labour and localisation, marked especially in prominent centres like Dacca. This tendency affected the craftsman too. In the earlier order he was an independent figure and combined in himself the various functions of employer, merchant, foreman and even workman. The increasing demands on the industry noted above complicated matters and made it practically impossible for the ordinary craftsman to cope with the new situation that arose. Trade and industry were becoming national, and greater specialization became necessary and profitable. The function of exchange, hitherto comparatively unimportant, became even more vital than production in the new order of things. Greater capital was required to carry on the work of production to meet the demand of the extended market. In the competition that then set in, the independent craftsman lost his freedom and found himself working for a

*See Orme, *Hist Frag.* p. 413. Birdwood, *op. cit.* Taylor (Passim).

superior, called 'Clothier' in England and *Mahajan* in some parts of India, who was more a merchant than a producer, and in any case a capitalist. Yet craftsmen still worked in their homes, and were not congregated in factories as in later times. This system of Domestic Manufacture organized for the supply of distant markets under the control of capitalist clothiers "represents a phase of industrial development historically intermediate between the handicraft system of the mediaeval city and the factory system of the 19th century"*

In India artisans working in their homes for a middleman was not unknown before; it used to be the case even in early days. But the growth of industry and trade in the 16th and 17th centuries accentuated this tendency and developed it further. The Middleman who thus became the central figure was called by different names in different places (*Mahajan* in Bengal, *Tharaken* in South India), nor were his functions uniform or well defined. In some cases he was merely a merchant buying ready-made cloth from craftsmen; in others, he advanced money among the weavers stipulating for the supply of cloth when ready and this was the most usual system, and in a third class of cases, the middleman provided raw cotton and put it out in succession to spinners, weavers, fullers, dyers and other artisans as in 14th century Florence and 18th century Manchester. The *Mahajan* had in any case a small staff of assistants and clerks to do the business. His travelling agents (called *Paikans*) went about the country advancing money to workers and distributing unfinished products among them. He had also under him experts called *Mokeems* who would go round and inspect the making of cloth. Such supervision was necessary, because the weavers often practise little tricks upon their employers by substituting coarse for fine thread and so forth. The *Mahajan's* men packed goods and carried them to the nearest sea-port, where ships from foreign countries would be waiting for cargo. The more substantial of these *Mahajans* had their own warehouses to keep the goods when ready; and they had to keep a decent business establishment with a staff of clerks and experts engaged in various parts of the business.

The exact nature of the relation between the *Mahajan* and the craftsmen working for him not properly known. The *Mahajan* generally belonged to the usurious classes, and often combined money-lending with his cloth business. Indian money-lenders, as a class, are notorious for their greed and cruelty. It was easy to exploit the labour of simple artisans, whose want of thrift made them virtually dependent on the *Mahajan*. Even in England, where craftsmen were more resourceful, the evils of sweating soon showed themselves and remain to the present day in certain trades. The Company's relations with its Indian agents have brought out that the middlemen were using every opportunity to grind the helpless artisan. However it is wrong to suppose that all the middlemen were of that type.

The Indian *Mahajan* was in many ways different from the English clothier. He was more a broker or wholesale agent, and seldom belonged to the ordinary crafts. The clothiers of England were mostly the more enterprising craftsmen, but in India the guild rules were so rigid that such a change would not be tolerated. There was a money-lending class or caste in India, called by different names in different places, and the *Mahajan* was generally a member of this class. In fact the business of the *Mahajan* was more that of a commission agent than an employer in the cloth industry. Usually foreigners did the work in India. Before the Europeans came, the Muhammedans and Asiatic Christians specialized in this line. On the Malabar Coast and even elsewhere, the Syrian Christians had a monopoly in it, and the more prominent men among them are still called 'Tharakens' as an honorific title*.

We can hardly call the Indian *Mahajan* an entrepreneur in the real sense. Yet he held the strings of production and set the

* The Writer's Paper, "Syrian Christians and South Indian Trade" (1917), Cottayam.

According to Taylor, there were at Dacca also some "Nestorian" Christians (natives of Pegu) engaged in this work. For a description of these people see the *Voyages* of Lewis Verromaun's (15th cent.) Trans. Eden Chapter 13. Another Italian traveller of the 14th century refers to a ruined church in Pegu (See India in the 15th century, p. 6).

*Unwin, in Daniels' *Cotton Industry*, p. XX.

machinery going. He was a capitalist and it was his resources that enabled the various processes of production to go on without a hitch. In a sense he was an employer and in some cases the artisans depended as much on him as on the modern employer. This marks the growth of capitalism. However, the Mahajan did not bring workers together in factories. We do not meet with any Winchcombe or Kempe in India of whose house it may be said—

‘Within one room being large and long
There stood two hundred looms full strong’

Yet she had her Blundells, Mosleys and Chethams in some of her Mahajans and Seths.

In India, factories however were not unknown, powerful kings brought together excellent workers under one roof in certain places. Such workshops, called *Karkhanas*, are described by Abul Fazl (Courtier of Emperor Akbar) in his celebrated *Ayeeen-i-Akbari*. Bernier in 1666 found in many places “Large halls called Karkhanas, or workshops for the artisans.” Says he*—

“In one Hall embroiderers were busily employed, superintended by a master, in another you see the goldsmiths, in a third the painters, ... in a sixth, manufacturers of silk brocade and fine muslins”

In 1800, these royal workshops still existed in Dacca called *Malboos Khan Kudies*,† because they were meant for making the choice muslins called *Malboos Khas* to be sent to the Moghul Emperor (then a figure-head) as a part of the tribute due from Bengal. The establishment was superintended by *Darogas* sent from Delhi who exercised uncontrolled authority over the employees and often dealt with them very harshly. Abbe Raynal found the workers in these workshops “in a sort of captivity”. Curiously enough their misfortune was due to their superior skill, for the best artisans were compelled to work there. They were not given wages according to their ability and even the little that was given was partly swallowed up by the *Daroga*’s agents.‡

The artisans in India have always been poor and this was no exception in the palmy

days of cotton manufactures. The accounts of the European travellers of the 17th century give ample testimony for this fact. Bernier for example was not at all dazzled by the grandeur of the great Moghul and his Court.* The artisan can never become rich and he feels it no trifling matter if he can have the means of satisfying the cravings of hunger. “The *grandees* pay for a work of art considerably under its value.” Most of the artisans had a hand-to-mouth existence, and hence the unavoidable need of advances before the work was begun. Demand from foreign countries benefited chiefly the merchants and other middlemen. The testimony of the Company’s records also confirms the above view

Whether working for himself or the Mahajan the Indian weaver went on doing his work in the traditional way with the co-operation of his own household and of one or two journeymen and apprentices. The housewife used all her spare time in spinning and in helping her husband. Grown-up children worked with their parents and were trained early in habits of industry. The weaver’s household was thus an economic unit of no mean order. It employed little outside labour. In times of great demand, however, paid labour was employed. The wages paid varied according to the nature of the task. Those who prepared thread for the loom were paid 1½ to 2 annas per day, those weaving plain muslins were paid 2 to 3 as, and weavers of flowered muslins received 4 annas a day or an anna for seven flowers made on the cloth. They were all fed by the employer at midday and there was a personal relation between them as distinct from the ‘cash-nexus’ of modern factory employment

The relation between the master craftsman and his apprentices was more homely than in modern factories. A boy was usually initiated as an apprentice at the age of 10 or 12; and for the next five years he was bound to his master but was treated by the latter even as a son. The apprentice was housed and fed by the master, and received besides 2 to 10 as. per month as pocket money. A journeyman was paid from 8 to 12 as. This

* Travels, p 259.

† Taylor, op. cit.

‡ Moreland, op. cit.

* Op cit, p 228

system is still going on almost intact in certain remote parts of India.

During the agitation that led to the prohibition in England of Indian cotton goods, much was spoken about the incredibly low wages and the low standard of life of labour in India.* "Indians and Chinese," one writer put it, "are a numerous and laborious people and can and do live without

fire for clothing and with a trivial expense for food." Many other pamphlets spoke of wages at a penny a day and even less. What was alleged was that the commodities made under such conditions would naturally beat out similar English goods, and must therefore be prohibited. The East India Company argued that Indian cloths did not compete with English woollen and that they only satisfied a different class of demand.

(To be concluded.)

P. T. THOMAS.

*"An English Winding Sheet for Indian Manufactures", p 1, also Smith, I, p 351 Grey, Debates III. 430 and numerous tracts in 1658

SILENCE

By F. G. PEARCE.

WITH SKETCHES BY G. P. ARYARATNA.

(Photographs kindly given by A. SCHWARZ, Esq.)



II.

IN the first part of my article I limited myself mainly to descriptions of the conditions of silence prevailing in

the Buddhist cave-temples and other massive stone-buildings. And my readers may perhaps

recollect that I pointed out that there is, as a matter of fact, a much more nearly perfect silence within such buildings than anywhere out-of-doors, save perhaps in a true desert, at noon.

I will now pass on to describe some other experiences.

The most intense silence of all would be, I suppose, that which one would experience if suspended in mid-air, in a balloon (not an engine-driven conveyance, of course!),



"The Desert"

far out of reach of the sounds of earth. But this has never fallen to my lot, unfortunately.

Perhaps the next in order of intensity is that of a deep mine. In this case it is probably the utter loneliness, the sense of being hopelessly trapped, should one get lost, or anything go wrong with the machinery, that makes the silence seem more intense than it really is. For, in reality, the least sound travels very readily in the confined space and solid surrounding walls of a mine. I remember going down one of the deepest coal-mines in England, on an excursion with some of my school-mates. The sense of remoteness from all normal human activity was overwhelming to my young mind. At one point in our journey it became positively terrifying. A school-fellow and myself had lagged behind a moment to look at some piece of machinery, or object of interest, I forget what. It was in one of the remoter workings of the mine, and we had come, single-file, with the aid of our guide along goodness-only-knows-how-many passages, past seemingly innumerable turns and crossings and junctions. As a result of our lagging, the rest of the party had got perhaps twenty or thirty yards ahead, not more, but they were out of sight! And as I looked up from the object that had caught our attention and caused our halt, I suddenly realised that we were *alone*, that our friends were out of sight, that they might take a turning, and that we, following on, might take a different one, which would lead God-knows-where! For that brief instant, still impressed on my memory, I knew what



"In a Mine"

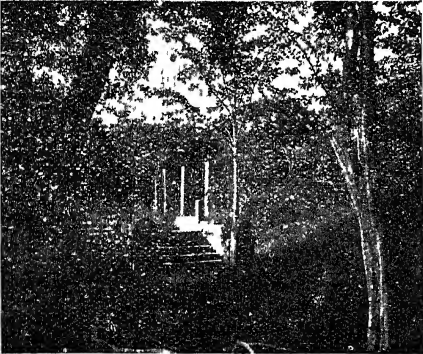
uneasiness and terror can be. That lonely silence was paralysing. I could not move. Yet it was not real silence either, for faint footsteps (of our friends) could be heard receding down the tunnel, growing fainter, fainter, fainter. They seemed only to make the silence intenser where we were. Of course it was absurd, and it was over in a moment. The power of action returned the moment an effort was really made, and we were soon going helter-skelter along the tunnel to catch up our party.

A similar under-the-earth silence may be experienced on a much smaller scale by anyone who travels in the London tube railways, when the train stops in the middle of the tunnel between two stations. There is nearly always a moment or two when one can hear absolutely nothing save one's own breathing and perhaps the rustle of a neighbour's newspaper or a tiny instantaneous creak from the woodwork of other part of the structure of the car, which only serve to make the feeling of remoteness more intense, and this although one has probably a couple of hundred fellow-passengers close at hand!

* * * *

I remember another similar sort of experience from my childhood, which may be unusual enough to be of interest in this connexion. My grandfather was an official in the famous Mudie's Library, and he lived in a house which adjoined the Library and practically formed a part of the building. Looked at from inside, the Library building, with its huge central hall and spacious rooms around, seems modern enough, but in reality the building is an old one and, apart from the central portion and some new wings, it has an extraordinary collection of winding passages, or rooms leading one into another, and a perfect maze of basements, into which miles and miles of shelves have been packed to make room for the ever-increasing quantities of volumes. My grandfather's eldest son, my uncle, was also on the staff of the Library, and one of his duties was to go through all the basements and rooms, after the caretakers had locked the outer doors, and see that all the gas-jets had been extinguished safely. Those were the days before the advent of electric light. Every Christmas holidays we used to go and stay with grandfather, and for years it was light during those holidays to go

round with my uncle when he went upon his tour of inspection. And it was indeed a tour. It was a miracle to me how my uncle knew his way about those winding passages, in pitch darkness, mind you! There was I, six or seven years old, having caught tight hold of the tail of my uncle's coat, trotting along behind him as he went, with absolutely sure and normal stride, down those endless alleyways of books. He knew every step up, every step down, even a loose floor-board when there was one! We would come to a place where one old house adjoined the next and the wall between the two had been pierced. "Take care," he would say, "three steps up now!" Then, presently, "Mind out; there is a sharp turn here, and the shelf juts out." Sometimes we would have to stop



"Silence reigns supreme",

Anuradhapura

while he tested a tap which had not been fully turned off. Then I would have to leave hold of his coat-tails, and wait in the black-darkness. What black stillness it was! What musty stillness! Nothing but the smell of dusty books,—and black silence. I used to wonder how my uncle could go round like that night after night,—and by himself when I was not there! Ugh! He was a braver man than I!

Few lonely silences can compare in weirdness with those of the jungle. the real equatorial jungle, (not the bushy scrub that is called 'jungle' in some parts of India), the jungle that is :—



"An Impassable Thicket"

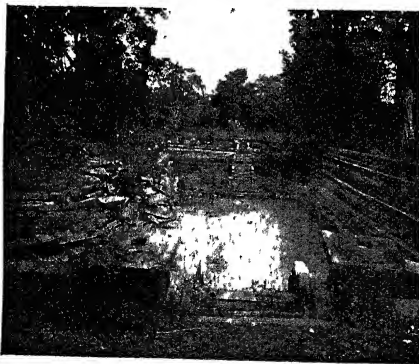
"All twined with long, dank creepers,
terrible,
Scarce earthly-seeming, and the sudden soil
Oozes decaying scents of slime and weeds,
And crawling creatures, the vast progeny
Of Nature's surfeit.

Silence reigns supreme,
And more than silence,—for the fitful sounds
Of bird and reptile, and the falling branch
Rot-broken, fills the air with void more deep
Than human silence, and the drooping
boughs,
Grey-green and mournful, intertwine their
arms
Poisoning a world beneath them, dim,
remote
From all man's noisy kingdom. Here there
reigns
No kindly woodland genius, spirits roam
Hostile to mortal beings, melancholy
Broods in the gloomy spaces and the vaults
Of the great jungle-strongholds."

In a hot moist climate like that of Ceylon such jungle grows with amazing rapidity. With a year or two of neglect a cleared hillside will become a tangled mass of weeds and small shrubs. A decade will enable it to form into an impassable thicket. In a century the whole hill will be unrecognisable, covered with one dense mass of impenetrable verdure and matted undergrowth, its skeleton, so to speak, being the strangely tortuous moss-covered trunks and branches of the typical trees of the wet warm jungle. Judging by the gorgeous variety in the colours of the foliage of the jungle-trees, there must be many species of these, but they nearly all have one characteristic in common, the amazing snakiness of their shape. To express it in the form of a contrast, they are just exactly the opposite in every respect of the neat coniferous trees which cover the slopes of hills in cold temperate climes. Instead of each keeping to himself, growing

up straight and trim in whatever space may be available, like the fir or the pine, the devourers of the Ceylon hill-slopes clutch at each other in the intensity of their struggle for life, wind their arms round each other, while they themselves are being choked beneath by the dense undergrowth and the huge, rapidly-growing creepers or *hanes*, which snakily entwine every limb, and, in the end, hang down like strings and ribbons from every palid moss-covered branch.

Needless to say, the visitor to Ceylon will not see this sort of thing when he lands at Colombo. All the populated coast-lands have been cleared long ago and planted with coconut-trees-which are the very reverse of loneliness, for it is a stock saying in Ceylon that the coconut flourishes best within the sound of the human voice. The atmosphere in a coconut grove is not inspiring; it is placid, domestic. The coconut is the easy-going middle class gentleman among trees, valuable and respectable, not aristocratic like the real giants of the uncultivated tropics, such as teak, iron-wood, and the mighty '*hona*' tree (towering above the jungle like a gigantic umbrella on a hundred-foot branchless trunk), nor barbaric and utterly un human like the dense jungle itself.



"Devoured by the jungle",
Anuradhapura

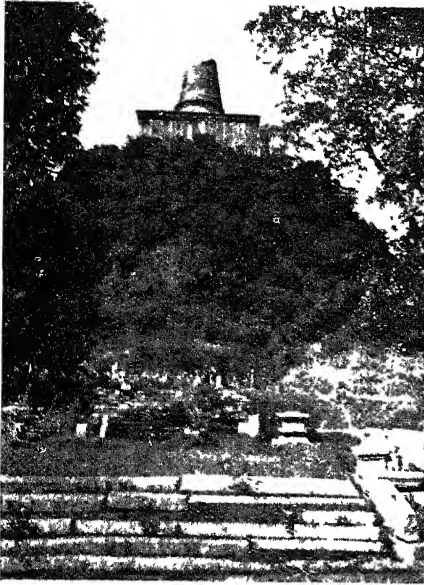


"Obliterated whole cities",
Anuradhapura

It is the interior parts of Ceylon, where one will find the jungle-covered hills, still uncleared, or perhaps cleared centuries ago and again devoured by the jungle during the centuries of decline that have intervened between the great days of the Sinhalese and the present time; the latter case appears not improbable when one sees with one's own eyes how the dense vegetation has almost entirely obliterated whole cities, miles in extent, such as the ancient capitals of Anuradhapura and Polannaruwa, where not merely have all buildings been overthrown and covered by the irresistible vitality of the equatorial vegetation, but even the great '*dagobas*', solid domes as high or higher than St Paul's Cathedral, have been entirely overgrown with trees and undergrowth to such an extent as to make them now appear hardly distinguishable from natural hillocks. If this be so, one can imagine what the virgin-jungle will be like in such a clime.

* * * *

Some years ago I had the interesting experience of spending a couple of nights in such a jungle. I was with two companions and we were absolutely without impediments, save for our knives, blankets, and some food. We were benighted, having been unable to reach our expected destination. There had been rain the previous night, so it was



"Jungle-covered Masses as high as St Paul's Cathedral",
Anuradhapura

imperative that we should find some shelter. In the end, we had to cut branches and build ourselves a rude hut, thatching it as densely as possible with leafy spigs. It did rain in the night, and our shelter proved adequate, though far from perfect. We kept a fire going all night at the entrance to our hut, to keep off wild animals, of which tracks were visible.

It would be difficult to find a place where there is in reality so much noise of various kinds and yet the impression of silence remains. Jungle of this kind simply resounds, all day and all night, with the sounds of creatures. Great bull-frogs croak in such stentorian tones that 'croak' is not the word for it, they almost bellow. There is the invariable undertone of the ubiquitous grasshopper. Rotten twigs fall, reptiles splash in neighbouring pools, there are sudden flutterings among the leaves above, sometimes accompanied by chirpings or squeakings of alarm, showing that the feathered and furry species are not far away.



"An Unknown dread as of the dead"

"With life it teems,
And yet it seems
A place of dreams,

"For here is shed
An unknown dread
As of the dead
"Man has no sway,
All things obey
Nature's own way,

"And so it stands
With clammy hands
In silent lands"

Such is the silence of the jungle.

LORD MORLEY'S "RECOLLECTIONS"

(1)

"THE war and our action in it led to my retirement from public office. The world is travelling under formidable omens into a new era, very unlike the times in which my lot was cast. This is no reason why an effort to recall some lines in the physiognomy of those times should be out of place or season. There is an old saying that to live is to outlive. This is not to tell us that 'from the tablet should be abolished quite the cheerful past.' It means no more than that Ideals have their hour and fade. The oracle of to-day drops from his tripod on the morrow. In common lines of human thought and act, as in the business of the elements, winds shift, tides ebb and flow, the boat swings. Only let the anchor hold."

With these beautiful words, Lord Morley, at the age of eighty, launched his "Recollections" into the world in August 1917. Whether the anchor of this philosopher-statesman of England held, is a matter of opinion on which we shall have to say something by and by. There can, however, be no question that both English literature and the public life of England is the poorer by the recent death of John Morley at the ripe old age of eighty-five.

Morley was one of the earliest products of the mid-Victorian age, when Darwin's *Origin of Species* had given the death-blow to the tendency to explain natural phenomena by special providence, and earlier still Buckle's *History of Civilization* showed the way to tracing social phenomena to general laws. Comte in France had laboured in the same field, and Morley acknowledged John Stuart Mill, who was at that time his English disciple, as his great master. At Oxford, Morley displayed no great academic proficiency, but "the divers German schools began to find clandestine way into theological disputation here and traditional thought, devotion, dogma, were brought from their place of inaccessible constellations in the spacious firmament on high, down into the rationalistic arena of earth." The atmosphere in which Morley was educated was one of "much empty profession of barren orthodoxy, and beneath all a vague disquiet, a breaking-up of ancient social and natural bonds and a blind groping toward some more cosmopolitan creed and some deeper

satisfaction for the emotional needs of mankind." That satisfaction Morley found in Agnosticism in religion and Liberalism in politics. Leslie Stephen, Matthew Arnold, Frederic Harrison, Huxley, and others of the Agnostic fold were among his dearest friends, and in as much as his agnosticism was tinged with a deep sentimental reverence for the great religious institutions of the past, religious natures like Lord Acton the Catholic historian and Gladstone with whom Huxley was engaged in many a mortal combat, were also attracted by him. The same dualism of his nature is manifested by his friendships in the field of politics. Mill's *Liberty*, in his opinion, "added a cubit to man's stature." It was one of the perennial sources of his inspiration, just as Milton's *Areopagitica* was "the majestic classic of spiritual and intellectual freedom." Militarism was, in his opinion, "the point-blank opposite of Liberalism in its fullest and profoundest sense" which he defines as follows: "Respect for the dignity and worth of the individual is its root. It stands for pursuit of social good against class-interest or dynastic interest. It stands for the subjection to human judgment of all claims of external authority." In America, Emerson was the 'noble and pure hearted preacher' of such a liberalising movement. "In him the duty of mental detachment, the supreme claim of the individual conscience, spread from religious opinion to the conduct of life and its interwoven social relations." But of all his political teachers, Morley owed most to Burke,—"I owed more to Burke for practical principles in the strategy and tactics of public life than to the others." While Morley imbibed his democratic theories from J. S. Mill, for their practical application he went to the constitutionalism and conservatism of Burke. This explains the fact that while he was full of admiration for 'the moral genius that spiritualised politics'—meaning Mazzini, who 'stood for the voice of conscience in modern democracy,' he refused to call him a statesman but called him a seer. Morley's masters in the field of politics were Cavour who unified Italy, and above all, Turgot the French statesman, 'a rare type, model, and an abiding influence.' For all mere seers or inspired pro-

phets the calm, philosophic Morley had the same admiration as he had for the Catholic Church, that is to say, it did not guide his practical life, and for all ideals which he imagined to be of a visionary character, he had something dangerously akin to contempt. In the second volume of his *Critical Miscellanies*, Morley speaks of Turgot as "one of those serene, capacious, and sure intelligences whose aspirations do not become low or narrow by being watchfully held under the control of reason, whose ideas are no less vigorous or exuberant because they move in a steady and ordered train, and who, in their most fervent reactions against abuses or crimes, resist that vehement temptation to excess which is the besetting sin of generous natures." It is easy to see that here Morley was describing what he himself aimed to be in his best moments. The keynote to his character was the subordination of the emotions to reason, and freedom from excess either in the direction of liberalism or reaction. He prided himself on his enlightened moderation, his power to hold the balance even in any given situation. In a letter to Lord Minto, he says "We were most happily alike, if I may use again some old words of my own, in aversion to all quackery and cant, whether it be the quackery of hurried violence dissembling as love of order, or the cant of unsound and misapplied sentiment, divorced from knowledge and untouched by cool comprehension of realities." This characteristic of Morley, which may easily degenerate into the likeness of Mr Facing-both-ways, explains his friendship for his political opponents like Chamberlain, Balfour and Lord Curzon, whose abilities, says Morley, made him conceive for him a liking not far from affection. Even Gladstone considered these friendships as a puzzle. But Morley writes of them with infinite self-complacency as follows "Looking back I only know that men, vastly my superiors alike in letters and the field of politics, have held me in kind regard and cared for my friendship. I do not try to analyse or explain. Such golden boons in life are self-sufficing." Perhaps Lord Acton's judgment on Lord Morley will represent fairly accurately the final verdict of history. That great historian said that Morley saw in politics nothing but higher expediency, no large principles. "Therefore he never tries to adjust his views to many conditions and times and circumstances, but approaches each with a mind uncommitted to devotion [Morley's boasted moderation]." The consequence of this propensity of mind is that he draws his conclusions from much too narrow an induction and that his very wide culture does not go to the making of his policy. These are large drawbacks, leaving, nevertheless, a mind of singular

elasticity, veracity and power, capable of all but the highest things." To Lord Acton's charge of expediency Morley replies "I had only adopted from Burke the doctrine of plain common sense, that the man who meddles with action must consider consequence, balance probabilities, estimate forces, choose the lesser evil, courageously acquiescing in the fact that things in politics are apt to turn out second best." But the best answer to this philosophic detachment is furnished by Lord Morley himself, in a letter to Lord Minto, where he speaks of Kier Hardie as follows "He is an observant, hard-headed, honest fellow, but rather vain [Morley had his full of that commodity] and crammed full of vehement preconceptions especially on all the most delicate and dubious parts of politics. *Perhaps it is only men with these unscrupulous preconceptions—knocking their heads against stone-walls—who force the world along*" (Italics ours).

Herein lies the secret of Morley's failure at the India Office. He wanted to prove to Lord Minto that he was like him in all his ideas and ideals, and by this pretence he succeeded in securing the latter's assent to reforms which, stray extracts from Minto's letters prove, often went wholly against his grain, but in the process, Morley also had to come down to Minto's level in some matters of radical importance, e.g., deportation and press laws, as to which, as we shall see by and by, Morley's conscience was never easy, and he felt that he was sacrificing the principles of a life-time. It may be that by rigid adherence to those principles—call them "unscrupulous preconceptions" if you like—he might have failed, for the time being, to bring about any reform in the Indian administration, but he forgot that there are some failures which are nobler than victory itself, for they are only the stepping stones to the only kind of victory which lasts, the victory of right over wrong, of justice over injustice, of truth over falsehood, whereas compromise, as Morley has himself shown elsewhere, has the undesirable effect of postponing it indefinitely, and can only enjoy a short-lived triumph, as the sequel of the Morley-Minto reforms amply proves.

The doctrinaire political philosopher, whose dogmatism would brook no contradiction, is nowhere more evident than in the following passage called from one of his weekly letters to Lord Minto "Fundamental difference between us, I really believe there is none. Not one whit more than you, do I think it desirable or possible, or even conceivable, to adapt English political institutions to the nations who inhabit India. Assuredly not in your day or mine. But the *spirit* of English institutions is a different thing, and it is a thing that we cannot escape even if

we wished, which I hope we don't" This is the gist of his "fur-coat" argument, which attained as much notoriety in his day as the "steel-frame" argument of the late Prime Minister. The Canadian fur-coat may be unsuitable to the tropical climate of India, but how thin is the analogy will be patent to every reader of Dr. Radhakumud Mookerji's book on Local Self-Government in Ancient India, to which Morley's friend and successor Lord Crewe contributes an introduction. Without knowing or caring to know anything of the facts, Lord Morley allowed his preconceived notions as to the unfitness of Oriental nations for self-Government to get the better of him. Nor was his dogmatic assertion of Indian unfitness recommended, to use his own language regarding the Fullarian policy in East Bengal, by success. For, as Sir Valentine Chirol points out in his latest book on *India, Old and New*, only twelve years after Morley vacated his throne in the India Office, a new Indian policy had to be inaugurated in which parliamentary government was formally accepted as the goal of British rule. And the germs of such government, introduced in the provincial councils, have already proved to be inadequate, so rapid has been the progress which India has made on the way to responsible government. The plain fact of the matter was, so far as Morley was concerned, that his mind, like Hamlet's, was 'sicklied o'er with the pale cast of thought,' and too much of theorising made him hesitate whenever the bogey of revolution was held up before him by the reactionary bureaucrats of India, and so he wrote to Lord Minto "I have no sort of ambition for us to take a part in any grand revolution during my time of responsibility, whether it be long or short." The man who steadily averted his gaze from the contemplation, even in the remote future of self-government for India as a possible goal could write of his chief Sir Henry Campbell-Bannerman, who appointed him Secretary of State for India, as follows "It was felt that he had the root of the whole matter in him when he declared good government to be no substitute for self-government. This was his solid reply to a current word, with much cant in it about efficiency."

The above extract shows that the heart of John Morley was sound, and his liberalism proceeded from the roots of his being. For the mother of parliaments, in spite of the sobriety and detachment which he affected, he had genuine love and regard. "Much of parliamentary government," he says, "is dispute between men who in truth and at bottom agree but invent arguments to disguise agreement and contrive a difference. It is artificial, but serves a purpose in justifying two lobbies and a party division. You have patiently to learn the wholesome

lesson, that wisdom may be wisdom even when she chooses rhetorical apparel. You cannot expect to escape a continual exhibition of the common error of politics, and of much besides, the attribution to one cause of what is the effect of many, nor the vexation of listening to the wrong arguments for the right object." The first part of this extract, suggesting that party politics in England is often something of a sham, reminds us of what a thoughtful Indian gentleman once told the writer to the effect that they are liberals and conservatives in England with reference to Ireland, they are all liberals with reference to England, and all conservatives with reference to India. With regard to all important matters of principle and policy we find Lord Morley consulting the front opposition Bench in order to secure its good will in advance by introducing timely modifications. So we find entries like the following "Balfour had (nobly) ordered his men down to support [the deportations] in case it should be needed." "Don't you mind the Tories," I told him, "they're all right as to India just now, what we have to do is to keep good friends with the Radicals." To Lord Minto he wrote, "So, when you say that the modern House of Commons is perhaps the greatest danger to the continuance of our rule in India, I cannot for the life of me discover any evidence, so far, for any proposition of that formidable kind—quite the contrary." The attitude of the parliament on Indian affairs may be correctly gauged from Morley's emphatic opinion "The plain truth is that *if there were any solid and substantial reason for believing India is drifting into a dangerous condition*, and if that can be decently established, then—so far as opinion in Parliament and the country is concerned—we can do what we please." We must remember that the Parliament of which Morley was speaking had a solid liberal majority, and as an old Parliamentary hand Morley knew its temper quite well.

Of the Indian bureaucracy Lord Morley had anything but a favourable opinion. His pithy but extremely suggestive judgment was that the Civil Service preferred power [not duty] to fame. Elsewhere he speaks of "your law-and-order people, who are responsible for at least as many of the fooleries of history as revolutionists are." "It is your hard lot," he wrote to Lord Minto, "to have to carry things by the agency of men whose feeling is inclined to be backward." Presiding over the Committee for enquiry into the military requirements of Egypt, he writes to Lord Minto "There are many hits of parallel between India and Egypt, as you well know,—among other things in the growth on both soils alike of hot-headed high-handed folk, full of self-interest and a sense of duty."

more force" In another place he writes. "Cast-iron bureaucracy won't go on for ever, we may be quite sure of that, and the only thing to be done by men in your place and mine is to watch coolly and impartially, and take care that whatever change must come shall come slow and steady. The claim of the Heaven-borns that they represent the silent masses was easily seen through by Lord Morley "The worst of it is that we do not really know, and cannot know, what is going on in the subterranean depths of the people's own minds" "I don't suppose," he says to Lord Minto, "that it is easy [for you] to get out of the official atmosphere, or that this atmosphere is other than stiff, monotonous, and tiresome" "Anyhow," he says in another place, "I would rather have parliamentary rule with all its faults than Prussian bureaucracy" Elsewhere he says, "Delicacy forbids me to name one or two of your rather dubious Paragons" [of the Viceroy's Executive Council] Again, "and as for the Government of India being the best judges of the right way of meeting difficulties in India, is it quite clear that Asquith, Grey, Loreburn, and even the Secretary of State are less competent hands than such queer paragons as certain of your Council, etc?" Is it certain that we are so ignorant of racial hatreds and all the other conditions of Oriental communities? And after all, have these good men been so successful in knowing and understanding all about Indian life and character, that we must take their word for gospel? It is not you [Minto] nor I who are responsible for 'unrest', but the overconfident and overworked Technoniks who have had India in their hands for fifty years past" He returns to the charge once more "It is all very well to say good words of the Government of India, but you will hardly deny that if your Council could have had its own way, no Indian member would have taken his seat among them No, nor if the Local Governments could have decided If they—I mean the sort of men who—apart from yourself [Minto] and Lord Kitchener—constitute the public opinion that inspires the Government of India—had known rather more of local conditions than they did, and seen deeper into their true significance, you and I should not have been brought face to face with all the difficulties On the other hand, I am not at all disposed to belittle the authority and competence of the Government of India, but they are none the worse for a few stray beams of light from men who have had as a good chance as they, and a million times better of studying the multifarious arts of political navigation"

Morley's liberal views about India were foreshadowed as early as 1882, after the Phoenix Park murders In a letter to his friend Sir

Alfred Lyall, who warned him against the lesson that the Government was "teaching the dangerous classes in India, when you show that men can terrorise by assassination within a few miles of England," he wrote "I don't agree with you that the first duty of Governments is 'to protect life,'—if you think that they are to think of nothing else at the same time Such talk is merely in principle the talk of George III and Lord North—'we must preserve the authority of the British Crown and Parliament; we won't parley with rebels, let them surrender, and then we will see' 'No,' said wise men like Burke, 'conciliate them' For my own part, like Chatham in that case, 'I rejoice that Ireland has resisted' 'What sort of a lesson,' you ask, 'are we teaching the dangerous classes in India?' You mean that we are to bully the Irish in order that you may bully the Indian. Well that's not my notion of the fitness of things

mere bullying is not governing, and it has unmistakably failed." That he had a statesman-like grasp of political problems will appear from his words spoken in 1883 "Great economic and social forces flow with tidal sweep over communities only half-conscious of that which is befalling them. Wise statesmen are those who foresee what time is thus bringing, and try to shape institutions and to mould men's thought and purpose in accordance with the change that is silently surrounding them" He quotes with approval a passage from Mill "After evils have accumulated for centuries, there sometimes comes one great clearing off, one day of reckoning called a revolution" Summarising the situation in India at the time he took over charge of the India Office, Morley says "The danger arose from a mutiny, not of sepoys about greased cartridges, but of educated men armed with modern ideas supplied from the noblest arsenals and proudest trophies of English literature and English oratory. It would be a fatal mistake to suppose that the change was confined to the preachings of political agitators We had, what was described by so peculiarly competent an observer as Alfred Lyall, the strange spectacle in certain portions of India of a party capable of resort to methods at once reactionary and revolutionary, of men who offer prayers and sacrifices to ferocious divinities, and denounce the Government by seditious journalism, preaching primitive superstitions in the modern garb of leading articles"*

* Those of us who are disposed to think that the last sentence is too strongly worded may be reminded of the solemn vows taken before the goddess Kali in the old Partition days and the articles invoking the dread goddess in

Morley speaks in his weekly letters to Lord Minto, of two difficultes — "One of them I have already mentioned—the access of Indian Extremists to English radical opinion. The other was the influence on conservative opinion at home of the retired Anglo-Indian, accustomed to wield authority and with a practised pen, whose ideas crystallised in the local atmosphere that had surrounded him in distant days. These ideas had fallen out of date, yet they still survived and found a ready and important public among our leading men."

(The Prince of Wales) "talked of the National Congress as rapidly becoming a great power. My own impression formed long ago and confirmed since I came to this office, is that it will mainly depend upon ourselves whether the Congress is a power for good or for evil." One of the finest sentences in the book, showing Morley's insight into politics, is the following "And here let me warn you that it is a life-long way of mine not to be afraid of either of two words 'philanthropist' is one and 'agitator' is the other. Most of what is decently good in our curious world has been done by these two much-abused sets of folk."

All through Morley's letters we see how, either by gentle hints or by open ascription of his own views to Lord Minto, he was leading the latter to the goal he had set for himself. In reality, however, the very few extracts from Minto's letters show that he was a rank Tory, disposed to side in all essential matters with the reactionary bureaucracy. All the more creditable to Morley that he should have carried such a Viceroy with him, and let him imagine that the Reforms were as much his handiwork as Morley's. The tooth-and-nail opposition to these Reforms showed the strength of reactionary ideals in the

the periodical literature of the times. As I write this, the Bengal council elections are just over, and I call the following from a letter received to-day from a Hindu friend who presided at a polling centre "I caused a good deal of sensation among my attendants by being the guest of a Mahomedan Sub-Inspector there for one evening. Alas! my country." Among the electioneering tactics successfully employed by the Swarajists and others against an Independent Hindu candidate, in the district where I reside, are the circulation of reports to the effect that he had no scruples about drinking water at the hands of Mahomedans, had addressed the depressed classes as brothers, and must have eaten beef in England. These *ad hominem* arguments were addressed not to the illiterate masses only, but, with very great effect, to the so-called cultured section of the Hindus.

citadel of bureaucracy. Here and there, as in the matter of the foreign relations of the Government of India and the Deportations, of which more hereafter, Morley showed his true metal, for he threw off his mask for the nonce and was quite outspoken in his views. He saw through the dodge of the Simla bureaucrats to defeat his object through interminable delay. "Well, I am a great believer in the virtues of the collective consultation," says he, "but time is one thing, and eternity is another." "Postponement for another year." He writes elsewhere, "if that catastrophe happens, we had better throw up the sponge." He was dead against the extravagance of the Government of India, and said: "Waste, pure waste, as here, ought to be stopped." He was for abolishing the Military Supply Department as a superfluity. "Remember that, in my creed, waste of public money is a sin against the Holy Ghost." "as the guardian of public money and particularly a public like India that cannot guard its own money, I learnt from Mill and still more in my years of friendship with Mr Gladstone, to be a real dragon with fangs and eyes of flame." Had he considered the time to be ripe for the devolution of the powers of the purse to the Indian legislatures, he would, we know, have made short work of the theory of trusteeship which finds favour with the rulers of a later day. He left these bigger questions to be dealt with by his successors, conscious of the fact that his own Reforms must inevitably pave the way for them. While giving Lord Minto the benefit of his liberal views on constitutional government and the like, he preferred to put his words in guarded and diplomatic language, so as not to alarm the conservative temperament of his Tory Viceroy. Even Lord Ripon, as we learn from this book, was opposed in the Cabinet to the appointment of an Indian in the Viceroy's executive council. A casual glance through Lord Morley's letters would suffice to show the reader how many difficulties he had to contend against, how many vested interests to conciliate, what shoals he had to avoid, in piloting the tiny bark of his Reforms through the Parliament. No wonder he was not more successful, and if Mr. Montagu, coming after him, met with greater success, it was due to the fact that he was a younger man with greater driving force and less embarrassed by philosophic doubt, and mainly because the world-war had, in the words of Mr Asquith, compelled the English people to change their entire angle of vision. The Deportations, the greatest blot on Morley's escutcheon, were the sops he threw to Cerberus in order to gain his end, and he was for releasing the deportees at the earliest possible moment, and on no subject did he write more frequently and emphatically to Lord

Minto, for he was aware of the sacrifice he had made of the principles of a life-time, and of "the inconsistency between deporting Lajpat

and my old fighting of Balfour for locking up William O'Brien"

(To be concluded)

POLITICUS.

SHIVAJI IN THE MADRAS KARNATAK

(From unpublished French records in Paris)

By JADUNATH SARKAR, M. A., I. E. S.

§ 1. THE RECORDS AND THEIR VALUE.

THE most famous achievement of the Maratha king Shivaji was what a Marathi chronicle calls his *dig-vijaya* of the South, namely, his invasion of the Madras Karnatak in 1677 and creation of a kingdom there, with Jinji for its capital. Its territory is described in the *Fort St George Diary* as sixty leagues in length and forty in breadth, with an annual revenue of 550,000 pounds sterling.

The history of this invasion is very briefly given in the only contemporary Marathi chronicle, the *Sabhasad bahar*, where it occupies 25 lines. We have incidental references to it in the English Factory Records of Madras, printed by Government and a few pieces of information relating to it in the letters of the Jesuit missionaries (Bertrand's *Mission du Madure*). These sources have been used in the existing English works on Shivaji and the district *Gazetteers* of South Arcot and Tanjore.

But there is one material of first-rate importance of which only a brief summary has been available in print, I mean the *Memoires* of Francois Martin, the founder of Pondicherry. The MS of this work is preserved in the Archives Nationales of Paris, where it bears the number T. 1169. A portion of it has been utilised, but in a very condensed form in M. Paul Kaepelin's *La Compagnie des Indes Orientales et Francois Martin* (1908).

The diplomatic talent and administrative genius of M. Martin must lend a high value to whatever he wrote. In addition, his memoirs contain the monthly record of events

in the Karnatak by a contemporary who kept close touch with Shivaji's camp by means of Brahman agents, and at the same time was the ally of the Bijapur noble Sher Khan Lodi, who was Shivaji's chief antagonist in that region. To a historian of Shivaji's Madras campaigns, this is the only source of information about "the other side", and hence it is of unique value, though, naturally enough, Martin records in full only what concerned the French factory and its patron Sher Khan, and does not describe the general campaign except in its broad results. I have secured from Paris transcripts of those portions of Martin's *Memoires* which cover the period of Shivaji's stay in the Karnatak, and shall here give extracts from it in a slightly abridged form.

§ 2. SHER KHAN LODI, HIS FRENCH ALLIES AND MARATHA INVADERS

It is, however, necessary to know at the outset the exact situation of the French merchants. Sher Khan Lodi was the governor of the Vali-kanda-puram province on behalf of the Bijapur Sultan. This place is now an obscure village in the Perambalur Taluq of the Trichinopoly district, but in the 17th and 18th centuries it was one of the most important forts on the main road from Madras to Trichinopoly. Its strong position and triple line of fortifications are described in Orme's *Indostan* (4th ed i. 172). The territory of this province stretched northwards to the frontiers of the province of Jinji, another dependency of Bijapur. Sher Khan Lodi invited the French to settle in his territory as early as 1670, and two years later (December 1672) when the

French agent Lespinay visited him at his capital he had granted to them the site of Pondicherry. But during the minority of Sikandar Adil Shah, the last Sultan of Bijapur, Sher Khan became practically independent, with the support of Bahlol Khan, another Afghan and the all powerful regent of Bijapur. He attacked the territory of Jinji and possessed himself of Porto Novo and some other cities belonging to the latter. At his request a French force from Pondicherry took Valdaur (12 miles west of the former city) by a night attack and slaughtered its Rajput garrison who had resisted (24 Sep. 1676).^{*} This first victory by a handful of foreigners over many times their number of Indian troops created the greatest sensation in that part. It was the precursor of the marvellous triumphs of European discipline and arms which were to be witnessed there seventy years later under Lieutenant Paradis.

Sher Khan was very grateful to the French for this service, promised them a large sum as the price of their help, and kept up a close alliance with them ever after.

But Nasir Muhammad, the governor of Jinji, knew that Sher Khan would be content with nothing less than that famous fort and that he was seeking the alliance of the Nayaks of the south to effect his purpose. So, the lord of Jinji, in order to save himself, approached the Sultan of Golkonda. Madanna, the Golkonda minister, induced his master to make an alliance with Shivaji and send him to conquer all the Karnatak on behalf of the Qutb Shahi government. This brought Shivaji on the scene.

From this point I shall narrate the events by making quotations from Martin's diary. The condition of the country, the terror of the people, the plunder and anarchy that accompanied the Maratha invasion are most graphically described by a sufferer living in the infant capital of French India.

§ 3. SHIVAJI'S CAPTURE OF JINJI.

Towards the end of May 1677, an advance detachment of 1000 cavalry from the army of Shivaji arrived and encamped outside

Jinji. Its commander went inside the fort to confer with Nasir Muhammad Khan for a surrender. Terms were soon settled. Nasir Muhammad agreed to give up the fort to Shivaji's men in return for a cash sum on account and a jagir in perpetuity yielding 50,000 Rupees [*ecus* or crowns] a year.

Shivaji, after making arrangements for the defence of Jinji by his men, marched to attack Vellore, the governor of which was a negro [i.e., Abyssinian] on behalf of Bijapur. The latter was solicited by Nasir Muhammad to make terms, but flatly refused to follow his cowardly example. By the treaty Nasir Muhammad had been assigned some lands which were dependencies of Golkonda. On Shivaji's refusal to give up Jinji to the officers of the Golkonda king as he had promised, these officers also refused to put Nasir Muhammad in possession of the lands given him by the treaty. "The poor Nasir was tossed about and received not more than a part of what had been promised him. Beggared of his former grandeur, he felt such disappointment that he died shortly after."

§ 4. HE DEFEATS SHER KHAN LODI AT TIRUVADI.

Leaving the troops to continue the siege of Vellore, which was strongly defended by its commandant, Shivaji went south to fight Sher Khan. About 20th June, Sher Khan arrived with his army at Tiruvadi, 24 miles west of Pondicherry. The Marathas numbered six thousand cavalry. 'Sher Khan's force consisted of 9000 * horsemen or 3 or 4 thousand foot, whom the mere name of Shivaji caused to tremble. Sher Khan was by his nature one of the noblemen who are suitable for government but little fitted for war. He had also the weakness of letting himself be guided by his Brahmans, who undervalued the army of Shivaji.

The Maratha chief arrived near Tiruvadi, on 6th July. At the sight of him Sher Khan immediately put his men in battle order and advanced to the attack. Shivaji's men did not move at all, but waited for the shock. Their attitude made Sher Khan realise that he had taken a false step, and he ordered a retreat. Shivaji, who had been expecting a battle, perceived the enemy's confusion and set his own troops in motion. Then the retreat

* Martin's dates are in the New Style or reformed calendar. To convert them to the Old Style (observed in England till 1752), deduct twelve days.

* Probably a copyist's error for 4000.

became precipitate and changed into a sort of flight. The Marathas charged and the enemy dispersed. Sher Khan, accompanied by his son [Ibrahim] and some of his chief officers, fled at full gallop, hotly pursued by Shivaji, who hoped to finish the war by capturing him. The Khan had just time to throw himself next day into the poor fort of Bonagirpatnam, which was immediately blockaded by the Marathas. On the 9th Valdaur, Tevenapatnam (Cuddalore) and several other forts of Sher Khan fell to the Marathas, their garrisons having vacated them in fear.

He soon (15th July) made terms with Shivaji, ceding to the Maratha king all the territories of his province and agreeing to pay 20,000 pagodas in cash, for which he left his eldest son as hostage. Shivaji, on his part, promised a free exit to Sher Khan and the delivery of his property in Gondelur fort. After the treaty had been signed on the two sides, Sher Khan issued from Bonagirpatnam and went to salute Shivaji, who received him very kindly and expressed sympathy for his distress. Then Sher Khan retired into the forest of Ariyalur*.

He was too poor to pay the 20,000 pagodas, though he was believed to have concealed jewels in his equipage, especially on the person of his mistress, amounting to more than a hundred thousand crowns [Rupees] in value. The Nayak of Ariyalur received him most hospitably, and gave him two villages yielding 1500 rupees a year for his support.

At last after many months (February 1678) the princes of those parts, out of friendship and pity for the house of Sher Khan, voluntarily raised 20,000 pagodas from among themselves and secured the release of Ibrahim Khan, who was being harrassed by Shivaji's men for the ransom.

Sher Khan long cherished the vain hope that his patron Bahlol Khan would send an army to restore him. But the Bijapur State was in the midst of a civil war between factions of nobles, and Bahlol died on 23rd December 1677 (Old style). In February, Shivaji's representative in the Karnatak tried to conciliate Sher Khan—who was popular

with the petty Hindu princes of that quarter and whose downfall was so resented by them that they would have seized the first chance of restoring him to power. He was offered Gondelur in absolute sovereignty and with freedom to make his commerce there. Next month he and his son were invited to join the service of Shivaji, but they refused, as still retaining hopes of restoration with Bijapur aid. At last in April he retired to Trichinopoly to the court of the Nayak of Madura.

§ 5. SHIVAJI MEETS HIS BROTHER VYANKOJI.

Many envoys passed between Shivaji and his half-brother Vyankoji concerning the former's claim to their father's heritage. Vyankoji [written as *Ecujji*] had in his possession three of the territories of Jinji which Shahji had once held, and also kept the moveable property of their common father, which was of value. Shivaji demanded his share of these, and wrote many times to Vyankoji to come and meet him that they might make a friendly settlement of the question. The latter at first hesitated, but finally after taking the most sacred oaths and assurances from his brother, he crossed the Kolerun and saw Shivaji. Perceiving that Shivaji would not let him go back unless he satisfied his demands, Vyankoji employed finesse, he gave good words and sought for a means of extricating himself from this bad position. One night he approached the bank of the Kolerun under the pretext of necessity (as he was watched), threw himself into a raft which was kept ready for him, and crossed over to the opposite bank, which was in his own territory and where he had troops.

Shivaji on hearing of it, arrested Vyankoji's men present in his camp, among them Jagannath Pandit, a man of spirit and activity, who commanded his brother's troops. Shivaji took possession of a portion of the territory of Jinji which belonged to Vyankoji.

Shivaji's camp on the Kolerun was some 500 paces from the wood of Ariyalur, and every night many of his horses were carried off by expert cattle-robbers who lived in that wood. Shivaji complained to the Nayak of Ariyalur, who laughed at him and replied that they were not his subjects. By the first week of August Shivaji had already lost

*A village 15 miles south-east of Valikandapuram. Formerly belonging to a zamindar of the Kallar caste.

four to five hundred horses in this way. Messrs. Germain and Cattel, the French envoys in Shivaji's camp, witnessed a very daring feat of horse theft. They saw a man from the woods enter the Maratha camp, badly dressed, with a sickle, a cord, and a wretched piece of cloth round his body, in the manner of a grass-cutter.

It was the hour of noon. The horses were tied by their heel-ropes to pegs, the troopers lying on the ground, some of them asleep. The new-comer advanced into the camp. After carefully noting a horse of value, he by a sudden blow cut its leg-string, passed round its neck the rope he was carrying in the form of a halter, and leaping on its back galloped out of the camp. Before the Marathas could even think of pursuing him, he had regained the wood.

Shivaji without waiting much longer in such a place in the vain hope of recalling Vyankoji, broke up his camp and marched away.

The French observers were struck by the Spartan simplicity of Shivaji. Martin writes "His camp is without any pomp and unembarrassed by baggage or women. There are only two tents in it, but of a thick simple stuff, and very small,—one for himself and the other for his minister. The horsemen of Shivaji ordinarily receive two pagodas per month as pay. All the horses belong to him and he entertains grooms for them. ... Ordinarily there are three horses for every two men, which contributes to the speed which he usually makes. This chief pays his spies liberally which has greatly helped his conquests by the correct information which they give him."

§ 6. SHIVAJI'S DOINGS DURING THE KARNATAK CAMPAIGN.

Shivaji made an easy conquest of the Karnatak. No place except Vellore resisted him. As Martin wrote at the end of July 1677: "Shivaji acts as master in everything. He wrote to the governor of Madras to turn out of the city all the men who had fled there from Sher Khan's territory, and threatened punishment if the former delayed in carrying out the order. But the governor only laughed at him. The Marathas have dismantled many small forts (in the plain) which are not worth the expense of garrisoning them. The artillery and munitions

which were in them have been carried off to Jinji. Bonagir patnam was treated in this way, after an inspection by Shivaji. Most of the Golkonda officers who had followed Shivaji now attached themselves to his service, some had land, others were given posts in the government. No one could travel through the country without a pass from Shivaji's officers. He also ordered many heights to be fortified."

In September Shivaji held a grand council of his ministers and resolved to return to Maharashtra, as his dominions there were suffering from his absence. The government of the newly conquered Karnatak was left in the hands of Raghunath Pandit, the brother of his minister Janardan [Narayan Hanumante], with an army to complete the conquest of the places still unsubdued. The chief (Shivaji) has been so secret in his designs that long after he had departed many of the people believed that he was still in these provinces. It is because his mere name carries terror among his enemies.

§ 7. FIGHT BETWEEN SHIVAJI'S VICEROY AND VYANKOJI.

In November the troops left by Shivaji in the country showed a disposition to cross the Kolerun river and enter the territory of Tanjore and the neighbouring principalities. Vyankoji opposed them with 4 or 5 thousand horse and some tens of thousands of infantry. The two armies came within sight of each other, but without any action. Envoys from the two parties sought to effect a compromise. Vyankoji's army was inferior in number to Shivaji's, but his cavalry was much better.

The reason why Vyankoji did not give battle was that he had a bad augury, a number of vultures flew into his camp for many days without cessation.

The conflict took place at last on 26th November 1677. Vyankoji's army began the attack. The contest was very severe, many were slain or wounded, including several persons of note. The losses on the two sides were nearly equal, and they both withdrew from the field. But skirmishes continued between detachments of the two armies throughout December, and they pillaged and ruined the country with equal violence.

In January 1678, Martin writes, "The local officers of Shivaji, perceiving little union

among the other Hindu princes of the country and the ease with which their alliances can be dissolved, have decided to keep not more than three or four thousand horse and to send the rest to Shivaji, who was threatened with an attack by the Deccani and Afghan parties at Bijapur in concert, as an alliance between them was on foot. An agreement was concluded on the conditions that the ministership of Bijapur should always remain in the hands of the Deccanis, of whom Siddi Masaud was the present chief, and the post of commander-in-chief should be held by the Pathans, of whom Bahlol Khan was the head, and that they should co-operate in recovering the portions of the kingdom which Shivaji had annexed. But Bohlol Khan died a few days after making this treaty, [23 Dec. 1677, Old style].

§ 8 FRENCH EMBASSIES TO SHIVAJI.

27th May, 1677—We learnt that the vanguard of Shivaji's army had arrived within two marches of Jinji . . . We resolved to embark the best of the effects of the company then in the warehouse in a Portuguese ship from Goa which happened to have cast anchor in our road at this time, on its way to Madras. The petty princes of that quarter had decided to send envoys to Shivaji, not considering themselves able to resist him. Sher Khan sent his family for security into the wood of Ariyalur. Most of the inhabitants of Gondelur and other places on that side fled southwards. The people of Pondicherry sent most of what they had into the woods near by. We also sent there certain property which still remained in the house. There was a general consternation . . .

1st June.—A party of dyers in the service of our company at Pondicherry left at night for Madras without giving us notice.

10-12 June Detachments of Shivaji's troops took possession of many villages round Valdaur and Kunimedu. The well-to-do men who had stayed there now fled into the forests, to wait for the end of the war.

On 1st June, 1677, Martin sent a Brahman servant of the Company to Jinji to meet Shivaji and deliver to him a letter to this effect "Our Company is established in your territory at Rajapur and we beg of you to be protected in the same way on this coast." After having had three interviews with

Shivaji before Vellore the envoy returned to Pondicherry on the 19th.

In the first audience Shivaji complained much against our nation for having attacked the king of Golkonda—whom he called his father, his master, and his king—at the capture of St. Thome and in carrying off his ships in the roadstead of Masulpatam. He continued his complaints by referring to the outrage we had done to the lord of Jinji in capturing Valdaur [from him]. The Brahman who had been prepared [by Martin] for all this, replied and satisfied Shivaji on these points.

The second audience turned almost entirely on the same matters, to which Shivaji afterwards added that as we had taken Valdaur from Nasir Muhammad on behalf of Sher Khan, so we ought to wrest it from the latter and restore it to its owner.

Shivaji next demanded that we should send some Frenchmen to assist him in taking possession of Vellore, to which our Brahman replied that we could not leave Pondicherry.

The (Maratha) chief made one more effort. He asked what we wished to give him for leaving us in peace. Our Brahman replied that we had nothing in the house and that we had done no trade on account of our war with the Dutch, but that we were expecting ships [from Home].

At the third audience, Shivaji told our envoy that we might rest in full assurance at Pondicherry, if we did not take one side or the other. He added that he would send a *havladar* in a few days to Pondicherry and that we should behave towards him in the same manner that we had treated the officers of Sher Khan. He then gave leave to our Brahman, charging him with a letter for me written in the form of a *farman*. His minister [Janardan Pant] also wrote to me in the same terms.

A few days after the return of our Brahman, fifty horsemen and some foot-soldiers (*fantassins*) arrived at Pondicherry. They said that they had come to find out Sher Khan and asked permission to encamp at night near a mosque lying to the south of the colony. I could not help giving them permission, but caused them to be watched, and we ourselves remained on the alert day and night. On the morning of 20th June, the commandant of these troops sent to ask of me some money as loan and also

food. I replied that we had neither the one nor the other. On this refusal they wanted to do violence to the inhabitants. We put ourselves in a posture to oppose them. This movement forced the commandant to retire with his troops and resume his march into the country.

Sher Khan encamped at Tiruvadi where he was routed by Shivaji's troops on 6th July and driven to seek refuge in the wretched fort of Bonagir-patnam which the Marathas at once invested. Thus, we lost the sole support that we had in that quarter [Martin then made a fresh appeal to Shivaji].

I wrote a letter to this prince in the name of our Director M. Baron to the following purport "M. Baron being informed of the departure of Shivaji for these parts and not doubting that he would have all the success as wished for, begged him to take under his protection the men of the Company who were in the house of Pondicherry." It was sent with our Brahman, who reached Shivaji's camp before Bonagirpatnam (on 12th or 13th July). He saw Shivaji and presented our letter. The prince appeared to be satisfied, but expressed astonishment that we had not sent any [European] envoy to wait on him.

We met and decided to send an envoy with presents to Shivaji. It was the presents that embarrassed us. We had nothing of value or curiosity in Pondicherry. In the end we selected an old piece of brocade of gold and silk, of which the colour was almost gone, five or six ells of white cloth, a golden yellow shawl, a pair of double barrelled pistols, and four pieces of dyed stuff. It was a very small thing, in truth. Sieur German was charged with the delivery of these gifts, Antoine Cattel accompanying him as interpreter. They left Pondicherry on the 15th.

But in the meantime Shivaji had marched away from Bonagirpatnam, and the French envoy, after detention by the Maratha governor of Palamkot, reached Shivaji's camp on the Kolerun early in August. They were introduced to Shivaji by the same minister (Janardan Pant Hanumante) who had served our Brahman before Vellore. Our presents were offered. Shivaji made little account of them, but he had been informed that we were not rich and that we are making no trade. The minister received some painted stuff and

some cash money. Our envoy was dismissed after a stay of only three days in the camp. Shivaji gave him a regular *farman* for our security in Pondicherry and presented to each of our men a piece of stuff worth four or five pagodas and then gave them permission to depart.

§ 9. SUFFERING OF THE PEOPLE DURING THE MARATHA INVASION.

Two Brahmans sent by Shivaji, arrived at Pondicherry for the government of the settlement [about 18th July]. Shivaji sent his Brahmans to all the villages in the country for administering them. It was something to wonder at—the number of the *canaille* that had followed him in search of some employment. They numbered 20,000. No one could travel in the country without a pass from Shivaji's officers. I report all these particulars in order to make known the tyranny of the government of the *canaille* Brahmans.

The bad government on the part of the (Maratha) Brahmans continued. They robbed all. A Capuchin Father, who served as almoner in our Factory, went to Partanur. I gave him a horse for the journey. On the way he was dismounted by Shivaji's horsemen who seized the animal, which we have not succeeded in recovering.

"They still persecuted our Brahman, arguing that he ought to stand for his brother, who used to manage the affairs of the general Bahlol Khan at Partanur, and alleging that there was also an order to arrest him. This Brahman went to seek out Shivaji and take a letter of reassurance from him. After his departure from Pondicherry, the Marathas caused the official seal to be put on the doors of his house, where his father and mother, each aged more than 80 years, were confined with his women and children, and the people were forbidden to let anything enter or issue from it. However, I caused the seal to be removed, in order that the necessities of life might be freely carried to the inmates.

"During the remainder of the month of August it was nothing but a continual search for the men whom they believed to be capable of yielding money. The Dutch were as prisoners in their house at Tevenapatnam and forced to give presents in order to have free entree and exit. The letters that were written to Shivaji had no effect at all."

Again in October he writes: "There is nothing particular in this month except the continuation of the molestation of the people of the country by the present rulers, without sparing either any person or any nation. The intendants are in concert with the governor (subadar) of this province. All the ways of extracting money are permitted."

In February 1678, the subadar of the province paid a visit to Pondicherry. He was a rough and mercenary fellow. He

wished at first to lay down a law concerning all the men serving the French Company which was contrary to the privileges granted to it. Martin opposed the attempt. The governor, proud of his power, arrested many of the Company's Indian employees. After four or five days of negotiation they were forced to make him a present of a small horse and some pagodas in cash, and give something to his suit, and then they were released.

EASTERN THEMES AND WESTERN SCRIBES

By ST. NIHAL SINGH.

I.

TWO books issued by the same publishing house (The Bodley Head, Ltd., Vigo Street, London, W. 1), both by Western writers and dealing with Eastern themes, have just come into my hands almost simultaneously, though some time elapsed between the actual publication of the two volumes. One of them (*The Road to Delhi*, price 7s. 6d. net), contains an analysis of the Indian political situation and is the work of a young British journalist, R. J. Minney by name. The other (*My Chinese Marriage*, signed by "M. F. F.," and published at 6s.—net), is the record of a marriage between a Chinese young-man and an American girl, and the issues arising out of that union.

How different is the outlook of these two writers upon Eastern men and matters! The young Briton who makes his bread and butter out of penning news and notes for, I believe, the *Civil and Military Gazette* (Lahore), dips his pen in venom as he sets down the impressions of young India which he has formed in the course of his short career in India, for he is said to be but 24 or 25 years of age. The American woman, on the other hand, possesses the power to adjust herself to a point of view almost diametrically opposite to the one which she had acquired, in her native United States, and writes with ease and affection of the new way of living, the portals to

which were opened by her marriage with an Oriental, and the philosophy of life which has created that way.

As I read these books, one after the other, I could not but feel that while the common herd of Westerners who pass through our gates are incapable of clearing their eyes of the predisposition to jaundice which they carry within them, and which rapidly grows in malignancy in an Eastern atmosphere, and, therefore, they can see nothing which is not coloured by the poison of prejudice fermenting in their own blood, now and again a Westerner capable of rising above the race and colour prejudices inherent in his nature, and both consciously and unconsciously developed by his environment, comes into our midst and gathers the best that we have to give. Somehow or other, to our great misfortune, the noxious production of persons belonging to the first type reach us, but rarely do we learn of the existence of the other kind.

II.

The hero of the *Road to Delhi*, meant to be a novel, is a young Indian born in a village within a short distance of Calcutta. An American, motoring with friends, runs over him and has him attended to at a hospital by a Bengali Doctor who unconscionably robbed him. In course of time the boy joins a college at Calcutta, and while living at a

hostel comes under the influence of sedition-mongers. Caught up in the toils of non-co-operation he finally leads half-heartedly a riot against the Anglo-Indians, who prefer to call themselves Europeans. In the melee his American benefactor is hurt, and he instantly sees the folly of the anti-British movement and becomes a sort of political *sanyasi* and goes about preaching against non-co-operation. He creates a sensation in Calcutta by sitting down in the *midan* and with several followers of his at his side taking a vow not to break fast until the leaders of the non-co-operative movement declared that they have seen the folly of the tactics which they were employing. On the heels of scoring that success the hero marries a young Bengali lady who had attended a man's college and had become a seditionist and had egged him on to lead the riot, and had broken her relations with him when he turned away from seditionist activity.

There is much in the story which is improbable, but the author is quite safe in foisting it upon the British public because that public is ignorant of things Indian. It is quite enough for anyone who can win the confidence of a British publisher to trump up any sort of a tale, and so long as it inveighs against Indians who are supposed to be seditionist, and exalts the British officials who pity themselves against them, it is sure to be swallowed.

In the course of telling this story the author has said many harsh things which will make bad blood between the British and Indian people, and will, I am afraid, add to the prejudice against the political movement in India, which unfortunately is already very strong. He, for instance, represents that non-co-operators are so crooked that they do not hesitate to employ any means no matter how dishonest. It is unnecessary to reproduce any extracts, for they are only a rechauffe of statements which daily appear in the Anglo-Indian journals, and are reprinted in British newspapers, especially of the die-hard Tory species. Since the author has chosen to cast them in the form of a novel, they are likely to be swallowed the more unconsciously.

III,

When I turned from these vitriolic statements to the American writer's story of

her Chinese marriage, and read of the happiness which she found in it, and particularly the joy which life in a Chinese joint family brought her, I felt as if I had been transported from purgatory to paradise. Whether this, too, is only a novel, or a sober record of actual experience, I cannot tell, nor do I care. It shows, in any case, a remarkable faculty for getting at the heart of an Eastern social system, and of the thought which brought it into existence, and also of that which it created.

The scene is laid in an American University town. The narrative opens on the opening day of college and the excitement "incidental to the arrival of many students in a small town given over to family-life." Every household which possessed a spare room was supposed to harbour a student, and it thus happened that the author saw trunks and boxes and bags being tumbled upon the front verandah of her next-door neighbour. They bore the name of Chan King Liang, and belonged to a new Chinese student. The girl soon found much to admire in his "feat of learning two foreign languages through the medium of English, a third, and doing it so very well." The young man admired her for proficiency in these subjects, which she was studying with a view to becoming a teacher of languages. The two spoke to each other by some chance, and after that they walked to college together, parting at the college door with informal little nods. The progress of the American girl's interest in the Oriental youngman was gradual and "founded on a sense of his complete remoteness, an utter failure to regard him as a human being like the rest of us." He was the first of his race she had ever seen. Finally the girl suddenly realised that she was more interested in the Chinese student than she ought to be considering the true state of her mind about China, for she had the narrow views about Easterners of one who had never known anything about them. She "saw him as an alien far removed and unknowable." Though he called frequently at her home of an evening, and her family became greatly attached to him, she found herself, at times, almost disliking him. Remembering that, fine as he was, he belonged to the Chinese race, she decided to put an end to the entire episode at once. She snubbed him mercilessly, even to the point of being downright rude to him, but

he was so determined to understand and be understood that gradually he wore down all her prejudices, and the two were married.

A complication arose, however. Chan King's parents had other plans for him. There was a Chinese girl to whom they had betrothed him when he was very young—the daughter of his father's friend, three years younger than he. His parents forbade his marriage to the American girl with whom he had fallen in love and at once began to make final arrangements for him to marry Miss Li Yang as soon as he returned home. So it came to pass that the young couple found that his family would have nothing to do with them.

Nothing daunted Chan King went to China and began to teach English in one of the older colleges and to practise law at Shanghai. His American wife with their baby son, soon joined him, and found him a different man, and, for a moment, felt a bewilderment in his presence which she had not known in America. For while he wore American clothes, he spoke Chinese to the porters and people about him, and his directions were to her a meaningless succession of sounds. But when, in the carriage, he turned suddenly and smiled straight into her eyes, she asked no questions. She felt that she had "come home to China."

Some time later there was another baby—this time a girl and at last reconciliation with her husband's people, following a visit from Chan King's mother, and she found herself living in a Chinese home, in Chinese style. In the end the husband dies in America, where he has gone on a diplomatic mission, and we take leave of the sorrowing wife looking forward to returning with her babies grown to manhood and womanhood, to her Chinese home.

In working out this plot, if it is not a narrative of actual experience, the American writer gives us a delightful insight into the old Chinese life as it continues to be lived in the interior of China, and of the new life which is coming into being, especially in the treaty ports open to Western influences. She quickly learned to eat Chinese food in the Chinese way, dressed, by choice, in Chinese costume, and learned the Chinese language. She ran her Chinese household with minute attention to providing for her husband's comfort in small ways he liked—a household

which provided an admirable compromise between old and new methods. Their social life was pleasant. They entertained in a simple way, "belonged to a club or two and kept in close touch with the work of returned students, who have become an important factor in the national life." As she puts it "I had put on China to wear it always, in my heart and mind, and thought only of my husband, his work and his people."

Minute descriptions are given of the life in the husband's ancestral home, written with delicacy of feeling that, at times, draws tears to the eyes. All her senses were "deeply responsive to the life going on in a Chinese household the clang of small gongs that summoned the servants, much laughter coming in faintly or clearly as my doors were opened or shut, the tap of lily feet along the passage, the glimmer of madame springtime (her sister-in-law's) radiant pink or blue robes as she entered to inquire after my welfare or bring some new delicacy that had been prepared for me, the smoke of incense from the altar floating into the room at intervals with a pungent sweetness that roused vague memories and emotions. Everything in the house—hangings, clothes, furnishings—was saturated with this aroma. Mingled with a bitter smell, which is distilled by immense age, and touched with the irritative quality of dust, this odour now means China to me and it is more precious than all other perfumes in the world."

In this atmosphere "the machinery of life ran with the smoothness of long habit and complete discipline. The meals were served, the apartments kept in exquisite order and the children cared for by a corps of servants trained in minutiae by an exacting mistress, who knew precisely what she wanted."

In telling the story the author incidentally gives a glimpse into the ambitions which stir young China. In one place, for instance, she relates, "Chan King's high-hearted enthusiasm, his dauntless will to carry through great work in the education of Young China, flagged to some degree, from terrible disillusionment." And she continues

"This is the problem all returned students have sooner or later to face and conquer. They come home brimming with hope and filled with aspirations towards their country's betterment. And gradually they are forced to acknowledge one enormous fact that China has been her glorious, grim old self for too many centuries, her feet are sunk too deeply in the earth of her

ancient traditions, to be uprooted by one generation of youth or two or three or a hundred."

It is interesting to learn that again and again the American girl uphold the traditions of the East while the Westernised Chinese championed the ways of the Western world.

How much better it would be for the

world if books written in this strain were to be brought out by Western publishers and given wide circulation among Western readers! They would serve to bring East and West together instead of making it drift further and further apart, as books on Eastern themes written by so many Western scribes do.

EDUCATION THROUGH MUSIC

By SHLOMITH F. FLAUM.

"He is striking his lute,
His heart is singing"

- Rabindranath Tagore.

WITH little children musical activities are usually limited to the singing of ready-made songs, rhythmic movements, and folk-dances planned by the teacher, but there yet remains a large field of musical expression unexplored by many. This untried field embraces phases of music which are more developmental than the former, and includes such activities as the making up of songs, interpreting music through rhythmic movements, bands, music, dramatizations, and evolving little music games and folk-dances. The child can do all this in a perfectly free, natural way, for music is indeed a language. Again, he may receive tone work and ear training by musical devices.

Psychology teaches that the child's experience controls his interpretation. Experience has shown clearly that a child's power of expression through music is commensurate with his powers in other directions that he can express himself just as readily through music by little games and making up melodies as in other arts, building, etc. Why should it not be just as natural for him to find a ready means of expression in creative work through this medium as by any other, especially as no field of child activity offers a better opportunity for expression through play than does music?

Music can furnish the basis for pedagogical and aesthetic work. At first it may seem that this wide application of music is impracticable, but it will be seen from what follows that it is within an easy possibility. It has been thought that music is too intangible and difficult a medium for a child to express himself and so the teacher has resorted to ready-made material which the child merely repeats. It is true that imitation is one of the early factors in human development, but it should not be made the basis of pedagogical processes. The child gladly follows the directions of an adult because he delights in any activity, but by so doing he is not developing his own powers. In fact development is arrested by continued imitation and mechanical repetitions. Nothing must destroy spontaneity, imagination, the power to create, real joy, and the play element. The deepest and most satisfying enjoyment always comes with the ability and means to express one's own ideas and feelings, no matter how crude these may be. And so it is with the child—better one who bumbles in his efforts toward self-expression, than the obedient patient imitator.

Children enthusiastically enter into the spirit of making up something, either in original material or in original interpretation. They can and should create little songs and

musical games in the same spontaneous way that they make pretty things to take home. The element of play, of make-believe, must be the working basis, and free, spontaneous expression, unhampered by criticism, must be allowed. Any efforts of the child in creating a song or music game, no matter how crudely or incorrectly expressed, should receive encouragement, not because of any value in the result, but because the efforts are a developing process. Only later should little hints or comparisons be used as helps to better and clearer music conceptions.

A child naturally appreciates what is appropriate in music. If he hears a selection, such as "Flying Butterflies," played entirely in the bass, he knows immediately that the music played in this way does not represent "butterflies". It is by comparisons in loud and soft, fast and slow, high and low, in musical effects with stories, pictures, dramatizations, toys, gestures, that a key to interpret music can be given, the interpretation to be expressed through physical activity, i. e. rhythmic movements, bands, songs, dramatizations. For instance, the giant can be represented by loud, heavy, possibly slow effects, the brownie by light, quick music. A lullaby would be expressed in a quieting rhythmical selection in comparison to the rollicking music about a sailor lad. A story told to a piano or sitar accompaniment will unconsciously call attention to definite likeness between actions, characters, moods in the story, and the corresponding effects in the music.

Imaginative rhythmic movements, this new art form of impressionistic expression, hand rhythms to appropriate music, or the playing of short selections to illustrate varied pictures, are also means to the development of musical imagination. Children can recognize the difference in musical content of one selection from another, and when a background for imagination has been prepared, they find themselves in possession of material through which ideas may be expressed in original songs, music, games or original interpretations.

Children love action, and the joy of moving with the music will cause them to listen, that they may help with the music and so begin a conscious hearing. With conscious hearing comes the beginning of discrimination. No better means can be

devised than to appeal to the play instinct of the child. To step as high horses step, to fly as birds fly, rocking a cradle—all these devices are pure play to the child, but to the teacher they are the development of rhythmic ideas and their coordination with bodily expression.

First, children listen to a portion of the music, thinking what the music tells them to do. Secondly, all children express in bodily activity anything the music says to them. There is nothing so universal in its appeal as music.

Rhythm is the one fundamental, innate, universal element of music—fundamental because it is basic, innate because it manifests itself without training, universal because it is everywhere. The crude dances of primitive peoples preceded organized vocal effort. No people, however remote in time or place, have ever lacked the sense of rhythm. It is akin to the emotions, the universality of its response. We see it in all nature—in the beat of the waves on the shore, in the flight of the birds across the sky, in the swaying of the trees in the wind.

We hear it in industry in the throbbing of the engine, in the clicking of the train-wheels, in the purr of the aeroplane. In human life it is evident in the heart-beats. As the pulse means life to the human body, so rhythm means life to music. Rhythm occupies a unique place in the life of the child. A child must be led to feel it, hear it, see it and express it.

Rhythmic movements are play, not drills. They should be free and spontaneous and should be, as far as possible, the interpretation of music according to the children's ideas. With perhaps a hint here and there from the teacher, children can easily recognize the difference in music suggesting running, hopping, walking, high stepping, etc. Music accompanying little finger-plays (some going upstairs or downstairs, slowly or fast, on tiptoe, etc.) hand-rhythms, stories, pictures, statues, can be introduced preparatory to interpreting music for rhythmic movements. Such little exercises would show that music means something, and after the attention is once called to this fact, children will be genuinely interested in interpreting music through some physical expression. In fact they will ask for all kinds of stories on the piano and esraj.

To avoid mechanical repetitions and imitation, many different movements can be evolved by the class. Children become so original and efficient and courageous through the varied angles, the repetitions in new forms and the ever-new combinations, that these exercises may be not only play, but may become a great help in other school work.

By playing a selection containing two greatly contrasting effects, as heavy and slow with light and quick, all kinds of different combinations of gestures originated by a class can be evolved. These little games encourage initiative, originality and confidence in one's own efforts. An infinite variety can be wrought out by a class, giving this phase of work far greater value than when each step is presented by the teacher, the class merely following directions. Swift changes from one movement to another require quick thinking, co-ordinating mind and body in rapid readjustment. Children enjoy these sudden changes, and when at a signal groups of two, three, or four are formed so as to introduce co-operative rhythmic movements, the necessity of choosing partners, of adjusting each group to the new requirements, increases judgment and adaptability.

A little arrangement like the following will make this clear. We shall say that the children are birds flying, when the music suddenly suggests, "Ring-around-a-rosy." They form in little circles, dancing, until another change in the music suggests rocking in a boat (*i. e.* sitting on the floor). Thus rapid readjustments in movements and grouping are required. Laggards are always left out. Imaginative group rhythms—birds flying, sleeping, singing, bears dancing and walking on all fours or single exercises—giants, brownies, feathers—are a never-ending enjoyment and can be entirely the children's own interpretations of different effects in music. They will recognise if the music suggests something big or little, walking or running. They will know if some one is tired or energetic. They will know if birds are flying or frogs are jumping. They will feel by the suggestiveness of the music what it is intended to convey, so that the teacher need perhaps only here and there make a little comparison to illustrate difference in moods, actions, etc. For example in "Dance

of the Bears", children will easily recognise when the bears are dancing and when walking on all fours.

The teacher should have a plan, not always to be followed out step by step in the same way, but to be used merely as a guide in order to begin with the simple movements leading up to those of greater complexity and endurance. Such a plan obviates all drill and lengthy and oft-repeated explanations, and does not prevent original work by the children.

Marching is often overdone, repeated day after day with no thought-content, nothing but exercise.

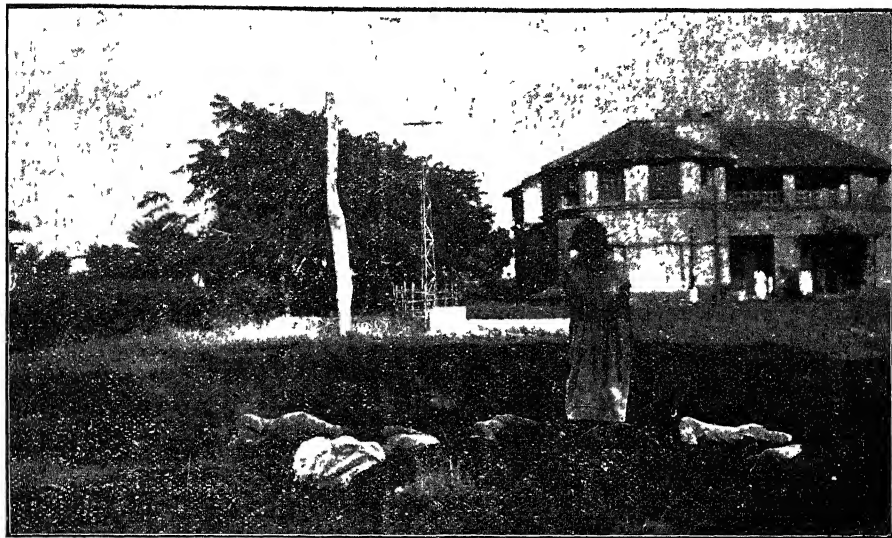
Variety can be obtained in marches by introducing little rhythmic games while the class is marching in groups of two, four or eight.

Folk-dances and singing games, which require many directions and long periods of activity of all but the solo dancers, are more successful with smaller children if arranged as free rhythms, giving all opportunity to take part at the same time. This does not destroy the thought-content of the original form.

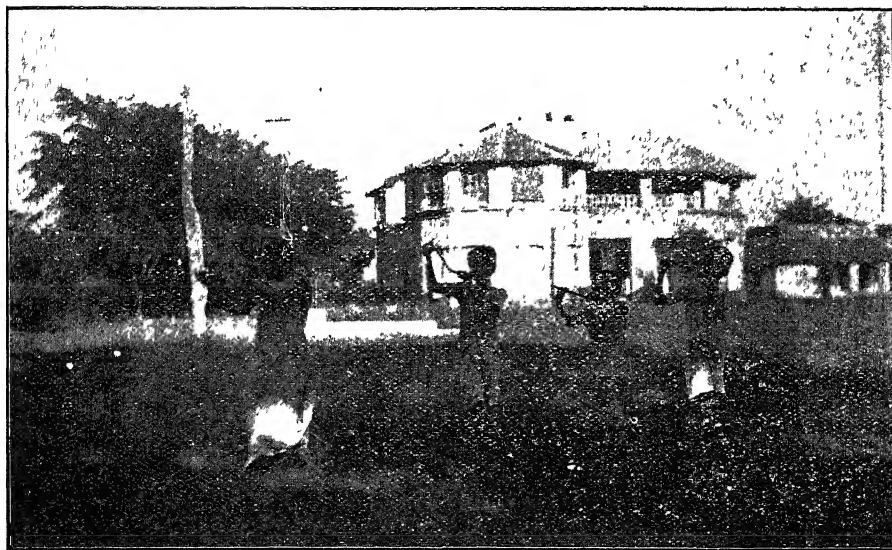
For example.—The room represents a rice-field, when the wind blows, the rice moves, so all the children swing their soft little bodies back and forth.

Periods of relaxation should be introduced in a free rhythm period. Children should not be kept on their feet too long. The teacher must remember that little arms and legs grow tired. Rhythmic games can be employed in which sitting or lying occurs. For example child lying on floor listens to a "Lullaby", this is appreciation of music. These rest the class and always create fun. The sitting and lying movements give legs and feet a rest and exercise other parts of the body.

Falling down necessitates complete relaxation of the body, a thing children can do beautifully and without the slightest hurt to themselves. They enjoy falling on the floor. In fact it often seems that the floor is their favourite spot, and the more they can be worms, snakes, snails, or other crawling creatures, the happier they are. The music can suggest, for example, rocking in a cradle, the children sitting in small groups on the floor rocking. Winding a top, spinning and falling down is one favourite falling game.



Rest Music Appreciation (Lullaby)
at Tagore's School in Shantiniketan



Music Interpretation (Krishna)
at Tagore's School in Shantiniketan

Imaginative rhythms, like sliding, or walking in an orchard from tree to tree and picking apples, or from pictures as "Siva Dancing", "Krishna with Flute", etc., can be based on the interpretation of music.

Toys, such as rocking horse, dolls, can be imitated in rhythmic movements. The more varied all these movements, the more they offer a means for interpreting music through physical activity in play, exercising attention, imagination, judgment, initiative.

Musical jokes create fun, they call attention to different effects in music, and necessitate sudden and rapid changes. Each child must think for himself, for pleasant little games are important and at the same time offer opportunity for developing the child's powers.

Music and gestures should introduce great contrasts, especially at first, to make the little play simple. By using one gesture with sound (clapping) the effects are emphasized. Children quite naturally choose gestures in keeping with the effects in the music. In the beginning a change of key and a change of melody assist children to notice differences, but later neither key nor melody need be changed. To notice a difference in rhythm requires, then, close

attention and a definite feeling for the rhythm. Clapping, pointing, stamping, twirling hands, etc., and imaginative hand rhythms are equally enjoyed. Little original folk-dances can be evolved by combining hand-rhythms with rhythmic movements of the body, say, clapping four beats, pointing. The whole point of the game is, not to be caught wrong. This requires individual judgment, for a class will soon discover that imitation often leads to mistakes. These little jokes are excellent as preparatory material for music dramatizations, bands and folk dances, because they illustrate differences in music contents. Examples: Ring-around-a-rosy, music suggesting either jumping up or rising slowly; ring-around-a-rosy imperceptibly going into wind-mill or snake, winding top, spinning children expecting to fall, imperceptibly going into seesaw.

Hand-rhythms are a form of play which children enjoy at all times. They are an excellent means for making observations preparatory to presenting folk-dances, difficult steps like heel and toe, three step, and music dramatizations, bands and song-making. A great variety of hand gestures may be introduced. Foot, head and shoulder move-



Free Music Expression by Hand Rhythms
at Tagore's School in Shantiniketan

ments may be added giving a larger choice for original combinations. In order to avoid mechanical repetitions, hand rhythm periods should be short and not done every day. They should be play, but observations made through hand rhythm can have a definite purpose. When they are little original games they require considerable concentration and initiative.

They can express differences in musical effects—rhythms, note values, trills, chords, runs fast and slow, loud and soft, not that these in themselves are of interest to little children nor that they should be observed, but these little hand-rhythms are enjoyable games with opportunity to exercise attention, initiative, concentration, memory, originality and physical control.

It must be borne in mind that technical work is entirely out of place for young children. Original little folk-dances can be evolved by one child at a time or in groups

of two or more. They seem to evolve themselves, so spontaneously are they worked out.

Folk-dancing is the expression of something you feel inside, something that is not done for the benefit of the spectator. Folk-dancing is almost a religion to the people to whom the dances belong. Its function, I believe, is to fill a niche in the everyday life, to provide a form of play and social enjoyment.

We must always remember that folk-dancing is something that exists for what it means to the dancers

It is a product of community-life, their sociability giving opportunity for co-operation without destroying the free expression of the individual. The play spirit is so strong that an exuberance of fun is invariably the result, provided they are kept as play and not as mechanical drill.

(To be concluded.)

INDIA AND THE LEAGUE OF NATIONS

BY TARAKNATH DAS, M.A.,

AUTHOR OF INDIA IN WORLD POLITICS.

IT is a matter of great satisfaction for all Indians whatever may be their political creed, that even the Rt. Hon Srinivas Sastri, Sir Tej Bahadur Sapru and the Maharaja of Alwar have taken the stand which should be the stand of any and every Indian who has any self-respect left in him, regarding the question of equality of Indians within the British Empire.

We have no illusion about the status of India within the British Empire. We never recognise the fact that as long as India is a part of the British Empire, the people of India must extract their right to be equally treated. Unless that is done no Indian statesman can ever ask effectively for equal treatment of Indians outside of the British Empire. To make it clear I must point out the fact that as long as Indians are treated as slaves in India and within the British Empire, the people of India cannot expect

that the Government of the United States of America would accord better treatment to the Indians than what they enjoy within the British Empire.

Sir Tej Bahadur Sapru has very rightly made it an issue of "Izzat"—"national honor" in the Imperial Conference. Maharaja of Alwar in a most dignified manner has presented the case with the plea that "as long as he eats the salt of Mother India and as he is born in India he must ask for equality of Indians within the British Empire." But the position of India within the Empire has been very rightly described by the Rt. Hon. Fitzgerald, Minister of External Affairs, Irish Free State, in his speech before the Imperial Conference.

"In our country we have no racial distinctions at all. Indians in Ireland have the same position as Englishmen or South Africans. We

who are not Anglo-Saxons, have suffered a good deal in the past from being treated as an inferior race. Putting myself in the position of an Indian, I do not think that the Indian representatives here are on an equality with us, because they are not really here in a representative capacity, they are not really sent by an Independent Indian Government, and they cannot really be regarded as equal with the rest of us.

"The only way that this Indian trouble is really going to be solved is for that progress towards self-government—whatever form of self-government they consider suitable for themselves—for that progress to be hastened with all speed so as to avoid what Sir Tej and the Maharaja indicated, revolutionary methods taking the place of the evolutionary methods. We in our country must necessarily sympathise whole-heartedly with the Indians, both in their protests against their inferior race treatment and in their feelings as to the freedom of their country. We also recognise quite plainly here that we have no right to dictate to the other Dominions as to what they do in their own areas." *The Times* London, November 2, 1923, page 20.

Sir Tej Bahadur Sapru has very ably pointed out the fallacy of the position of General Smuts in the following sentence —

"He (General Smuts) confuses the territorial law with personal law, in other words, his position is really this, that if in my own country I did not enjoy full rights of citizenship, when I go to his country I must be under a disability" (*Ibid*, page 20).

It is most gratifying that Sir Tej Bahadur Sapru has raised the question of Indian foreign policy in connection with the position of Indians within the British Empire. On this point Sir Valentine Chirol (who is no friend of Indian freedom or aspirations) in a letter to *The Times* (London), Nov. 3, 1923, against the position of General Smuts, who has refused the compromise resolution to the effect that joint committees be appointed by the Government of India and the governments of the colonies wherever there are Indian residents to see how far the resolution of the Imperial Conference in 1921 has been given effect to, says —

"The British people should take heed of the warning addressed by Sir Tej Sapru, himself the delegate of the Government of India to General Smuts, as Prime Minister of South Africa —

"I (Sapru) tell him (Smuts) frankly that if the Indian problem in South Africa is allowed to fester much longer it will pass beyond the bounds

of a domestic issue and will become a question of foreign policy of such gravity that upon it the unity of the Empire may founder irretrievably." (Page 8)

Sir Tej Bahadur Sapru has not only shown his courage of conviction in opposing the stand of General Smuts but he has taken the stand against the British Government (British Colonial Office) re Kenya decision and Prime Minister Baldwin in his speech mentioned the most salient point raised by Sir Tej Bahadur in the following way —

"Sir Tej Bahadur Sapru desired to make plain that the recent Kenya decisions could not be accepted as final by the people of India."

As there is no disagreement among the various parties of Indians regarding the issues involved, it is of great moment that a plan should be worked out so that the question of Indian rights outside of India be made an issue, a question of Indian foreign policy. One of the things that should be done, and there cannot be any disagreement among the Indian political leaders, is to present India's case against both South Africa and Great Britain, before the League of Nations, of which India is a member. India's representative can justly and with its independent right present its grievances before the League Assembly and the League Council. *The Government of South Africa has already been indicted before the League Assembly because of its barbarous treatment of the natives of mandated territories.* Sir Valentine Chirol among other things has noted this point when he says —

"Can General Smuts have at all realised the responsibility he incurs by persisting in a policy of injustice towards Indians which has already had most deplorable consequences in India—a policy which was the original cause of Mr Gandhi's anti-British evolution when he first witnessed the treatment of his Indian fellow countrymen in South Africa, and which has disastrously stimulated ever since the growth of racial bitterness and a spirit of revolt against Western ascendancy and against British rule itself all over India?"

"As General Smuts seeks to entrench himself behind the white man's responsibilities in the presence of the vast black population of Africa, may I remind you that the Assembly of the League of Nations has only recently expressed its misgivings as to the way in which his Government has discharged its mandatory trust for civilization in

what was formerly German South West Africa? Very grave charges were brought last year in the Assembly against his Government of having, to say the least, employed excessive harshness in the repression of the Bondelszwarts native rebellion, and, on September 26th last, it passed a resolution which was in effect a censure of the methods applied by General Smuts's Government in the Bondelszwarts districts.

"Least of all, therefore, does it, I submit, become General Smuts to import even into the discussion of the European situation the racial passion which he fosters in South Africa in the name of Western civilization, and, which in relation, at any rate, to India, threaten the safety and cohesion of the British Empire with far graver and more enduring dangers than any temporary complications in Europe?"—*The Times* (London, November 3, 1923), page 8.

India is a member of the League of Nations and it is understood (unless the League of Nations is a fake agency and a mere propaganda bureau) that as a member of the League she is not bound by the British Government or the British Empire. She can exercise her own will in all matters. This is technically true as there is no limitation imposed upon India. In fact the British authorities often contended that Britain did not control six or seven votes of the various parts of the Empire in the League, as was held by many U. S. Senators, but every member of the British Empire in the League has been free to act as it pleased.

If this is true (and India should make a test case of it, as the people of India pay £70,000 annually for the maintenance of the League of Nations), when India cannot agree with the Government of Great Britain re Kenya affairs and also with the Government of South Africa regarding the treatment of Indians there, the whole question should be presented before the League of Nations for adjustment through arbitration or by some other process. Article 12 of the League of Nations provides.—

"The Members of the League agree that if there should arise between them any dispute likely to lead to a rupture they will submit the matter either to arbitration or to inquiry by the council....."

Article 13 also provides that—

"The Members of the League agree that whenever any dispute shall arise between them

which they recognise to be suitable for submission to arbitration and which cannot be satisfactorily settled by diplomacy, they will submit the whole subject matter to arbitration"

Article 15 makes further provision to the effect that—

"If there should arise between Members of the League any dispute likely to lead to a rupture, which is not submitted to arbitration in accordance with article 13, the Members of the League agree that they will submit the matter to the Council. Any party to the dispute may effect such submission by giving notice of the existence of the dispute to the Secretary General, who will make all necessary arrangements for a full investigation and consideration thereof."

India can present her case before the League and thus before the whole world and if South Africa and the Government of Great Britain refuse to accept the jurisdiction of the League, then they also will put themselves in the same position as Italy did a few months ago, and the real nature of the League will be clear to the world and particularly to the people of India. India then should withdraw from the League and save £70,000 a year, which she now contributes to the League and this amount can be very well utilised to send Indian scholars abroad to study world problems and to see what can be done to open diplomatic relations with other nations, asserting Indian foreign policy as Sir Tej Bahadur Sapru has indicated.

It may be contended that the Government of India would not agree to present the dispute between the Government of South Africa and the British Government before the League, because it would be striking a blow at the solidarity of the Empire. So far as India is concerned, she has no interest to remain subservient to the Empire which deliberately destroys the right of her citizens and thus establishes precedents for the inabilities of her citizens in other lands. The Imperial Conference has had the chance to decide the question and they have failed so far as Kenya and South African questions are concerned, because India *has not agreed* to the decision of the Colonial Office or that of the Government of South Africa "as final"; and thus the decision is not binding on India at all. However, if the Government of India refuses to take up the question before the League of Nations, then the people of India

under the guidance of the All-India National Congress should take steps to present the case before the League through some other channel. It is desirable that the All-India National Congress should appoint a committee of eminent jurists of India to prepare a brief of India's case against the British Government in Kenya and also against the Government of South Africa and other Dominions and colonies under the British control regarding the ill-treatment accorded to the "minorities" on the basis of protection of human rights and civil rights of minorities. Then a committee composed of such eminent men as Lala Lajpat Rai, C. R. Das, Madan Mohan Malaviya, Jinnah, Nehru and others may proceed to Geneva during the coming session of the League of Nations and present the case before the League collectively and individually. There are members of the League like China, Japan, Persia, France, and the South American Republics and the Free State of Ireland which may, for the sake of justice, be willing to take up the case before the Assembly, if not before the Council. This should be done without waiting for the good graces of the British Government and the Dominions.

It is not out of place here to mention that the All-India National Congress should send necessary communications to the League of Nations and all the members individually and also to the Government of the United States that the representative of the British Indian Government in the League of Nations did not give expression to the will of the people of India regarding the suppression of the Opium Evil.

In the question of Kenya and other Immigration matters all political parties are unanimous that the honor of the nation is involved. Is it too much to expect that all parties would join hands and such men as Rt. Hon. Srinivas Sastri and Sir Tej Bahadur Sapru would co-operate with Pandit Malaviya and C. R. Das and others to formulate a plan that India should take action before the League of Nations?

Lastly, I like to make my position clear to the effect that I am not a believer in the League of Nations as it exists today, because it promises to uphold the territorial *status quo* of the members of the League, thus upholding imperialism and denying the inalienable rights of all subjugated people to be free and

independent by whichever means they can secure their freedom, preferably without violence. Secondly, I am against the League of Nations because it also confirms the so-called "regional understandings" as valid, which means to me that it accepts all forms of spheres of influence acquired by the Imperialist nations. There are other reasons for my being against the League of Nations. Yet I believe that as long as the Indian people are taxed to maintain the League they should take advantage of the League. As I believe that the present Councils of India are not representative councils, yet it is absolutely desirable that these councils should be utilised to the fullest extent for the good of the people and to expose their futility in actual operation not only to the Indian people but before the world, so Indian statesmen should utilise the League of Nations and present the case of India before the members of the League collectively and individually, officially and unofficially. India is not Great Britain's private farm and the people of India are not dumb driven cattle. The question of India is of great importance in world politics, and the whole world should know how the people of India feel in matters internal and external. Those who know anything about British sensitiveness regarding world public opinion will appreciate the importance of bringing the Indian question before the tribunal of nations other than the British Empire. Even if Indian efforts to secure justice through the League of Nations fail, as it has failed repeatedly when they have attempted to secure justice by appealing to the British statesmen and people, the people of India will gain internationally. They will know definitely about the alignment of Powers regarding the just cause of the people of India. It will also make absolutely clear to the people of India that Britain does not control India by her own strength alone but through international support and through misrepresentation of India all over the world.

Some will contend that as long as I do not believe in the League of Nations, I have no moral right to suggest that the case be brought before the League. To them and all the other friends of pedantic non-co-operationists I beg to say that I believe in utilising every means to further the cause of freedom. *preferably the means of non-violence.* Thus with a clear conscience, I beg that as already

a large amount of money has been spent to present petitions regarding India before the British people and British politicians, the Indian statesmen should make a forward move even in the field of presenting petitions and present their petitions and commu-

nications to nations within and outside the British Empire. This will at least enable the people of India who have vision to realise that India's scope of political activity is not limited within the British Empire but it is as wide as the whole world.

GLEANINGS

21-Headed Date-palm Tree

There is a 21-headed date-palm tree in a village in Bengal. It will be seen from the cuts on the

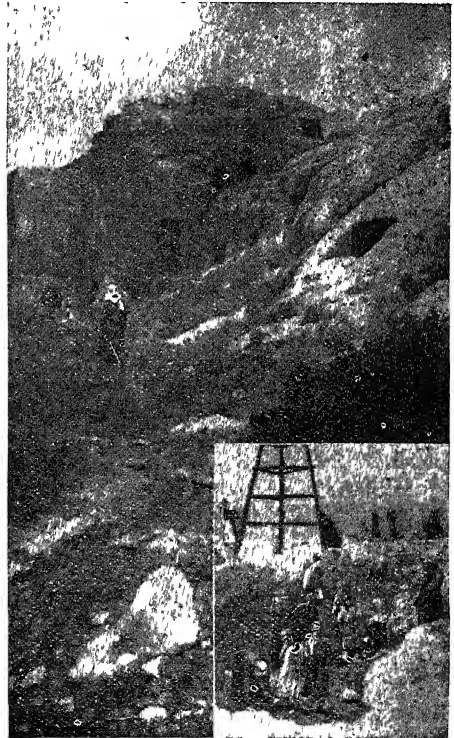


21-Headed Date-palm Tree

tree (see illustration) that palm-juice was extracted continually for six years. On the 7th year, there were seen several sprouts on the top of the tree. The village-folk stopped extracting juice since then, thinking that some unknown evil ghost had kindly taken his abode on the top of that palm tree. The sprouts are quite big now

Secrets of Long-Lost Races Sought in Ruins of Once Mighty Empires

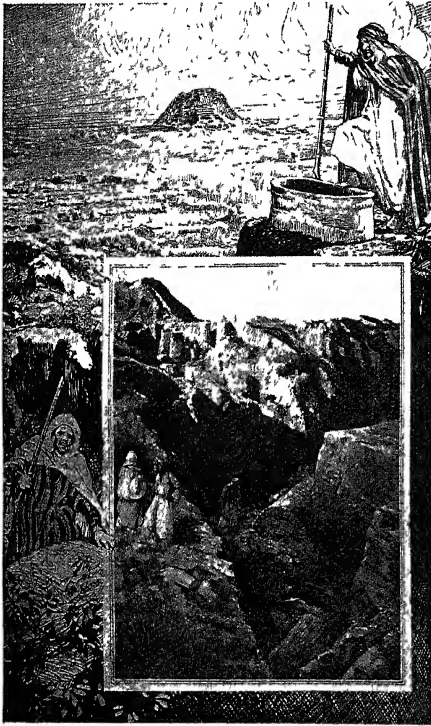
Seeking the lost knowledge of the world's yesterdays, passed away with long-forgotten races, a dozen scientific expeditions are penetrat-



Sand and Debris of the Ages Buried
Abandoned Cities of Long Ago

ing to the very outposts of civilization. Excavations that would swallow a city block have revealed the remains of ancient kingdoms that perished long before history began

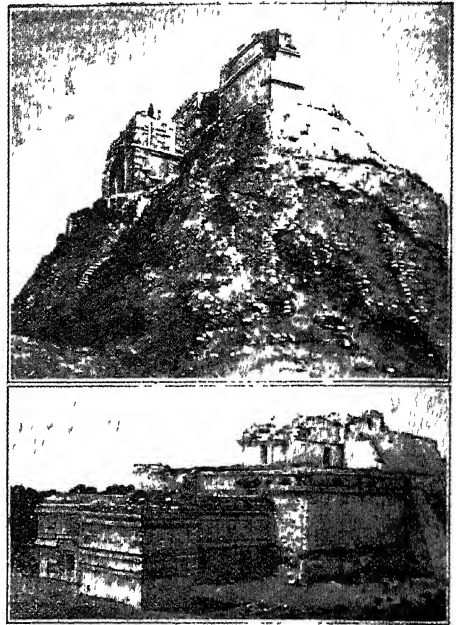
On the island of Ceylon, the skyscraper city of Anuradhapura, that flourished more than 2,000 years ago, has been uncovered by some of these explorers. A French engineer sounding the waters off Alexandria, Egypt, claims to have



Valleys are Rifled of Their Entombed Secrets and Gorges Are Ripped in the Sides of the Mountains to Unearth the Truth about the Forefathers of Modern Civilization

discovered an undersea construction that may prove to be an ancient harbor works built by the Pharaohs. Asiatic diggings promise still greater revelations.

Recently Ur, in Upper Egypt, gave up what is said to be the oldest temple yet found by modern civilization. Out of this city, Abraham, of the Bible, a highly civilized man, is said to have come. The deadly jungles of South America, the swamps of Patagonia, where is rumored to live a giant monster of the early ages, the sun-



Dead Empires Are Disclosed Beneath Towering Mounds—by the Hand of Time

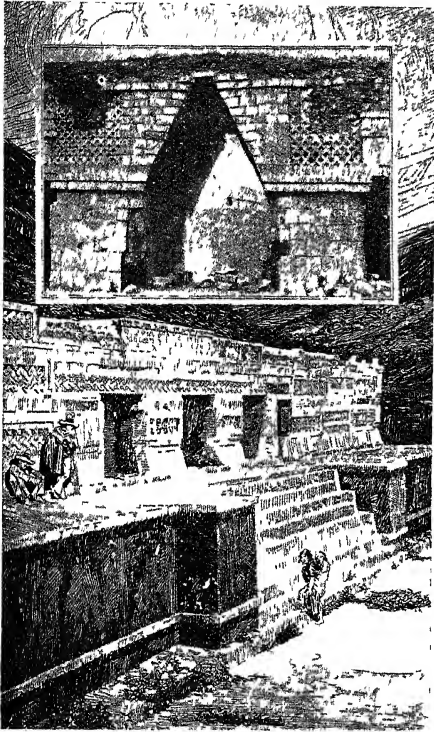
burned wastes of Central America, once traversed by learned red men, all claim the efforts to solve the riddles of ancient existence.

Excavators, working in the Valley of Mexico, report that five different civilizations succeeded each other there. The oldest is believed to have flourished on plains 40 feet below the present surface. A race that rivaled the peoples of old Rome is claimed to have lived farther south. The zenith of their culture is placed between 300 and 600 A. D. With them, when they passed away, went secrets of their vast treasure vaults and the sources of the almost eternal dyes of beautiful tapestries now seen hanging in museums thousands of years after they were made.

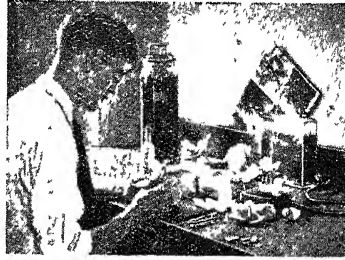
Dark caverns, yawning pits, towering mounds and bottomless morasses in the abandoned places of the world are all objects of the explorer's endless labors. But inspired by superstitious fear of their barbaric religions, the older peoples seem to have left little in view for the stranger of the future. Temples were ruthlessly destroyed, cities burned, and captives silenced, in attempts to guard their domains against the trespassing outsider.

Glass Flowers Rival Nature's Wonders

To create from cold metal and fragile glass, flowers of wondrous beauty, plants and shrubs, fruits and rare vegetation, true to life in every detail, is the work of a corps of highly skilled artists and scientists who labor unseen behind the scenes in the Field Museum of Natural History in Chicago.



Sunburned Wastes of the Tropical Americas Covered Architectural Marvels Erected by Ancient Tribes

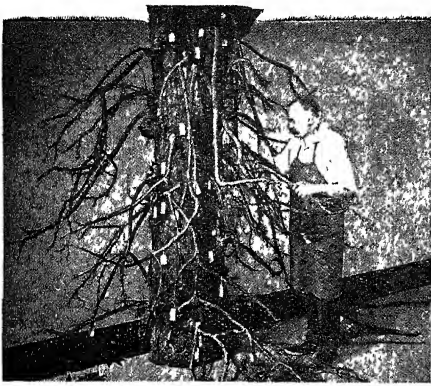


Preserved Leaves and Petals Guide the Artist in Assembling Glass Flowers

Reproduced exactly as they live in their native soils, these specimens represent perfect realism and truth, while smaller models show the minute structures of the most important sections. Every exhibit is displayed in full bloom, and shows the plant at its best, in the full vigor of its life, unlike those kept in conservatories where they languish under artificial conditions and lose much of the rich beauty that characterizes them in their natural homes

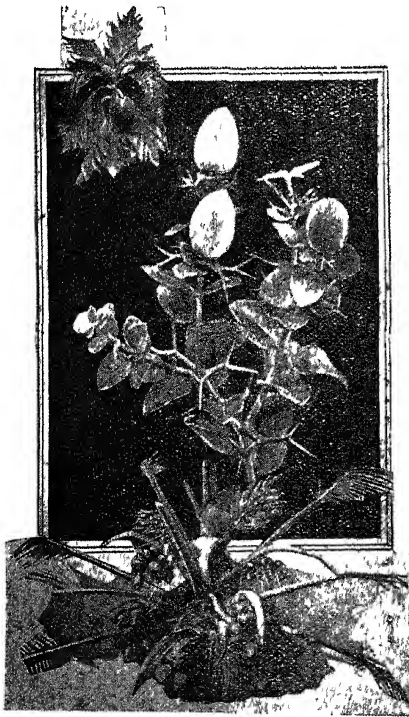


Torch and Blowpipe of the Glass Worker Form Delicate Imitations of Nature's Rarest Plants



Unfinished Copy of Cannon-Ball Tree

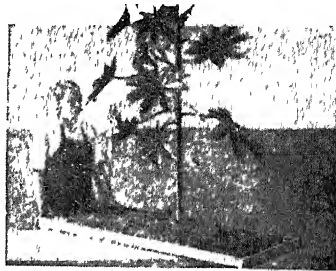
The long delicate stems, the waxlike petals in roseate hues, the stamens, finer than silken threads, and even the almost invisible pollen



Coconut Palm or Gorgeous Orchid Finds Lasting Expression at the Hands of Museum Artists

with which flowers are "dusted", appear in faithful reproduction. Many plants are too small to be seen with the unaided eye, while others exist only in fossil form. Only a thorough undergrowth and an attachment for the works of nature can bring results that will depict every curve and tint.

Almost infinite care was taken to get a perfect impression of this plant. It was first thoroughly studied and photographed before being lifted from the soil. The top foliage was discarded, and the rest taken to pieces. The branches were cut off and packed, after being numbered with their positions on the trunk. The fruits, flower clusters, and a mass of leaves were immersed in a preserving fluid, and the entire lot shipped to the workrooms. Any perishable parts that required restoration were cast in plaster, and the coloring applied on the spot.



More Lasting than Nature's Own, the Artificial Plant Lacks Only the Scent

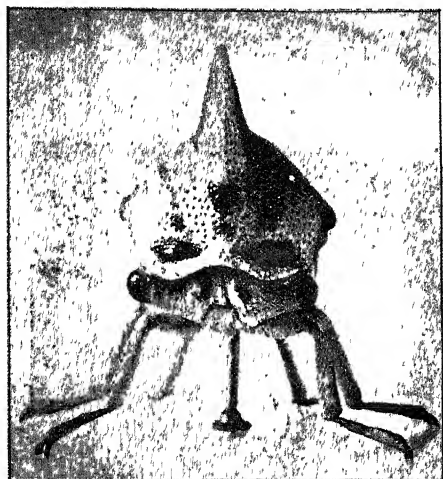
With such perfect models before them the artist commissioned with the task of producing them in metal, wood, and glass, proceeds to build up his specimen much in the same way that it grows. First, the stem is made. In the cases of trees, the trunk is carved from seasoned wood and painted. Then steel dies are cut by which the leaves are pressed from a greenish material of rubberlike composition.

The task of making the blossom requires delicate handiwork. The glass-blower with pipe and torch begins construction of the petals. He works with slender sticks of glass. For the flower of the cannon-ball tree about 600 tiny pieces of fragile glass were made for each blossom. In every detail they are shaped exactly as the preserved model. After the various parts are assembled, they go to the artist for painting, where, with marked photographs to guide him, the colors assume a harmony which equals the most perfect efforts of nature itself.

When the plants have been put together and the set surrounded by the background that shows them off in wild native lands, the effect is such as to deceive the eye of any observer, no matter how familiar he may be with the real article.

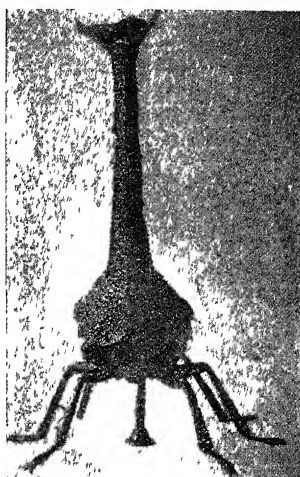
"Hobgoblins That Dwell in Trees"

Some of nature's most grotesque little individuals have just made their bow to the public for the first time. These midgets of remarkable shape are known as "tree-hoppers." They have just been portrayed in a number of models at the American Museum of Natural History in New York. These models are in wax, and the photographs were made from them, and are much enlarged.



A. Gentleman with spectacles—Lives, when at home, in the Forests of Southern Brazil

The tree-hoppers have sucking mouthpieces and live on the juice or sap of small trees and plants, which they extract from the stems by means of their sharp beaks, consisting of several bristles enclosed in a fleshy joined sheath. The tropical types are gorgeously colored in many hues. They have four eyes—two large and protruding ones, and two below, partly developed. Their two large eyes have a keen, droll look, and the line that separates the head, in some instances, gives them the appearance of wearing spectacles. They have four wings, the two posterior ones being smaller and transparent, while the anterior ones are more parchment-like. Some are clumsy in flight, and use their wings mostly as a parachute. The hind pair of legs



Mr. Extension Neck—
Lives in India

is longer than the front ones, and is employed in leaping and jumping to considerable distances, which has given to these insects their common name of "tree-hoppers".

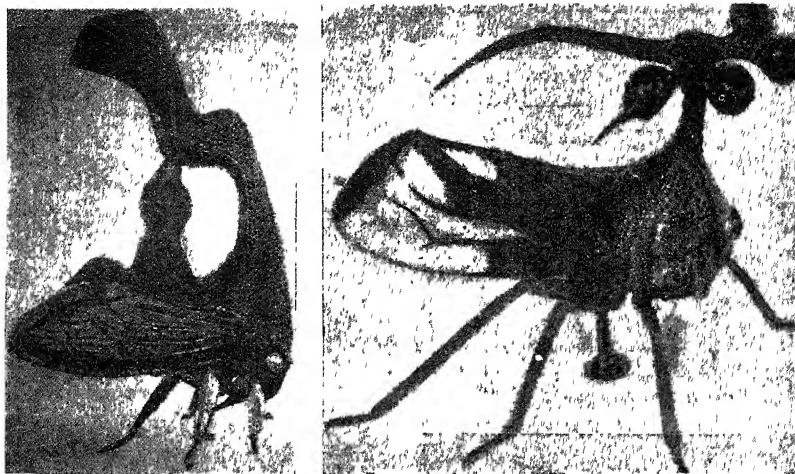
They are especially interesting on account of the peculiar development of the thorax, which, in grown specimens, is provided with singular horns or protuberances. These horns are often so freakish and extravagantly shaped that entomologists have hitherto been unable to account for their development and form.

Some have a razor-like elevation on their backs. In others the prothorax is an elevated nightcap, in others it is shaped like a tam-o'-shanter, and sometimes it has long horns, one on each side. Some possess a wonderful sword or blade-like appendage, having ball-like projections, which are often several times the size of the body, and covered with long hairs.

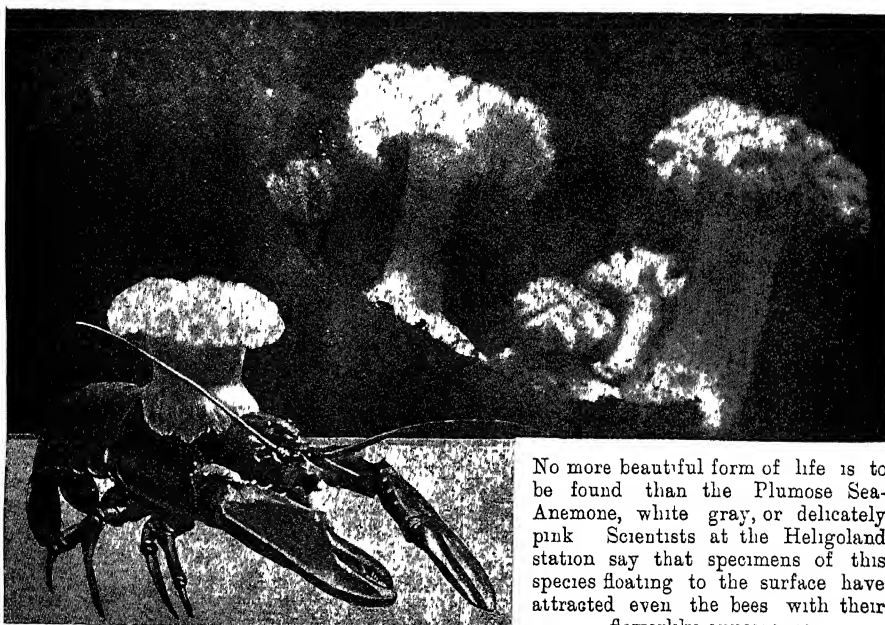
Nature, ever seeking a new and extravagant freak outlet for its by-products, has endowed these tree-hoppers with the ability to play grotesque roles in the insect world.

Take the India specimen, for example. There seems to be no sense whatever in it. A horn, or growth, rises from its head and curves backward. It suggests the turkey glancing over its left shoulder at the pursuing headsmen. This particular tree-hopper also has an anvil-shaped hump on its back, and the point of the anvil is drawn out twice its length. Underneath are the wings.

Brazil presents a specimen even more astonishing. It has a hump on its back shaped



The Two Weard Creatures Hop About the Trees of Brazil



No more beautiful form of life is to be found than the Plumose Sea-Anemone, white gray, or delicately pink. Scientists at the Heligoland station say that specimens of this species floating to the surface have attracted even the bees with their flowerlike appearance.

Here is a deep-sea taxi ride—a slow moving Sea-Anemone being transported on the back of the comparatively swift lobster.

insect is top-heavy, ungainly and bundled together so that it is not certain whether it is going or coming.

like a machinist's hammer, and an ungainly, blunt horn which is directed upward and backward and resting on the hammer-head. This

A "Flower Show" of the Deep Sea

At the bottom of the sea the plants are



The *Sagartia*, or Widowed Sea-Anemone, so called because it lives a solitary life, resembles some exotic tropical plant. Its beauty is a trap, for each of its delicate tentacles is a poisonous barb that seizes and stings to death any smaller creature within reach.

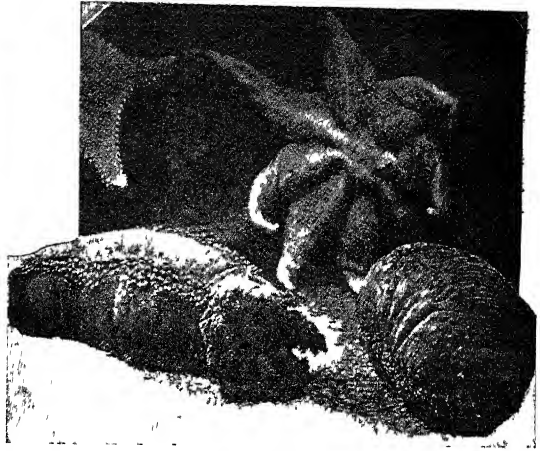
animals. Strange though this may seem, science proves it to be literally true. Vegetation is to be found only near the surface of the ocean. The flower-like life of its vast depths, rivaling in beauty the choicest products of the green-houses and cultivated gardens of the land, is animal life.

The remarkable pictures on this page were photographed by scientists of the biological station at Heligoland. Extraordinary patience and skill were required to get the subjects, in all their natural beauty, into shallow water where light could penetrate.

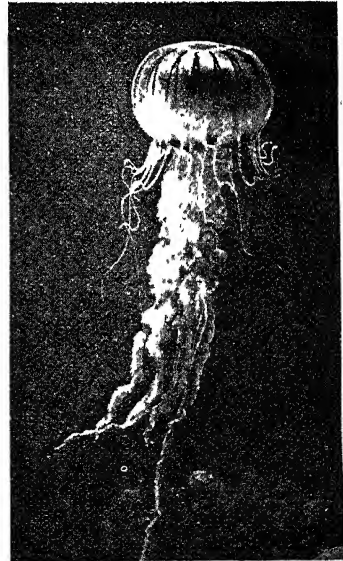
Making a Power Plant of Your Ford

A power pulley that makes a mobile power plant, adaptable to home, workshop, or farm needs, out of a Ford is the latest achieved success of inventive genius in making your automobile a more accomplished mechanism.

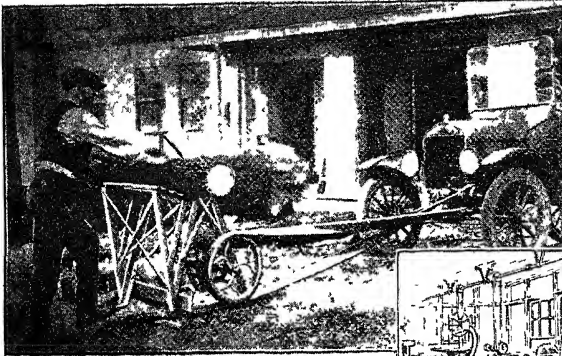
The simplicity claimed for the invention is striking. No jacking up of the car or changing



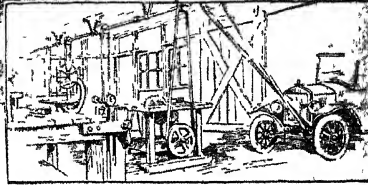
Here are two Sea-Cucumbers, among the strangest of all strange ocean creatures. They are cousins to the Starfish, shown here paying them a friendly visit, and to the Sea-Urchin and the Sea-Apple. Chinese epicures frequently pay high prices for Sea-Cucumbers.



This might be mistaken for a beet, or possibly an onion. Actually, though, it is a photograph of the Compass Jellyfish, with opalescent floating veils of unusual beauty and coloring.



The Power Pulley and a Ford Sawing Logs Below. Sketch Showing how the Pulley Enables an Auto Engine to Run a Small Workshop

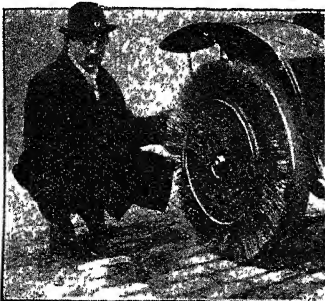


of wheels is required. The device is attached to the car near the starting crank, by any one and within a few minutes. It is fairly small and unobtrusive looking, so that it need not be detached when not in use. To put the invention to work, one slips the belt over the pulleys, backs the car to tighten the belt, and starts the engine. Speed is automatically controlled by a variable speed governor that controls the gas feed. A considerable resultant gasoline saving and the prevention of engine racing are claimed for this governor. A clutch throws the power off and on, so that stopping and starting the engine is unnecessary.

Those who have observed automobile engines when they are developing maximum power will realize that this invention enables a Ford engine to run a small workshop.

Mud-Spattered Pedestrians Befriended by Inventor

Motor-Car wheels are said not to splash mud



Auto-wheel That Prevents Mud-spattering

on pedestrians when equipped with the brush here illustrated.

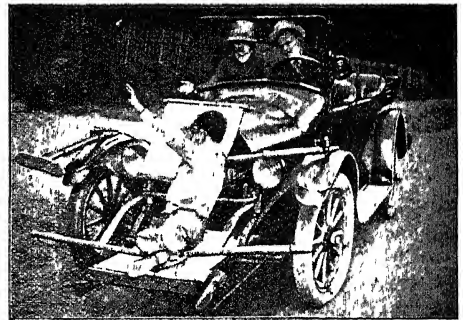
The photograph is from Paris, where a thoroughgoing series of experiments recently was conducted to determine the most effective means of splash prevention.

Safety Bumper Has Canvas Stretchers

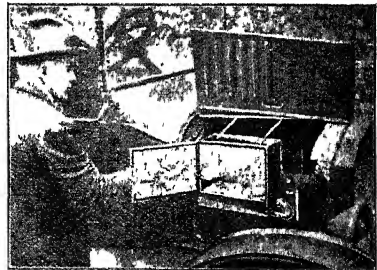
Bumper arms draw the pedestrian into the canvas stretchers

Injury to a pedestrian struck by an auto equipped

with this automatic safety bumper is practically impossible. Contact with the pliable front guard rail of the automobile causes two arms to spring out and draw the person struck on to two canvas stretchers, so designed as to prevent sharp contact with any part of the car.



Bumper Arms Draw the Pedestrian On to the Canvas Stretchers



Auto Engine Cooks Meals while You Ride

Auto Engine Cooks Meals while You Ride

An oven attachment for automobiles has been perfected by James E Z Fowle, of Preuss, Ore. The oven has a compact rectangular casing, shaped so that it will seat snugly over the exhaust manifold of the engine

The top carries two rods terminating in hooks that engage over the radiator stay rod, thus holding the oven securely. Coffee, stews, and boiled eggs may be prepared while the car is in motion. Hot cakes or fried eggs can be cooked on a hot plate at the bottom of the oven

ANGER IN RELIGION

(A REVIEW)

PROFESSOR Stratton is the author of the well known book—"Psychology of the Religious Life". The book under review sustains his reputation as a thoughtful writer. It is a monograph on 'Anger'. There is no other book in the field dealing exhaustively with the subject. Those who take an interest in the subject will find it a delightful book. We recommend it to our readers. It consists of four parts —

- (i) The place of anger in morals
- (ii) The dilemma of religion
- Anger in the great faiths
- (iii) Anger in religion's growth
- (iv) The future of anger in the West

In this review we shall discuss only the religious aspect of Anger and especially its place in Christianity.

Our author has divided the great religions of the world into three classes —

- (i) The Irate and Martial Religions. To this class, according to him, belong Judaism, Zoroastrianism and Islam.
- (ii) The Unangry religions. Taoism, Vishnuism, Buddhism and Jainism are of this type.
- (iii) The Religions of Anger-supported Love. Confucianism and Christianity belong to this class.

Our author has accepted this third type of religion as the highest and has given preference to Christianity. But his defence seems to be half-hearted. About Christianity he says —

"The eminence of love in Christianity is so familiar that this present account will not be misunderstood, if it leave this aspect unreported,

but dwell rather on the anger of Christianity, which is often quite lost to view." P 127

He then gives some specific examples —

"In the precepts of Jesus are the words 'Judge not and ye shall not be judged, condemn not, and ye shall not be condemned'. Yet against this is his biting judgment of Scribes and Pharisees 'hypocrites,' 'blind guides,' he calls them, 'fools', 'whited sepulchres', each of them is a 'son of hell', 'ye serpents, ye generation of vipers, how can ye escape the damnation of hell?' 'Put up thy sword', he says to Peter who would defend him, 'they that take the sword shall perish with the sword'. Yet he also says, 'He that hath no sword, let him sell his garment and buy one'. At one time, he says, 'Peace I leave with you', at another, 'Think not that I came to send peace on the earth. I came not to send peace, but a sword'. 'Resist not evil', is his precept, yet he himself overturns the tables of the tradesmen in the temple, and drives them forth with denunciations and blows. This man who commanded that the gift should be left unoffered at the altar until there was reconciliation with one's brother, and who could say, 'Whosoever shall smite thee on thy left cheek, turn to him the other also', 'Love your enemies, bless them that curse you', who will make no defense before the Roman judge; who prays, 'Father forgive them, for they know not what they do,' is himself angry with those who oppose his healing on the Sabbath. And he freely suggests that wrath is found on high. 'There shall be . wrath

* ANGER. Its Religious and Moral Significance, by G. M. Stratton. Pp 277. Price 8s 6d (George Allen and Unwin, 1923)

^ Luke XXIII, 34, According to all competent authorities this verse is an interpolation. Even in the Revised Version of the Bible, this fact has been admitted.

'upon this people' And in the parable of the debtors, when the master was wroth with the mercless servant and delivered him to the tormentors till he had paid all, there are these ominous words 'So likewise shall my heavenly Father do also unto you, if ye from your hearts forgive not every one his brother their trespasses.'" (pp 127-128)

In another place the author writes —

"In the Founder of Christianity goodwill was joined to violent animosity. He who called the peacemaker blessed, and declared God to be a friend who would come in and sup with one, nevertheless bade his disciples shake off the dust for a testimony against the inhospitable and himself drove commerce forth with such violence from the sanctuary, that to those who saw him, he seemed as one consumed with his jealousy. There is here an ample anger, an ample pugnacity, but above and guiding it is a zeal to erect a spiritual house in which God and men can dwell together" (p 234)

HIS REMARKS

Describing the antithetical traits of Jesus's character, our author remarks —

"Taking the varied elements of this conception in the Gospels we see in outline the portrait of a man affectionate, without resentment, and yet upon occasion hot in his resentment.. Many would say that the parts of the picture are irreconcilable I do not myself find them so. Love is supreme, but there is in it no softness, no relenting toward its enemies there is here 'the love of love, the hate of hate'. So passionate is its anger that some can see it hardly different from Islam, that other child of Judaism .. its love so strong that it seems a brother to Buddhism. In truth it is with neither of these extremes it is opposed to each, yet not so violently as these are to each other" (pp 128-129)

He further says —

"Jesus is not the fanatic warrior Mohammed, nor is he the Buddha, seated under the Bodhi tree, studying how he may lose the last trace of passion. Jesus was not an emotionalist, but he showed emotion, he loved, he wept, he lost heart, he grew angry, he attacked" (p 129).

Then the author defends Jesus —

"But his anger was never aroused, to our knowledge, by some affront to his person, some threat to his life or his dignity. He never contends for property or for convenience. His anger is detached from all selfish interest, he is enraged against those who have had opportunity and yet remain opponents of the truth and of mercy" (p 129)

We may, on the whole, accept the author's data, but we cannot entirely accept his conclusion.

We cannot say with him that "his (Jesus's) anger was never aroused by some affront to his person, some threat to his life or his dignity." Nor can we say that Jesus harmonised Love and Anger and that his Love was "*anger-supported*" Love.

Let us quote a few relevant passages from the Bible in support of our statement.

When some officers went to apprehend Jesus, he said —

"Are ye come out as against a thief with swords and staves for to take me? I sat daily with you, teaching in the temple. Ye laid no hand on me. But this is your hour, and the power of darkness" (Luke XXII, 52-53, Mk. XIV, 48-49, Mt. XXVI, 55)

This utterance certainly has reference to an 'affront to his person,' 'a threat to his life' and 'his dignity'. And it is not free from some degree of heat.

Jesus was imprisoned and brought to the high priest. "The high Priest then asked Jesus of his disciples and of his doctrines."

Jesus answered him

"I spoke openly to the world. Why asketh thou me? Ask them which heard me. Behold, they know what I said."

And when he had thus spoken, one of the officers which stood by, struck Jesus with the palm of his hand, saying, "Answerest thou the high priest so?"

Jesus answered him, "If I have spoken evil, bear witness of the evil: but if well, why smitest thou me?" John XVIII

Here his remonstrance was due to a personal affront.

A remonstrance like this, coming from an ordinary man, would not call for any remark. But as spiritual perfection is claimed for Jesus, it cannot be said that according to the highest Indian ideal of saintliness, it is sufficiently dispassionate.

"The Pharisees also with the Sadducees came and tempting desired him that he would show them a sign from heaven. He answered —

"O ye hypocrites, ye can discern the face of the sky but can ye not discern the signs of the times? A wicked and adulterous nation seeketh after a sign." Mt XVI, 1-4 (Vide also L XII, 56).

He claimed to be their Messiah. It was quite natural that they should want a proof. But Jesus got angry and called them 'hypocrites' and 'a wicked and adulterous nation'.

Here his anger was unjustifiable.

One Sabbath Jesus was teaching in one of the synagogues, when there happened to be present a woman who for eighteen years had suffered from a weakness due to her being possessed. When Jesus saw her, he called her to him. He placed his hands on her and she was cured. 'But

the president of the synagogue, vexed at Jesus having worked the cure on the Sabbath, interposed and said to the people —

“There are six days on which work ought to be done. Come on one of them and get cured and not on the Sabbath.”

But the Lord answered him and said —

“Ye hypocrites, doth not each one of you on the Sabbath loose his ox or his ass from the stall and lead him away to watering? And ought not the woman, being a daughter of Abraham, whom Satan had bound, lo, these eighteen years, to have been loosed from this bond on the day of the Sabbath?” L. XIII, 10-16

The President did what an ordinary orthodox Jew was expected to do. Jesus might have convinced him of his inconsistency without wounding his feelings, and it might have produced good results. His angry denunciations only irritated the Pharisees.

A certain Pharisee besought Jesus to dine with him, and he went and sat down to meat. When the Pharisee saw it, he marvelled that he had not first washed before dinner. The Lord said unto him —

“Now do ye Pharisees make clean the outside of the cup and the platter, but your inward part is full of ravening wolves.”

He denounced the whole class and called them ‘fools’ and ‘hypocrites’ (L. XI 37-44).

There was no provocation here. The Pharisee who had besought Jesus to dine with him had simply ‘marvelled’ that he had not first washed before dinner. The remarks of Jesus were offensive and uncalled-for.

At the same dinner party he made some uncalled-for remarks which displeased some of the lawyers. One of them said — “Master . . . thou reproachest us also.” Jesus became angry and denounced the lawyers. He said, “Woe unto you! for ye build the sepulchres of the prophets and your fathers killed them. Truly ye bear witness that ye allow the deeds of your fathers for they indeed killed them and ye build their sepulchres.” L. XI, 47-48.

The mentality of Jesus was very strange. The lawyers undid, so far as it lay in their power, the wrongs done to the prophets by their remote social ancestors and honoured those prophets by building sepulchres in their memory. Their action was rather praiseworthy than not. But Jesus turns this action into a proof of their ancestors’ guilt and taunts them with this guilt of their ancestors as if they could, before their birth, have controlled the deeds of their forefathers. Vilifying one’s forefathers and taunting one with the guilt of one’s forefathers is deplorable. It reforms no one and exasperates

everyone. People cannot usually bear with insults offered to their forefathers.

A MALEDICTION.

“Then began he (Jesus) to upbraid the cities wherein most of his mighty deeds were done, because they repented not.

“Woe unto thee, Chorazin! Woe unto thee, Bethsaida! for if the mighty works, which were done in you, had been done in Tyre and Sidon, they would have repented long ago in sack-cloth and ashes. But I say unto you, it shall be more tolerable for Tyre and Sidon at the day of judgment than for you. And thou Capernaum, which art exalted unto heaven, shalt be brought down to hell for if the mighty works which have been done in thee had been done in Sodom, it would have remained until this day. But I say unto you, that it shall be more tolerable for the land of Sodom in the day of judgment than for thee.” Mt XI, 20-24, Luke X, 12-15.

This malediction is certainly not “anger-supported” love, to say the least.

He went to preach to certain peoples, and it is certain that it was out of love for them. But we cannot appreciate the love which, when un-responded to, becomes transformed into hatred and angry denunciation.

Jesus once said to his disciples that he would go to Jerusalem, but that he would suffer many things of the elders and the chief priests and scribes and be killed. Peter remonstrated with him and said — “Be it far from thee, Lord, this shall not be unto thee.” But he turned and said unto Peter — “Get thee behind me, Satan, thou art an offence to me, for thou savourest not the things that be of God but those be of men.” Mt XVI, 21-23, Mk VIII, 31-33. He might have answered affectionately. If Peter did anything wrong here, he should have been pitied.

One day there came certain of the Pharisees, saying unto him (Jesus), “Get thee out and depart hence, for Herod will kill thee.” Jesus said, — “Go ye, and tell that fox,” etc. Luke XII, 31-32. It is certainly not love-fed anger.

Some Pharisees went to Jesus and asked him —

“Master, we know thou art true and teachest the way of God in truth. . . Tell us therefore what thinkest thou. Is it lawful to give tribute unto Caesar or not?” But Jesus perceived their wickedness, and said, “Why tempt ye me, ye hypocrites?” Mt XXII, 16-18. Here his anger is not ‘love-supported’. He might have convinced them without losing his temper.

A CHAPTER OF ANGRY DENUNCIATIONS.

In one of his sermons, the Pharisees and scribes were vehemently denounced.

(1) “Woe unto you, scribes and Pharisees—hypocrites” is used seven times. He used also

- (ii) Woe unto you, ye blind guides,
- (iii) Ye fools and blind (twice),
- (iv) Ye blind guides,
- (v) Thou blind Pharisee,
- (vi) Whited sepulchres,
- (vii) Ye serpents,
- (viii) Ye generation of vipers Mt XXIII

We do not know whether such greetings will be now defended as friendly greetings. Strange must have been the mentality of the Galilean society where such greetings were so normal and innocent, and stranger still must be the mentality of our Christian brethren of the twentieth century who defend such a sermon. Who can now imagine a loving preacher giving such a Galilean sermon in modern times? Such abusive language is now considered to be quite unmannerly.

No one can pretend to say that such vilifications proceeded from an emotion of love. Whatever might have been the cause, there is no denying the fact that Jesus hated the Pharisees and the scribes with all the hatred of his heart.

Further citations are unnecessary. From the passages cited above, we can conclude that the love of Jesus was not *always* 'love-supported'. If we say it was always 'love-supported', we must at the same time say that that love was of such a nature that, if unaccepted, it would be turned into hatred and denunciations.

Then what was the nature of his anger? Let us discuss.

THE NATURE OF ANGER

Animate nature has been endowed with many life-saving instincts. Of these, Fear and Anger occupy a very prominent place. When a creature is in danger of life, it will be influenced either by Fear or Anger, or by both. If the creature be weak, it will be possessed by fear and will try to save its life by flight. But if it be strong enough to resist the enemy, it will get angry and attack the enemy. This is the general rule, but in many cases both the emotions may be intermingled.

Primarily Anger was a purely biological instinct. It is usually accompanied by facial and other physical contortions—snarl or sneer, the one-sided uncovering of the upper teeth and the showing of the canine teeth in particular, the raising of the eye-brows, the opening of the mouth, the distention of the nostrils, the reddening of the face, being some of the symptoms. These are signs of threatening or attacking the enemy or getting one's self ready for attack or defence. These symptoms betray the primitive animal origin of Anger. But in higher animals and in man, its sphere has been largely extended. In man it has reference to what James calls "*The Empirical Self or Me*". "In its widest possible sense a man's self is

the sum total of all that he *can* call his own, not only his body and his psychic powers, but his clothes and his horse, his wife and children, his ancestors and friends, his reputation and work."

When anger has reference to this 'Empirical Self,' i.e. to 'Me and Mine', it may be called "Egoistic Anger."

In some cases anger may rise out of altruistic motives. For example, if a weak man is cruelly tortured by a strong man, the spectator may be roused to righteous indignation. In many cases these two motives are intermixed.

THE ANGER OF JESUS.

Now what was the nature of Jesus's Anger? No man is always self-centred, and Jesus was a great man. So it would be madness to say that his anger was always egoistic. But there is no doubt about the fact that his anger was not always altruistic either, it was sometimes intensely egoistic.

HIS FIXED IDEA

Jesus was obsessed by one fixed idea and he could never think of ideals different from his own. Like Arjuna looking only at the eye of the bird, he could see only one point and that was his own stand-point. His view thus became extremely narrow. He thought that whatever he thought and did, was always right and fully right, and those who differed from him were wrong and totally wrong. The Pharisees and the Sadducees were then the leading men of the time. He thought that it was only owing to their perversity and hypocrisy that they would not follow him and would remain as 'goats', and it was owing to their perverse and hypocritical teachings that the common people also remained goats and would not become his 'sheep'. When such was his reasoning, it was then but natural that he should denounce the Pharisees and the Sadducees.

UNPSYCHOLOGICAL

The mind of Jesus was highly unpsychological. To him the changing of one's belief and religion was as easy as the putting off of an old garment. But the human mind is not so simple an organism as Jesus assumed it to be. It is a highly complicated organism. All its units are interconnected. No unit can exist or act in isolation, by itself, or in itself. If an unit be attacked, all the units will stand as one united and undivided organism and will try to repel the attack. No inimical guest can permanently find a resting place in the mind. Such is the constitution of the human mind. Such a mind cannot be suddenly stormed except in solitary cases and under very exceptional circumstances. If a new doctrine be preached to a man, it will be repelled if it be inimical to

the mental constitution of that man. But it will be easily assimilated, if it be friendly to the cherished ideas and beliefs of the man. The assimilation depends upon its relation to the whole past of the man. The present must be a continuation of the past, or the old must be so modified by training as to make the new a continuous part of the old.

Jesus took no cognisance of the vast apperceptive mass lying below the surface of the mind. He thought that a man could be made a believer or an unbeliever by threats and denunciations. Herein lay his fundamental error.

The Pharisees and the Sadducees did not accept him, mainly because what was in their mental background did not allow them to respond to the new doctrine. And Jesus could do nothing to modify that background. He thought they were all perverse and hypocritical, they were a generation of vipers and were sons of hell. He thus became furious with them and denounced them in season and out of season. Sometimes his harangue was a long series of denunciations (Mt. XXIII).

SENSIBILITY AND PERSONALITY.

Jesus was a man of excessive sensibility and of strong personality. He could brook no opposition, whether that opposition came from his friends or his foes. Whenever any one ignored or slighted or contradicted him, his anger was at once roused. In his angry moods, he would call even a friend 'Satan'. Upon the enemies he showered the most opprobrious epithets.

PSYCHO-ANALYSIS.

Let us now discuss another aspect of Anger.

Can a man vilify and denounce any one without contorting his face and other limbs? Stormings and thunderings cannot but be accompanied by such contortions. But what do these contortions mean? Why does a man show his canine teeth when angry? It is the suppressed act of tearing the enemies into pieces and thus killing them. Jesus did not certainly kill his enemies, but he did more than that. He threw them into everlasting fire to be consumed there throughout eternity. The Psycho-Analyst would call it a symbol. It is the symbol of the pleasure of revenge,—the symbol of enjoying the sufferings of the enemy,—it is the symbol of enjoying their weeping and the gnashing of their teeth. The enemy is being eternally consumed in fire and not being allowed to die.

Can a sympathetic and kind-hearted man picture such a scene without a shudder? What sort of man was he who could create such a hell? Certainly the anger of such a man can not be "love-supported".

He predicted the destruction of Jerusalem,

Chorazin, Bethsaida, Capernaum and other places. How would the Psycho-Analyst explain it? Cursing is impotent rage. Had Jesus been able to lay these places desolate by his own hands, he would have done that then and there. As this was found to be physically impossible, he reserved it for a future time when "there shall be great distress in the land and wrath upon the people, and they shall fall by the sword and shall be led away captive into all nations and Jerusalem shall be trodden down of the Gentiles." L. XXI, 24.

Such would be the fate of those towns because they did not or could not accept him.

This is vindictiveness.

PLACE OF ANGER.

Then is there no place of Anger in Morality and Religion? We must assign a place to anger at many stages of civilization. Savages cannot survive, if they do away with anger. By their anger they must strike terror into the heart of the enemies and kill them if needs be, or there is no hope for their remaining alive or free. Even at a comparatively high stage of civilization, anger cannot be dispensed with. Anger is a very useful weapon in the hands of society and government. Their anger may not reform the offenders but can restrain them from doing evil, and this is not something negligible. But we cannot expect every one to be armed with this weapon. There are at present executioners and policemen, but we cannot expect every man to do the duties of policemen and executioners. There are men who can show violent anger and cow down others. But refined natures cannot thus bemean themselves.

What is essentially necessary to lower forms of religion, becomes a hindrance to a higher discipline. Here there is no room for Anger, its place will be taken by Equanimity, Sympathy and Love. Anger is an infra-rational animal instinct. Why should we be a slave to such an instinct? Our privilege is to throw off this animal inheritance. We are to be rational, dispassionate and equable in temper.

Suppose we consider a man wicked, hypocritical and Satanic. How can we reform him? Never by anger. What is needed is Sympathy and Love, and Reasoning supported by Sympathy and Love. The more serious the disease, the greater the need for Love and Sympathy.

We doubt not that this ideal will in time be accepted even by the Christians. And the signs are not wanting. Our author quotes the following portion from a letter written by Erasmus to Luther—

"I think courtesy to opponents is more effective than violence. Old institutions cannot be rooted up in an instant. Quiet argument

may do more than wholesale condemnation
 Avoid all appearance of sedition Keep cool
 Do not get angry Do not hate anybody"
 (p 234)

In one place the author says —

"The current of religious approval, as well as secular, flows away from anger" (p 238)

In another place he writes —

"Anger and hatred are, with a goodly number, counted a belittling of the soul" (p 237)

In another place, the author writes —

"An ever-larger body of Christians aim to rid themselves and others of indignation, to be equable of temper, tolerant of all difference,

sympathetic even with those who are ravaging the world's most precious spiritual possessions"
 (p 241)

We are certain that the Christian world can not long remain obsessed by the ideal of so-called 'love-supported' anger or 'anger-supported' love. Sooner or later it will throw off the thralldom of this anger-fed religion and will accept with gratitude the Indian ideal of *Maitri*, *Karunā*, *Muditā* and equanimity of temper

MAHESCHANDRA GHOSH

[In a second review, the author's treatment of the other religions will be dealt with]

THE OLD OLD STORY

By SANTA CHATTERJEE.

CHAPTER III.

So long as summer lasts, man's experience tells him, no doubt, that winter will come, but the present so engrosses man's life that he does not give the due either to the past or to the future. That is why every winter finds a crowd of old men bearing witness to its unrivalled severity during the last fifty years. During the last fifty years every winter had witnessed the repetition of the same opinion.

Last year, when the winter clothing had taken refuge under the lid of steel trunks after doing their duty through the cold months, Karunā had not thought that those would be *hors de combat* when the next winter came. The joy of a new-born spring was at that time painting the memory of winter with misty colours of unreality. In the intoxication of a pleasing obsession, no one worried about the inevitable. But the youthful spring never keeps its youth for ever. Winter came. With it arrived a train of ancient evils. The dented boxes had to disgorge their wealth of age-worn woollens. Those who had the advantage of a youthful circulation could manage with these, but old Tārnikānta gave up the struggle after a few days and said to Karunā, "Karu, this time the winter is very severe. I wonder if I would survive it."

Karunā knew that Dādāmashāy would never go beyond a mild hint in expressing his

wants. She, therefore, was busily putting together bits of flannel with the help of a machine borrowed from Sailājā of the second floor. Arunā was taking her music lesson next door. She was very keen on music. If she had been at home, Karunā's work would have progressed quicker with her help, but Karunā would not dream of saving a little trouble at the cost of her sister's beloved hobby. That is why she had not called Aru. Karunā wanted to spare Arunā any trouble that she could, because she had lost her mother at a very young age and the burden of household duties had not spared her delicate shoulders. Her early youth was one of premature drying up of the fountain of joy. Dry duties did the work to a perfection. Her constant effort at keeping the spring alive in Arunā's life was, as it were, an effort to get back her own girlhood and youth, lost so untimely. Whenever she remembered the smiles and the playful hours that cruel duty had stolen from her life, the gap that these had left in her heart, and how her restless feet had been fastened with the iron chain of duties to keep her away from the charming temptations which for ever tried to draw her away with a rare magnetism — whenever she remembered these, her heart filled with uncommon tenderness for the mind of Arunā, which had an aversion for work.

Her arms were getting numb with the strain of continuously turning the sewing machine alone. She was tired after the day's work, and this loneliness was an extra fatigue. If some one works near at hand or even talks, the burden of work loses much of its burdensomeness. Just as mothers feed their unwilling children by telling them tales, Karunā wanted some one to make her forget her work by telling her stories and thus make the work light. But no one came.

Her back was aching, her hand felt nerveless. Karunā left her work and went and stretched herself upon Ronu's bed.

She thought, would she finish her life in this cruel monotony? Would she have to pass her life in this rented house of discordant patch-work, with this impertinence from a part-timer maid, and with this carefully prepared innutritious food? Would she have to sleep on the floor, day after day, from the hour she first clung to her mother till the moment when her soul would at last dodge her cruel fate? Would she have to wake up every morning in that narrow corner with her sorrowful heart?

Her youth strove to disown such pessimism. How could man go such a long and weary way if the colouring of hope were not the richer the younger one was? Karunā's hope painted a picture of a charming future to relieve her heart of its sorrow. It was not possible that she should have to suffer eternally. She could almost see herself going about a happy homestead with no worries and no sorrows to darken her life.

The daily anxiety for food, the day-long work had disappeared, and she was realising one by one her life's desires. What she had not to-day and what pained her by its absence would one day be waiting for her. This was the consolation that hope whispered into her ear.

She suddenly found the image of their new acquaintance Abināsh among the fleeting pictures of people which adorned her glorious future. She laughed at her own strange imagination, and thought "Dear me, what a thief man's mind is! Let it see some money and off it goes after it." The image faded away like the others and Karunā busied herself anew in building up some new scheme of an enchanting life.

A neighbouring clock struck six. Any further weaving of dream garlands would

ruin the day's routine; so she got off the bed and suddenly started turning the sewing machine on a garment of some sort with great vigour. The sound of somebody's footsteps filtered through the curtain, and Karunā stopped in her work. She turned round to find Abināsh standing on the threshold with a strange widow girl.* Karunā came almost running out of the room in astonishment to receive them. They had been acquainted only a week, but Abināsh had managed to call four times within that period on the strength of old-time friendship. And to-day he had come with a companion! Abināsh said in a tone tuned to intimacy and friendly claims, "When are you coming to our place? I have brought Satadal to-day; so you have nothing more to say."

Karunā thought, "As if without Satadal's visit I should have had any right to accuse him!" She said nothing, but came up and held Satadal's hand. She could have entered the room straightaway with Satadal; but in spite of her one-time acquaintance with Abināsh, when she was four, she hesitated to invite him into their only bed- and sitting-room. Tārinikānta was out and the door of his study was closed from inside. The only way into it lay through this bed- and sitting-room.

Abināsh noticing her hesitation, asked, "Who is in the room?"

Karunā answered, "No one."

"Then why are we waiting," said Abināsh, and, pushing aside the curtain, he continued, "let us get in."

Karunā went in with Satadal, and Abināsh stepped in after them with his boots doing their best in the way of noise to add to the impressiveness of the ceremony. She went through into Tārin's study and seated the visitors there, after opening the small door.

After offering Abināsh the only chair in the room, Karunā went out in search of matches and at once returned to light the lamp. She felt a bit awkward in having to place the kerosene lamp on a table which had half its varnish worn away, before people who lived in an environment of glittering electric lamps and costly furniture. But her heart told her that those who were known to be poor had

* Hindu widows in Bengal, dress in simple white and make no efforts at self-decoration. This gives them a distinctive appearance.

no reason to attempt to hide their well-known poverty. But even the eternally defeated fail to forget the shame of defeat; so in spite of what her heart told her, she put the lamp on the table very shyly. In order to give the worn-out table as good an appearance as possible, she deftly pulled down the table cover, which Arunā had made, a little more.

The visitors, however, were hardly inspecting the poverty of the room. They were busy looking at the best ornament of the room—the beautiful young girl who appeared so shy and embarrassed. With bent head Karunā was trying to tidy up the room a little more, and was wondering what she was to talk about before these wealthy people. She could enquire after their health and so on. She looked up to discover two pairs of eyes already fixed upon her and she lowered her head again. Abināsh began to play the host in the house of people he was visiting and said, “Why are you remaining standing, Karunā! Sit down.”

Karunā sat down hurriedly by the side of Satadal, on the wooden bedstead which served the purpose of a backless settee.

Abināsh said, “This is Satadal, my elder sister’s daughter. Of course she is not fit to mix with cultured people like yourself. Yet I brought her, because one who has good qualities herself would see good in all. Otherwise I have no reason to expect that you would be charmed with the company of a crude village girl who is not particularly burdened with either good looks or any other assets.”

Karunā began to feel thoroughly uncomfortable at this candid introduction. What a shame to insult a poor girl at a strange house! She now had a good look at the girl. It was true that Satadal was not beautiful as a lotus*. In fact she was quite plain, rather dark and built on a small scale. Her plain dress helped to add to her age and gravity. But for her widow’s dress, she could easily pass as a girl of fourteen. But the shadow that life had cast on her was that of tragedy and was unlike the happy shadows that play with the light of the morning sun. One must have had experience of burning sorrow to own such an expression. And one could not have such experience at such an early age,—Satadal was more probably twenty-three or twenty-four than

Satadal means lotus in Sanskrit.

fourteen. The introduction that Abināsh gave to her was contradicted by her silent expression, but she was not conscious of this contradiction. That is why she felt too shy to stand before Karnnā’s culture with her shameful ignorance. Her shyness was increased by Abināsh’s silly comments. Clasp- ing both of Satadal’s hands tightly, Karunā said to Abināsh, “I don’t understand why you talk thus. We may make a greater display of ourselves, but that does not prove that our real worth is very great. The musk- deer does not realise what a precious thing it has, and you are likewise unable to appreciate whoever is near to you.”

Satadal was gratified at this kindness and said in a low voice, “Don’t you please say such things. We are not fit even to touch your feet. What do we know of this world of ours? We have learned to handle pots and pans since childhood and these alone will keep us company till the end. If we get any spare time, we utilise it in petty quarrels, just for a change.”

Karunā said, “Not that we are any better than that. Only our surface paint is better suited for deception and hence our advantage. And should you even be a bit less educated than I am, it is not so much your fault as of those who brought you up.”

It was a perfect surprise to Abināsh to find that the girl who was dumb with shyness a minute ago, could talk like this. That a poor girl could comment upon the conduct of a first-rate guardian like himself and that to his face, was beyond Abināsh’s imagination. Hitherto he seemed to hold the opinion that telling people unpleasant things to their face was his own sacred and unchallenged monopoly. Others were created to listen to his summary judgments. Especially, those who were below him in wealth, name and influence were undoubtedly meant to be mere listeners, and women did not count at all. That is why he, in his surprise, attempted to change the topic and enquired, “Where is Arunā? Call her.”

Karunā said, “She will be coming very soon.”

Abināsh asked, “Why soon? Isn’t she at home?”

Karunā did not know that it was customary to call on people and cross-examine them in this fine style. She was feeling amused with Abināsh and his queer ways.

It would not have done any harm to say that Arunā had gone to a neighbouring house for her music lesson, but to see the fun she said, "Yes, she has got some work in a neighbouring house. She will come back presently."

Abināsh was invincible. He said, "Oh work? I believe it is very urgent, what? Arunā is a child, she should not be sent out on errands."

Satadal put in hurriedly and said, "Of course the work is suited to a child, or why should a child go after it?"

Karunā smiled and said, "It is nothing very dangerous. She is learning music next door." Abināsh enquired, "Really, then Arunā must be good at singing? If she took lessons from an expert, she would do well in future. Music is quite the thing now-a-days. Why don't you both learn music from a professional?"

Before Karunā could say anything, Satadal said, "It is not possible to do so regularly in addition to school work." Abināsh never listened to her, and went on, "Sital Babu's daughters take lessons from Lachhminārāyan *Ostad*. * Such *ostads* are rare now-a-days. If you want to learn, engage him. I can arrange everything."

Karunā was a bit grave this time. She said, "It would not suit us now."

Arunā was coming up the staircase singing and keeping time with a bunch of keys which was tied to the end of her sari. She was singing one line of a song by Rabindranath Tagore.

"I have kept ready a lotus-throne in a golden temple."

She was singing the same line over and over again. But her music stopped suddenly when she heard the voice of strangers in the sitting-room. She inserted her head through the curtain for a second and withdrew it hastily. Karunā smiled affectionately and motioned her to come in.

Arunā arched her neck and came in. She went up to Karunā and stood behind her, resting one hand on her back. Abināsh said, "You have a beautiful voice, please sing a song."

Arunā was very much pleased to get this compliment, but it would be injuring her reputation to sing at the very first request.

She expected to be requested at least twice and said, "I do not."

But Abināsh cut her short, "Oh, you need not worry if you do not know any good songs. Sing the one you were singing just now. I do not see any instruments here. Never mind, sing without accompaniment." Poor Arunā could say nothing more. She hid her face behind Karunā's back and sang, "Oh Beautiful One, it is a festive night at my house this day!" Karunā was feeling a bit uneasy that this song should be sung before Abināsh, but as it was at his own request, she was trying to be satisfied. Arunā did not stop to take breath after finishing the song, but exclaimed, "Now it is your turn, Satadal-di *! I shall not let you go unless you sing."

Satadal was pleased at being addressed as *didī* so soon after acquaintance. She said, "I am not so well qualified as you are, dear. Teach me some songs and then I shall sing to you."

Arunā nodded dissent in a vigorous fashion and said, "Oh no, I shall not listen to that! You have made me sing, now you must not play a trick."

Satadal smiled and drew Arunā near her. "I shall sing another time," she assured her in a low voice.

Arunā said, "No, no, that won't do."

Karunā understood why Satadal felt shy and admonished Arunā, "Oh, stop Aru. Don't insist like that."

Abināsh had not heard Satadal. He said, "Satadal does not know how to sing. What is the use of asking her?"

Arunā stood up and cried out, "Oh, indeed! But she herself said."

Karunā said in mild rebuke, "Aru, have I not asked you to stop?" Arunā stopped without knowing the reason for this excessive considerateness.

Karunā motioned her to go downstairs. Abināsh commenced a lecture on the fascination of music, with occasional requests to take Lachhminārāyan as a teacher.

Arunā suddenly reappeared with some refreshments in two dishes. Karunā took these from her and sent her down again for some drinking water. Abināsh, in a sudden

* "Di" is short for *didī*, elder sister or cousin; used also in addressing friends and acquaintances older than oneself.

fit of gallantry, stood up to relieve Karunā of the burden of refreshments in her two hands. Karunā said, "Oh, no, don't trouble please," and put one of the plates on the table in front of Abināsh and the other she offered to Satadal. The latter went suddenly aghast and said, "Me!" Karunā could understand the situation and felt a bit unnerved. But Abināsh was highly indignant at this behaviour of Satadal, and said, "Why do you keep her waiting, take it!"

Satadal appeared to be dying of shame. How could she accept food in the evening and that from a heretic? That would be absolutely against socio-religious custom! But how could she refuse Karunā's offer? She knew that Karunā was offering her refreshments in all innocence. How could she hurt the feelings of one whom she had liked at first sight? And Abināsh stood there, a silent but merciless judge.

Karunā looked once at both of them and made a move to place the plate somewhere away from Satadal. Abināsh said, "Give it to her. What is the use of delay?"

Karunā answered, "Oh, she need not take that. I was giving it to her by mistake."

"But what else are you going to get for her?"

Karunā said, "No, it would not be necessary to get anything for her."

Satadal was overwhelmed with gratefulness and the joy of getting out of an embarrassing situation. Abināsh looked at Karunā with surprise. Wonderful girl!

CHAPTER IV

By his own efforts Abināsh had come out of the atmosphere he was brought up in as an orphan, and had found a new setting for himself. It was the normal thing in his childhood's home to live on the day's earning, and when his parents died, they did not leave behind anything for poor Abināsh, with the exception of a new-born baby brother who was left to be looked after by its boy brother. Abināsh's sister was at that time the slave of her father- and

mother-in-law's will. She had come to nurse her dying mother, and had to look after her baby brother during the three months that her mother struggled against death. When her mother died, Chārubālā went back to her father-in-law's home and took the baby brother with her. But her matrimonial relations got furious at this display of affection for a mere somebody-else's child. The mother-in-law said, "Good God! If only the old fool had sense enough! It is a nice thing to shove his son on to other people's shoulders. But, pray, who is going to pay for the nurse, the milk and what not?" Chāru merely wiped her eyes. Her father came to know of this through well-wishers and expressed a desire to send Rs. 15 per month for his son's upkeep. Chāru's mother-in-law was very glad and wanted to put the money in her own cash box, but Chāru said, "I will never take money from my father to bring up my own brother."

This led to a perfect *Kuwukshetia*. * The ma-in-law said, "Then send that mother-eating ogre† out of my house. There is no place for him in this house."

Chāru was afraid lest the evil words injure her brother. She blessed her brother a thousand times, prayed for him in secret and sent him back to her father, saying, "I am not quite well just now. Please keep *khokā*‡ for the present with you. I shall take him again after a time."

When *khokā* came back, his aunt remarked, "My goodness! See what a rogue that girl has become at her age! She wants more money, so she has sent back the boy with a lame excuse."

The father was ill. He could not judge his daughter with fairness and was angry at her conduct. The aunt, though volubly affectionate, could not look after the child on account of gout! So it fell on the boy Abināsh to look after his baby brother. But he was absolutely fed up with his aunt and sister. That his own sister could behave like this was beyond his ken. He slowly began to develop into a confirmed misogynist.

* The great battle in the *Mahabharata* in which the whole of India took sides.

† If a child loses its mother in infancy, it is superstitiously held responsible for the death.

‡ A common pet name for male children.

* Hindu widows do not take food when and where they please. They generally have one simple vegetarian meal a day. In this case, to add to the perplexity, Karunā was not an orthodox Hindu. Hence any food touched by her was "unclean".

When his father died, his sister wrote to him in secret, saying, "If you send khokā to me, I shall look after him. You are too young to take proper care of him." Abināsh got furious and sent a man with a verbal message, "You need not earn fame by taking charge of a three-year-old boy after I have brought him up since the age of ten months. He has learnt to know people, and you know he would not like to live with you now. I know when I see people trying to whitewash the past. The one who has so far looked after khokā will be able to carry on for some time yet."

The messenger used his native genius to give the message a proper setting and colouring, and as a result, Chāru's parents-in-law went wild with indignation. Chāru did not utter a single word, fearing that it might injure her brothers. Abināsh was hot-headed. Who knows he would not say something even more rude and bring down on his young head the wrath of older relatives? So she kept quiet. Abināsh's aunt came and said to him, "Do you see her diplomacy? She is trying to get the full benefit out of this affair without incurring any risk."

Abināsh thought it was true. But he did not admire the aunt for the enlightenment. He even thought that parents had no right to die without providing for their children. He wondered why people married when they had no means, in case of death, to ensure their offspring even a bare existence. Others might spare the deceased, but not so Abināsh. All had left him behind, helpless, except his child brother, and he learned to love him and him alone. The others did not count.

Abināsh was a man of wide experience while only eighteen and was convinced that unless one had money in this world one had no right to be happy or respected. So he came to the capital, Calcutta, in search of betterment. He had his young brother with him. The rich man at whose place he was making fruitless efforts at money-making, noticed his perseverance and suggested to Abināsh that he would send him to England. But Abināsh did not believe that people could go out of their way like this to do good to others. He asked, "How shall I repay you your money?"

The boss said, "Why should you at all

repay? You will remain with us like one of my sons."

But Abināsh kept up and asked, "Have you any dearth of sons in the house?"

His boss had never listened to a sillier question, he said, "May be, there is not, but that does not necessarily prevent me from desiring another. Don't you see, you are my own caste* and can become one of us quite easily?"

Abināsh said, "Yes, now I understand."

The understanding was not difficult to arrive at. The question arose, whether the ceremony should precede or succeed his sojourn in England. The mistress of the house opined, "You should never trust a man. First put the shackles on and then let him loose; that is my philosophy of life. Otherwise, once you give them a chance to run away, they never wait for a second. They are for ever yearning to go wrong, don't you expect a man to remain under control unless properly married."

The master said, "Well, if he be so keen on going wrong, let him go wrong alone. What is the use of attaching the girl to him? If he does come back to us, in spite of masculine wrongheadedness, we shall marry them."

The mistress said, "You do not understand these things. If Fate has ordained her to suffer, she will, whether you like it or not. But if you let him go out without taking the vows, it would be sheer waste of good money."

But the head of the house would not listen to her advice. He did not leave Fate to work out his daughter's future, but himself took a hand in things. A girl of ten could be kept unmarried for yet some time, and during that period one could train her up to be a fit wife to one returned from England. Abināsh was extra-enthusiastic at this proposal, and he went away to England in great glee.

The boss was a bit suspicious, but this was overshadowed by his admiration for his own wisdom.

Khokā was about seven or eight at that time. It would be a simple thing to pay a few annas to the village schoolmaster for his education, nourish him on a daily ration of a couple of handfuls of rice and make him

* Marriage among the Hindus is generally within the caste.

run errands just for health and discipline. It pains people to pay for services of the nature of looking after the cows and the babies or running to the grocer's for stores, but one feels extremely happy if these can be had free. And Abināsh was going to England and, may be, would turn out to be a great man. It was wisdom to propitiate him. Hence the hearts of both Chāru's affectionate mother-in-law and Abināsh's affectionate aunt suddenly grew full of tenderness for khokā. It would not do to neglect one so near and dear! One should not mind if it cost a few paltry rupees! Khokā was lovingly hailed from both sides. Chāru snatched him away as soon as she found her mother-in-law's heart growing tender. The aunt said, "She has smelled money, would she give him to me now? She is not a gul of that sort. She runs on smell like a beast of prey. And look at Abināsh! I am surprised at his behaviour. I am his own aunt, and he sent the boy to a mere matrimonial relation! Where is our self-respect now?"

Abināsh philosophised that when money was the mainspring of this display of love and affection, it did not matter where the boy went. That his sister was in any way sincere in her attachment to the boy and that her erstwhile reticence in giving expression to her true feelings was due to a fear of injury to her brothers, was an idea which never crossed his mind. That idea grew in the heart of him who basked constantly in the sunshine of his *Didi's* warm affection and learned to consider the poor environment immaterial in the scheme of happiness and bliss.

Abināsh had gone to England with the idea of becoming a barrister, but as soon as he arrived there, he went straight to Cambridge to obtain a degree. Before he could get through his terms, the age of his future wife obeyed the dictates of Bengali custom and began to increase at a terrific rate in order to cross the limits of decent unmarriageability*. But man's age was not subject to any such custom, and Abināsh went about in many fields to seek new knowledge, free from any anxiety about his

He informed his future father-in-law that he would be a fool and his life would be hardly worth living, unless he could gather all the knowledge he could in a land where so much was to be learnt. But the lofty pile of the future son-in-law's scholarship does not conceal from view the daughter's age, nor does the weight of his learning press her down and dwarf her so as to make her appear younger than she is. So the father who was afflicted with the daughter kept up a constant fire of reminders to Abināsh to come back in spite of an unsatiated desire for knowledge. Abināsh informed him that he had not come to England merely to tread its soil and to learn that its inhabitants were white-skinned, but to do something worthwhile. The owner of the bank roll thought that recalcitrant youth, like armies, marched on the stomach, and decided to stop Abināsh's allowance in the hope that vocal pyrotechnics would come to a halt as soon as the internal combustion engine ceased to be fed. So news reached Abināsh that if his return was further delayed his allowance would be stopped.

Man does not speak in firm tones unless he has something to fall back upon. Abināsh had, before going to England, raised no objection to his master's proposal, because he had neither money nor knowledge. Let no man show contumely to uninvited generosity, was his motto, and he also believed in future solutions of future problems. But when he obtained a fattish scholarship after a few years' stay in England, his voice changed key and in volume. When he came to know of the stoppage of his allowance, he wrote, "I thank you very much for what you have done for me so far. No one but a really large-hearted man helps another in such a disinterested manner. And no one except the lowest of the low-minded appropriates other peoples' money without any qualms of conscience. I shall pay back, when I return, all your money, as soon as I am able to do so."

And how could one keep one's daughter unmarried any longer, after the prospective son-in-law had written a letter in this strain? The father began to look for some other bridegroom.

When Abināsh returned after a long eight years in England, he did not go to his

* According to orthodox Hindu notions, a girl ought not to be allowed to reach even her teens unmarried.

one-time master's house. He had boarded the home-coming boat after taking medical service with a salary. But as soon as he could find sufficient money, he gave up service and started an independent practice. He rented a big house and kept carriages as part of his business paraphernalia.

The life which he now began to lead was the perfect opposite of his boyhood's life in the village home. He had suffered much in that life, and, may be, for that reason and in order to forget those miseries, he did not even look at his past on his return from England. He was, as it were, a new man, and the past had no claims upon him. Abināsh had imagined that perhaps he would, after cutting off all connection with his relations, be able to build up a new life after his own ideal in a new place amidst new neighbours. Men often imagine that the proximate environment contains all the sorrow and bitterness in creation, and that if one could cut off all relation with this and shift to a far away unknown corner of existence, one would find eternal and unadulterated bliss. Man forgets the seed of sorrow which lies embedded within.

Abināsh was afraid lest the past should cast its shadow on his new life in any way; and so he had made no claims on those whom he had known in the past, nor allowed any of them to make any on him. But he could not deny him who was mainly responsible for his sorrows in the past. The little brother whom he had cherished in his heart, whose memory had often made him restless during his long sojourn,—that little man drew him once even to the remote home of his sister. Abināsh overlooked all his sister's and niece's sobs and snatched away his brother from his village nest of happiness and love, amidst a storm of protest and heartache.

But unhappiness is often the shadow cast by man's selfishness. The new life did not blossom as Abināsh wanted it to. Wealth, which he thought was the source of all happiness, was amassed at the cost of strenuous life, but where was happiness? The glamour of riches made him suffer along with many others whom he made to suffer, but the thing whose pursuit gave rise to so much pain, was as far from realisation to-day as ever. Wealth and splendour could not fill the vacuity of his life. When, in former years, he led a miserable life, he had mistakenly

sought wealth in order to be happy; but now in the days of his prosperity he found that his misery was not due to the lack of wealth. He knew he wanted something else, but what it was and which way it lay, he did not know. So he groped about in the dark.

While returning from their call on Tārinikānta, Abināsh had a mind to give Satadal a good lecturing on her conduct at that gentleman's house. But he forgot all about this noble intention on the way. In his mind the bright and spirited image of Karunā had quietly shoved aside Satadal's shrinking and shy personality to a corner imperceptibly and occupied its place without his knowledge.

Satadal met Abināsh at dinner time and became absolutely stiff with fear and shame. On other days she would enquire after his health, ask for his advice and instructions on household affairs, and coax him to eat this and that, and so on, but to-day she dared not utter a word. Who knows her voice would not remind him of her offence? She trembled to think of the punishment that would be meted out to her by this merciless judge for her grave offence against modern etiquette.

The food was on the table. She was serving with a spoon silently and systematically. As to quantities, she did not ask any questions, nor did Abināsh care about the matter. His mind was busy solving some secret problem. He had not noticed Satadal so far. She was giving him something with the help of a fork when suddenly a heavy bunch of keys which hung from the end of her sari fell on the table. The noise woke up Abināsh from his reverie, and he said, "I forgot; you are in this house!"

Although the significance of this exclamation was hardly clear, she went red even under her dark complexion. Her eyes were immediately lowered like those of a guilty person. Abināsh did not care about her condition but went on, "Satadal, you write to khokā, don't you?"

Satadal was surprised. Lifting up her eyes, she said, "Yes, but why?"

Abināsh seemed a bit relieved. He said, "Don't you know, I lived next door to Tārinī Babu before I went to England? He was very kind to us. Now we have again

come to live in the same neighbourhood as his, and we ought, for the sake of old times, to invite them to our place."

Satadal had never any reason to suspect that her uncle had any deep love for old times. But when he gave expression to such a sentiment, she had to say, "Oh yes, one ought to invite old friends and be nice to them."

But she did not quite follow what this had to do with writing letters. Abināsh soon made it clear. He said, "You know how to write letters; it is your duty to write to Karunā and Aṇunā to come to our place. Write something in a very polite sort of way. I shall send it over to them. If you cannot write, however, tell me; I shall write it out and you can copy it."

Satadal had an idea that it was for other people to invite Abināsh and it was for him to specialise in refusing, as far as possible. That he cared so much for inviting others was a revelation to her. He used to invite men friends once in a while, after having dined out at theirs more than three times as often, but Satadal never had anything to do with these invitations. His lady friends got their returns in the shape of invitations to a theatre or a cinema or for a drive in the Maidan. And Satadal never took any part in these. The poor village girl had no occasion to meet the cultured set that Abināsh called his own. She was like a cheerless dependant in the house of Abināsh, she had a claim to a higher place, but she never dared to make it, nor got a chance to do so. So she was very much surprised at this sudden kindness. She could not worry out for what good deed she had been awarded such a great honour.

Abināsh was thinking out the details of this invitation. After a time, having failed to draw anything out of Satadal, he suggested, "Next Thursday is a school holiday. Let us invite them that evening, what do you say?"

As if he always waited for Satadal's opinion! Satadal answered, "That would be all right."

Abināsh did not say anything more, but left the room and went to his own study upstairs. His mind was still busy with Karunā.

The women whom he had known before going to England were mostly his relations. He never worried about them willingly; but

very often they made him worry about them. The idea that they produced in Abināsh's mind regarding women in general was not one of which womankind would be proud. He used to say "Women should be classified with leeches, they stick to you so long as they can suck your blood, but leave you the moment they have had enough."

He did not seem even to recognise the existence of women of his own age or thereabouts. He saw them play about as children and then marry into a family of their parents' choice, and lead a blind sort of life, not only blind, but one might even say, inanimate, without exaggeration. They suffer in silence as if not endowed with speech, cannot choose their own way of life, nor respond when soul calleth unto soul. If the person to whom they are attached, walks with the head up in the air, they follow the noble example, if on the other hand, he crawls along in the dust or flounders in the mire, they copy him blindly and dutifully. If they lose this blind man's staff, they are left to eke out a miserable existence in the house of some other person. If Fate ordains, they suffer unending misery, if not, they get along like lifeless things. And some day they evolve into leeches like the aunts whom Abināsh had. His sister was an undiscovered jewel which never made itself known to Abināsh. He felt supreme contempt for Satadal, who was the daughter of this sister. The other women, whom he classed with stocks and stones, never came near enough to him.

He knew some ladies in Calcutta, but they could not give him satisfaction. Among them some had real culture but hardly any craving for publicity, and some had swelled heads filled with things other than mere knowledge. These latter, with their display and vanity, resembled the paper balloons which embellish the blue sky on festive occasions, and they formed the majority of those whom Abināsh knew. He had gone about with them for a long time, hoping to find happiness, but had discovered after a while that gilt was brighter than gold.

So he was actually surprised when at length he saw this unassuming daughter of poverty. She had no make-up to entrap men, no affected modulation and smart phrases to take the mind captive; but she had the spirit and dignity which the daughters of wealth had not. Abināsh felt thoroughly disgusted

when he found ladies sacrificing their opinions to please big men like himself. Their words made one think that they felt never so happy as when they succeeded in pleasing the so-called great men. But still he was so used to this cheap flattery that Karunā's quiet self-assertion had wounded his egoism. He could never even dream that a girl in Karunā's position would dare to displease him. But it was this very undreamt-of thing which drew him the more towards Karunā.

Abināsh felt proud that he had so far successfully evaded the carefully laid snares of the rich parents of marriageable daughters. His mind never forgot itself while receiving homage from these well got-up beauties for whom wealth had such fascination but now his own mind began unconsciously to form plans to ensnare this poor girl.

Abināsh had realised at first sight that Karunā had a distinct personality. Therefore in order to know her better, he began to call on them very often on the strength of old times. Even Satadal, who had been left with the lumber so long, was brought out as an instrument for developing a friendship with Karunā. She was placed on the pedestal of hostess to facilitate the carrying out of his ideas. Yet, just before he fell asleep, Abināsh remembered with a sudden pang that Karunā had neglected himself, the famous physician, and given preference to Satadal, his poor relation.

(To be continued)

Translated from the Bengali by
ASHOKE CHATTERJEE,

REVIEWS AND NOTICES OF BOOKS

[Books in the following languages will be noticed: Assamese, Bengali, English, Gujarati, Hindi, Kanarese, Malayalam, Marathi, Nepali, Oriya, Punjabi, Sindhi, Tamil, Telugu and Urdu. Newspapers, periodicals, school and college text-books and their annotations, pamphlets and leaflets, reprints of magazine articles, addresses, etc., will not be noticed. The receipt of books received for review will not be acknowledged, nor any queries relating thereto answered. The review of any book is not guaranteed. Books should be sent to our office, addressed to the Assamese Reviewer, the Hindi Reviewer, the Bengali Reviewer, etc., according to the language of the books. No criticism of book-reviews and notices will be published—Editor, M. R.]

ENGLISH

MY RELIGION By Jamsetji Dadabhoy Shroff
Published by Messrs D B Taraporevala Sons &
Co. Bombay Pp 120 Price Rs 3

In this book the author explains symbolically the popular religion of the Parsis. It is divided into six chapters—the headings of the chapters being—(i) My Fire-Temple the Gate, (ii) The Holy Fire, (iii) Manthra, (iv) Rituals, (v) Yatha Ahu Vario, (vi) On the Sea-shore My Mecca.

The author makes some curious mistakes. In one place he writes—"Thus also in the Vedant we find that not only close association but a mere sight of Vashista Muni brought immediate death and dedication to the cow, the squirrel and the son of a King" (p 68). Even the name of Vasishtha is not found in the Vedanta.

AN IDEAL HAPPY LIFE By Khushi Ram,
Published by the author (Tarn-Taran) Pp. 119,
Price Re 1

The subjects dealt with are—Health, Education, Social, Life Work, Wealth, Contentment, Religion and Self-realization

BUDDHISTIC PHILOSOPHY IN INDIA AND CEYLON:
By A B Keith Published by the Oxford University Press Pp 339 Price 10s 6d

The book is divided into three parts. The first part deals with "Buddhism in the Pali Canon". The second treats of "Developments in the Hinayana". The third describes the "Philosophy of the Mahayana" and the fourth part is on "Buddhist Logic."

The author has, in this book, discussed many important points and the discussions are learned and scholarly. But the results are mainly negative.

His conclusions are, in many places, vague and indefinite. In one place he writes that the Buddha "spent a blameless life in the years 563 to 483 B. C.", which seems to mean that he was born in 563 B.C. and he died in 483 B.C. In another place he writes—"The normally accepted date placing his death in the decade 487-77 B.C. depends on a correction of the Sinhalese tradition, which strictly interpreted would give rather the date 544-43 B. C. for the Parinirvana of the Blessed One" He concludes the chapter by saying that "the case against the traditional date is insufficient to justify its rejection out and out" (pp 32).

About the second Buddhist council our author says that "the only verdict of scientific history must be that the council was a figment of the pious or fraudulent imaginings of a sect which desired to secure for its texts and specially for the new Abhidhamma a connexion with the greatest Buddhist sovereign" (pp. 19).

About the date of the Pitakas, he says "We have...moderately secure ground for thinking that in the two centuries after Asoka the Sutta Pitaka of the Pali Canon was coming into being and in the same period we may place the reduction of the Vinaya Pitaka in the composite form in which we have it" (pp 20).

About the Abhidhamma Pitaka, he writes "All that can be said is that in the third century A. D. the Abhidhamma Pitaka seems to have been studied in Ceylon. But we are without means of judging precisely at what date the old *Matikas* were formed into our present texts, possibly after the Christian era" (pp 24).

Pali, which is the language of the canon, is according to the author, "plainly and undeniably a post-Asokan literary dialect, assuming much communication between the learned monks of different parts of India Pali came into being such as we have it, by a slow and complex process occupying some centuries, and variations of place" (pp 24-25).

The author says that the Abhidhamma "was composed from the first in Pali, whereas the Vinaya and the Suttas were redacted in Pali—doubtless with many additions of original composition—on the basis of earlier works in a dialect more closely vernacular" (pp 153)

These conclusions may seem strange to many, but Buddhist scholars are not unaware of these theories though there is no unanimity amongst them. The author has simply discussed the conclusions arrived at by distinguished scholars. His book is based mainly on their researches. But strange to say, he writes "But it is strange to find that western criticism, ruthless in proving the claims of its own sacred scriptures, has treated the Pali Canon with a respect so profound as to regard with open

hostility any attempt to apply to these sources of information the same dispassionate scrutiny which is demanded from the researcher into the history of Christianity."

The author is a very careful writer, but even he is not always a safe guide. Many Brahmins used to come to hear Buddha's discourses. On such occasions Buddha explained to them, that birth did not make a real Brahman but that Brahmanhood consisted in leading a virtuous life. From such discourses our author has come to this curious conclusion—"The Buddha sought, indeed, it would seem, to establish his followers as Brahmins, by the adoption of the principle that birth cannot make a man a Brahman, but only virtue" (pp 121-122). The mistake of our author is ludicrous, he has utterly failed to understand the Buddha mentality or I should say, Hindu mentality.

In one place he writes, "The end of misery is conceived as a place where there is neither earth nor water, light nor air, neither the infinity of space nor the infinity of intellect, nor the absence of everything, nor the laying aside both of consciousness and unconsciousness, neither birth nor death" (p. 67). It is quoted from *Udana VIII*, but it occurs also in the "*Itivuttaka*". In the original we have the word "*ayatana*". The author translates it by "place". In some places it may mean "place" but here it is quite inappropriate. This "*ayatana*" is considered to be a place where there is no infinity of space. It is quite unmeaning. The proper English synonym is "state".

In one place he writes, "In the *Majjhima Nikaya* we do meet a passage which denounces in set terms as folly the conception of the existence of the self after death as identical with the absolute, the nearest approach—and that not in the earliest part of the canon—to a formal attack on the absolute" (p. 140). The statement is misleading. The Buddha says nothing about the self being "*identical with the absolute*." What he says is that what men call self is not permanent. According to the Buddha there is only one existence which is permanent and that is "*Nirvana*", which is really the absolute, but it cannot be identified with the self which is characterised by consciousness.

In one page he writes that "in the Jhanas the expert attains the conviction of utter non-existence" (p. 48). He forgets to mention here that there are two stages higher than that of the perception of utter non-existence (*Mahap. III, 33-41; Maj. N. Sutta 26*).

There are in this book omissions and even mistakes. But these are unavoidable in the present state of our knowledge. Buddhist scholarship is still in its infancy and the ideas are in a chaotic condition.

The time is not yet ripe for writing an accurate history of Buddhist Philosophy. The Pali Texts have been only partially translated and the greater part of the Mahayana Text still lies buried in the Tibetan and Chinese versions. Whatever is now written cannot but be provisional. The author's book, though learned and scholarly, is provisional. But it is a valuable production and should not be neglected simply because it is not final.

NEW LIGHT UPON THE PHILOSOPHY OF INDIA

By D Gopaul Chetty, with a foreword by L B De Beaumont, D Sc. Published by J M Dent & Sons Ltd. London & Toronto. Pp XXXVI+218 Price 3s 6d.

By "Indian Philosophy" the author means "The Philosophy of the Saiva-Siddhanta" and the sub-title of the book is "Swedenborg and Saiva-Siddhanta."

The author has, in this book, explained the principles of the Saiva-Siddhanta (S. S.) and Swedenborgism (S.) and has shown some points of similarity. But we sometimes forget that there is a similarity even between a man and a beast. Even the most dissimilar things are not quite dissimilar.

Our author says, "The educated Hindus have lost faith in their Saiva-Siddhanta merely because there is no one to explain it to them" ... "If only Saiva-Siddhanta is preached in the light of Swedenborg's teachings, the result will be phenomenal. The Christians of the new dispensation and Saiva-Siddhantis will become united to each other in bonds of fraternal love as members of the same Church. Then only there will be true religion coming into existence in India. The spiritual conquest of India by Christ will take place through the teachings of Swedenborg. That revelation must be spread far and wide. I am quite sure that in half a century such a Christianity will be able to do ten times as much work as the orthodox churches have done in the last three centuries. India is a land of philosophy and Indians require philosophy to convince them. Swedenborg's philosophy is the best suited for the purpose. . . I therefore make an appeal that preparations be made at once for the spiritual conquest of India by Christ as interpreted by Swedenborg." (Pp. 209—210).

But we are certain that this appeal will never be responded to.

The author's implicit belief is that what is found in Swedenborgism (S.) is acceptable and that the Saiva-Siddhanta (S S.) can also be made acceptable by showing its similarity to S. But cannot both the premises be wrong?

What is highest in the S. S., requires no Swedenborgian prop and what is lowest can

never be acceptable simply because it resembles S.

What is necessary is to separate the kernel from the husk and to present this kernel to our countrymen.

But this the author has failed to do. Neither in the interpretation of the S. S. nor in that of S. has he distinguished between the essentials and the non-essentials, between the permanent and the ephemeral. On the other hand he has accepted and defended many puerile and superstitious doctrines of both S. and the S. S.

The book may be read with profit as an exposition of Swedenborgism and the Saiva Siddhanta. But the author's exposition has thrown no new light on the S. S. Our country is already immersed in superstition and in irrational and pernicious mysticism. So the wholesale importation of Swedenborgism into the religions of our country will make confusion worse confounded. It is helpful only to those whose intellectual and spiritual level is very high—because these only can reject what is puerile and unwholesome, can accept what is rational and beneficial and can appreciate the value of the higher type of mysticism.

MAHESH CHANDRA GHOSH.

ON THE MARGIN. By Aldous Huxley. Chatto and Windus. 6s net.

It has been said that the observations of a well-informed scholar do not make an essay unless that scholar possesses the essayist's intangible gift. The gift is intangible, and hence indescribable but we feel its presence if it happens to be there and it is certainly here in this volume. Of excellence in this line we have had perhaps too much in recent years. Mr Lucas, Mr Lynd, Mr Gueddla, Mr. Agante, Mr. Priestly and how many others! Hardly have we recovered our breath from climbing the altitude of one, comes the next call, and we get no breathing space. Close on "Masters and Men" comes "On the Margin" and we find ourselves asking which delights us most. Such a question is futile, all we can do is to grasp the enjoyment that comes to our lot and thank God it is so ample.

It is difficult to say which things in this volume appeal to us more than others. Certainly there a line of division between the purely brilliant pieces like "Centenaries" or "Water Music" on the one hand and the more solid critical works like "Subject-matter of Poetry", "Ben Jonson" or "Chaucer" on the other. The former are brilliant indeed, made up of the purest texture of cleverness and imagination. The water-music is of a dripping cistern. "Drip drop, drip drop drip drop. So it goes on, this water-melody, for ever without

an end. Inconclusive, inconsequent, formless, it is always on the point of deviating into sense and form. Every now and then you will hear a complete phrase of rounded melody. And then—drop drop, di-drop, di-drop—the old inconsequence sets in once more. But suppose there were some significance in it! Perhaps for those who have ears to hear, this endless dribbling is as pregnant with thought and emotion, as significant as a piece of Bach. So little would suffice to turn the incoherence into meaning. The music of the drops is the symbol and type of the whole universe, it is for ever as it were asymptotic to sense, infinitely close to significance, but never touching it."

There are purple patches in essays like that on "Subject-matter of Poetry", but the whole thing rests on a solid foundation. It imparts information at the same time that it delights, it embodies universal truths as in "An abstract idea must be felt with a kind of passion, it must mean something emotionally significant, it must be as immediate and important to the poet as a personal relationship before he can make poetry of it." Poetry, in a word, must be written by "enjoying and suffering beings not by beings exclusively, dowered with sensations, or, as exclusively with intellect." On "Ben Jonson" and "Chaucer", it is difficult to say anything new without raising controversial issues, and one feels doubtful about Mr. Huxley's theory that "a consciously practised theory of art has never spoiled a good artist, has never dammed up inspiration, but rather, and in most cases profitably, canalized it." One doubts whether any positive general statement can be true of all artists,—one doubts whether in most cases practice does not precede theory. One doubts it all the more when Wordsworth's example is cited, for it is now more than a century that Coleridge pointed out how the best of Wordsworth's poetry owed its excellence to the neglect of his own canons of art. But leaving such issues aside we can agree with the main lines of argument, with the idea, for example, "Humours do not, of course, exist in actuality, they are true only as caricatures are true. There are times when we wonder whether a caricature is not, after all, truer than a photograph, there are times when it seems a stupid lie. But at all times a caricature is disquieting, and it is very good for most of us to be made uncomfortable." Or again on Chaucer, "Like many other sages, he perceives that an animal is, in a sense, more human than a man. For an animal bears the same relation to a man as a caricature to a portrait. It reveals all the weaknesses and absurdities that flesh is heir to." One enjoys the talk on Chaucer's irony and humour, on the parallelism with Anatole France, on so many

other things, but one feels the futility of discussing all these in a journalistic notice, for if Plato condemned the poet's work as twice removed from reality, what would be the measure of condemnation on criticisms of the critic's views on the critical biographies of poets?"

ABHINAVA GUPTA.

HUMAN CHARACTER By Hugh Elliot (*Longmans, Green & Co*)

The purpose of the author is to lay the foundation of a new science—the science of human character. The scheme presented in the introduction is at once ambitious and nebulous, and one has only to read through a few chapters in order to assure himself that he has before him a mass of platitudes. The new science, we are told, is to base itself upon every known subject of study, scientific and literary. In the actual execution of his plan the author has given us nothing more solid than literary quotations and epigrams. The author entertains a peculiar view of Psychology. The new "Scientific" Psychology is not an exact science and cannot serve as a stable foundation. But it can be substituted by his own Psychology manufactured from literature and personal fancies. What little use the author makes of psychological data shows that he has not tried to follow the modern development of Psychology. His misuse of well-known terms and misstatement of psychological facts are deplorable, and indeed, it seems that the author of "Modern Science and Illusions of Professor Bergson" has his own pet illusions.

X.

THE TRICHINOPOLY ROCK AND ITS TEMPLES
By S. K. Dasasikhamani, B. A. Price eight annas
Pp 30 (1923)

This illustrated booklet is intended for the tourists who happen to visit the Trichinopoly Rocks. The author has striven his utmost, with the help of illustrations, to present the readers with accurate informations. This booklet will be of much help to those for whom it is intended.

CHINGLEPUT DISTRICT AND ITS ANTIQUARIAN REMAINS By T. S. Venkatesan Pp 130 Price not mentioned (1923)

This little brochure is intended merely as a guide to pilgrims visiting the ancient places of sanctity in the Chingleput District (viz. Kanchipuram and Pakshi Theertham). The compiler has given much useful information for which he deserves thanks. But we regret to point out that many printing mistakes have crept into this book.

PRABHAT SANYAL,

Annual Report of the Madaripur Public Library for the year 1922.

The Madaripur Public Library is one of the three similar institutions of the Dacca Division, the other two being situated at Dacca, which are mentioned in the Government Report as "well-equipped and popular institutions." The Library is nicely situated on the bank of a tank and has a fine reading-room and hall which is utilised for popular lectures. The success of the institution is due as much to public support as to the zeal and self-less exertions of its indefatigable Secretary, Babu Bhubaneswar Sen, B.L. We need more of the type of silent workers like this gentleman in order to make our mofussil towns little centres of culture and light, and not merely hotbeds of party faction and political strife.

Y

A RUSSIAN GENTLEMAN *By Serghei Aksakoff* (Oxford University Press—*The World's Classics*).

"A Russian Gentleman" is one of the classics of Russian literature. It is not a classic in the sense in which Chesterton would have it—a book which every one admires but no one reads. On the other hand, it is a book which every Russian child is taught to read and appreciate for himself. It contains the simple annals of a household and makes delightful reading. It does not chronicle extraordinary happenings, but is an apotheosis of the every-day life in the country-side—a life where morning tea and dinner are events, where reading aloud and cards are the favourite pastimes, where a visit to the mill is an adventure and where angling is the most exciting sport. Visits to and from the relatives disturb the even tenor of the life of these country-folk and an elopement, a death by poison, a marriage, and the birth of a son come to relieve the dead uniformity of their life. Over this world rule Stephan Mikhailovitch, the Providence of the place, a man of strict integrity, of passionate and even furious temperament and of steadfast affection. Fond of straight dealing he hates evasions and meanness and behaves like a wild beast whenever his anger is excited. But when the storm is passed he becomes a kindly gentleman. Round him stand his wife, always in terror of her husband and her scheming daughters, his son a timid and awkward youngman, capable of intense affection, his daughter-in-law full of wit and beauty and fond of lording it over others. Mikhail Kurobyessoff, a drunken and hardened bully with a smooth and polished exterior and a host of other minor characters from the cook to the valet. All these are vividly portrayed and every one of them fits in with the scheme of the work. There are graphic descriptions of the landscape and the country-side

which linger in the memory. The book is a prose epic of family-life and contains vivid descriptions of men, events and nature. It is written in a direct and simple manner and is remarkable for the perspicuity, ease and purity of its style.

HINTS ON NATIONAL EDUCATION IN INDIA. *By Sister Nivedita* (Udbodhan Office, Mukherji Lane, Baghbazar, Calcutta Price Re 1-8.)

Now-a-days when National Education is much discussed and little understood, it is best to read and reflect on these essays by one who was really a Pioneer of National Education in India and who, though alien by birth, had adopted the country as her own. Sister Nivedita was not an abstract thinker only but one who lent her hand to many practical projects also. She had a rare insight into the educational needs of the children and the women and her remarks about their education should be taken to heart by all educationists. She did not want National Education merely, but nation-making. "National Education is a training which has a strong colour of its own, and begins by relating the child to his home and country, through all that is familiar but ends by making him free of all that is true, cosmopolitan and universal." To her education is mission, the ideal of education service, and the ideal teacher is one who combines sympathy with knowledge. A student should be taught not only to imitate, memorise and reproduce, but to create. His feelings should be trained and he should be developed from *within* and not from *without*. She makes a strong plea for manual education which is not a question of mechanical skill only but an intellectual training as well. On the whole the book is stimulating and is written in a simple homely style. The author's fervour is infectious and her outlook is broad and these things entitle her views to careful consideration at our hands.

SONGS TO MYRTILLA *By Sri Aurobindo Ghose.* (The Arya Publishing House, Calcutta. Price Re. one and annas four).

The book is a collection of poems most of which were written by Sri Aurobindo Ghose between his eighteenth and twentieth years. Though here and there one finds immaturity, over-emphasis, and imitativeness, yet mostly the poems display the poet's capacity for genuine feeling, noble enthusiasm and rich descriptive power. In some of these poems the poet derives his inspiration from the Greeks, though towards the end he abandons the Sicilian Olive-groves and Parnassus and vows to drink deep from Ganges upon whose shore the flowers of Eden blow. The book is full of lofty memorial verse—verse which commemorates men of letters like Bankim, Madhusudan and Goethe and patriots

like Parnell. There are some translations from Plato, Meleager and Chandidas and these show the poet's early affinities "Lines on Ireland" shows the poet's noble sympathy with oppressed nationalities and the Lost Deliverer is worthy to rank with Browning's Lost Leader The anguish of love is uttered in many places in noble and dignified verse and the book is, on the whole, worthy of the youthful poet. We miss here the epic grandeur and the profound application of ideas to life of "Love and Death" but that is another tale and is meant for other times

THE OPPRESSION OF THE POOR : *By C. F. Andrews (Ganesh & Co. Publishers, Madras). Price Re 1.*

The dead-lock at Chandpur is now an old, unhappy, far-off thing, but its significance should always be borne in mind. Mr. Andrews does not only set forth the facts but also draws a moral from them. It is a heart-rending tale, redeemed only by the divine faith and patient resignation of the labourers, the philanthropic zeal of the volunteers and the sympathetic attitude of the townsmen. We read how the labourers were driven out of the shed of the railway station to the open foot-ball ground when the rain was falling copiously and how Gurkhas pushed forward the helpless women and children with the butt-ends of their muskets. They were in this destitute condition when cholera broke out and proved fatal to one out of fifteen. This was the last drop in the cup of misery but it did not enfeeble the resolution of the poor nor exhaust the resources of the workers. The Bengalis, the Marwaris, the doctors and laymen all vied with each other in succouring the wretched. The inhabitants of Chandpur flung open the door of their houses to provide shelter to the labourers. However the work of repatriation had to be delayed on account of the strike of the railway men and the steamship labourers. But everything came to a happy end and the labourers found their way back to their houses with the help of the volunteers.

In addition to the scenes described and the events narrated, the book also contains glimpses of the author himself. We see the author now moving in the cholera-stricken camp, or reasoning with the officials, now encouraging the volunteers or asking the labourers to take heart. We see his deep humanity, his reliance on God, his fervent advocacy of the poor and his child-like faith in the writings of the Poet Rabindranath Tagore and in the scriptures. His serenity of judgment and sobriety of views stand out prominently in his treatment of the question of strikes while no one can question his veracity, who comes to the book with an open mind

The book is really a 'tract for the times' and deserves to be widely read.

PERFUME OF EARTH : *By H. Chattopadhyaya, The Shama's Publishing House, Aghore Mandir, Mount Road, Madras. Price Rs 3*

This is the fourth print of Mr Chattopadhyaya's muse and it is richer, sweeter and more delicious than the rest. The poet has a rare combination of the sensuous, mystic and humane elements of poetry and this gives to his work an astonishing variety and richness. He does not revel in the colour of a flower only, he does not only remember that it pulsates with life but it gives him thoughts also which he too deep for tears. Colour, vision and pity—these things he possesses in an eminent degree. He likes the richly yellow mango, the autumn, the lightning splendour and the passing pride of painted plume of the peacock. Says the peacock.—

"Richer I count a gorgeous death
Than life that has no lines in it"

He has not only an eye for colour as in

"Youth's purple heart-bud of desire
Opened into a flower of gold.

He sang, The world is full of fire,
It never can grow grey and old"—

but also possesses uncanny powers of hearing—

"Attuned to every space of earth and sky
We stand, and in our beings catch the cry
Of growing grass, the delicate noise of wings
Among the leaves, the throb of little things."

Yet the mood of enjoyment is not his enduring mood. He has moments of soul when the mystery of life is laid bare and when the heart is touched with pity. Now his heart melts for the blind boy—

"He stood afar, alone, at my gate,

A little beggar-boy of seven,

In his voice I felt there was something of
heaven

And something of earth in his fate."

And now he is reminded of the Fruit of Pain which grows on the tree of life. His lines on Famine are the noblest expression of altruistic feeling.—

"God! break my body up and knead it
into bread

Of hunger, lo! how many infant lives
are dead.

O! draw my blood into your clouds
and let them burst

In showers of mercy, for the women die
of thirst.

Make thou a lightning of my soul
and at a stroke

Free poor men who bleed
beneath the tyrant's yoke."

No one has a greater sense of the bondage of body—this prison-house of clay than Mr Chattopadhyay. This thought recurs in his poems again and again, but he is also confident about the ultimate freedom which is the soul's birth-right. He has faith in the capacity of the earth for expansion and improvement and it is this faith which makes his message so cheery and triumphant. Above all, he possesses a sublime conception of the high destiny of a poet.—

"Thus I make my melody
That God's hands may mould afar
For the earth another tree,
For the sky another star"

The "Marriage of the Rat" is a drama of its own kind. "A female rat was captured by a crow which, after the manner of *Æsop*, got into a wrangle with another crow, and dropped the rat. Happily for the rat, it fell into the lap of a gifted hermit who changed it into a girl, but, as the sequel shows, nature was out and the girl refused to marry Sun, Cloud, Wind and Mountain and espoused a rat." We have seen the dramatists handling superhuman or supernatural characters, but here the conception of the girl half human and half animal is something unique. Her speeches have a touch of the 'naïveté'. She comes to the hermitage after 'nibbling away at fruits in the forest glade'—(a happy suggestion of her real nature in the beginning of the play). It is rather funny to see how this girl dismisses suitor after suitor. The Sun-God, the Cloud-God, the Wind-God, and the Mountain—all are rejected and go away crest-fallen. At last comes the mountain-rat and she makes it her lord and weds it. This gives to the play an air of anti-climax which is strange. Characterisation is fine and the speeches are in keeping with the characters. It seems as if the hermit and hermitess only have forgotten the perfect speech of man. It marshals characters human, half human, and super-human. Narada is only a connecting link between the earth and the sky.

DIWAN CHAND SHARMA.

STUDIES IN SOUTH INDIAN JAINISM. By M. S. Ramaswami Ayyangar, M.A., Chief Lecturer in History and Economics, Maharaja's College, Vijayanagram, and B. Seshagiri Rao, M.A., Chief Lecturer in English, Maharaja's College, Vijayanagram and Senior Reader in Dravidian Philology to the University of Madras. Pp. 7 + 183 + 144. Price Rs. 4.

The present volume forms the first book of the series called the *Vijayanagram Maharaja's College Publication*. It contains two separate monographs in two parts, viz. *South Indian Jainism* by Mr. Ayyangar, and *Andhra Karnata*

Jainism by Mr. Rao. In Part I the author first having briefly related the early history of Jainism in general tells us how Bhadrabāhu Svāmin led a great migration of Jinists numbering not less than 12,000 under the leadership of Visakhāmuni to the Chola and Pandya countries during the days of the Mauryan King, Chandragupta, how Jainism was established in the land of Tamil, how it flourished and gradually declined owing to the influence of the revival of Hinduism by Saiva Nayanars, Vaisnava Alvars, and theological doctors, Achāryas, like Sankara, etc., and how much Tamil literature of which the best gem is the *Kural* is indebted to Jainism and its followers. He then also describes how the Jinists entered the Karnāta country and colonized it. In the course of doing it he discusses the history of the Deccan with reference to Jainism and the ages of the Tamil Sangamas arriving at the conclusion that the date of the last Sangam is the end of the fourth or the beginning of the fifth century A.D. In Part II attempts have been made to trace the spread, activities, and influence of Jainism in the countries of Andhra and Karnāta, and in doing this the author has thrown a new light on the history of Andhra from the fall of Satavahana to the rise of the Chalukyas. It has also been pointed out what a great influence Jainism exercised on the development of Canarese literature. The book is prepared carefully with the materials, both traditional and epigraphical and as such it is a real contribution to studies in Jainism. Students of religious, political, and literary history of Southern India will find ample food for them in this volume.

VIDHUSEKHARA BHATTACHARYA.

SALT. A SUPERSTITION. Published by the Theosophical Publishing House, Madras. 1923.

The compiler who has chosen to remain anonymous, has made an attempt in this small pamphlet of 28 pages to prove, by quoting some writers on Hygiene, Dietetics, &c., that we do not at all require any addition of common salt to our daily food which naturally contains enough of it for requirements of health, and that its use is fraught with great mischief. We agree with the author so far that taking excess of common salt with food is certainly injurious to health and may cause aggravation of certain diseases such as dropsy, gout, &c. But we do not share his view that it is not a necessity to human organism, and that within proper limits, its use is attended with danger. The whole human experience would belie such a theory. The vegetables we take are generally poor in common salt. Milk contains it in fair quantity but milk is seldom used largely as an adult food. All Physiologists agree that men

needs a certain quantity of common salt, apart from that existing in the various food-articles, to keep up the alkalinity of the blood and to help in the formation of certain digestive juices. Hence the universal practice of flavouring our dishes with common salt as a condiment has grown up, which is evidently a natural demand. It is no exaggeration to say that human life would taste very insipid, if common salt is proscribed as food.

It is curious to note, that some of the authorities quoted by the compiler are not in favour of entire exclusion of common salt from the table. They condemn its excessive use, and most people would accept this as the right view. The safest course in all human affairs, we would unhesitatingly say, is the adoption of the *golden mean* and the abandonment of *extremes*.

CHUNILAL BOSE.

BENGALI.

MANUSHYATVA-LABHA By *Satyasiaya*. Published by Professor Pachanan Mitra M. A., P. R. S. Pp. 232 (5½ in × ¾ in.)—Price Re 1-4 as

The book is on the "attainment of manliness." In the last chapter some facts of the life of Buddha, Kavira, Luther, Jesus, Nityananda, Saligram, Vivekananda, Raja Rammohun and Mohammad have been given. But there are some historical inaccuracies. We cite only one example. The following passage is considered to have been a saying of Jesus—

"Father, forgive them for they know not what they do."

According to the Biblical scholars, it is an interpolation, and this has been admitted even in the revised version of the English Bible. There are other mistakes too.

MAHESH CHANDRA GHOSE.

SWABHAVA-KABI (NATURE'S POET) GOVINDA DAS By *Hemchandra Chakrabarty*. Price Rs. 2. To be had of *Hemchandra Mukherjee*, 13, Ramdhan Mitra Lane, *Shyampukur*, Calcutta. 1330 B. S.

The district of Dacca is unrepresented in Bengali poetry by any name of superior worth with the exception of the late Govindachandra Das, who is not improperly compared with the Scotch poet Burns. Born of poor Kayestha parents at Jaydevpur in Bhowal, he was banished in middle life from his birth-place which he loved so well if not wisely, settled in Vikrampur, and died at Dacca five years ago. Though chill penury often repressed the noble rage of his soul, he was nature's own poetic child and sang because he must. He was innocent of English and his vocabulary was small, and his horizon

did not extend beyond such homely themes as conjugal love, lover's lament, the beautiful lakes of East Bengal, the simple village girl, and the like. Sometimes his lyre would glow with patriotic fervour, or kindle into flame at the acts of oppression of the village tyrant. At times his muse was tipped with gall as for instance when he wrote the stinging satire on the Reign of Terror which he believed was prevalent in the extensive domain of a wellknown territorial magnate of East Bengal. Judged by modern standards, some of his poems were wanting in taste and refinement, and were too realistic to please the fastidious. There could, however, be no question as to his absolute sincerity, and no one with any pretensions to literary culture could deny him the supreme merit of being, within his own narrow range, a true poet. In fact the simple and copious flow of his numbers came so naturally that the easy grace of his poems appealed to every reader. In a book of little over 300 pages his biographer has done full justice to his subject. The book is handsomely printed and beautifully bound, and the story of the poet's life, and his perpetual fight with poverty and neglect has been told with pathetic simplicity. Govinda Das had many acquaintances and friends among the landed aristocracy of Mymensingh, some of whom helped him with a monthly allowance, and the Dacca session of the Bengal Literary Conference also presented him with a purse of Rs 700. But speaking generally, it may be said that he deserved better of his countrymen, and he might well repeat Burns' bitter experience

"Do not of your rich acquaintances boast
Nor of the high circles you have been in,
For a moth is a moth at the most
Though it crawls over the carpet of a queen."

The value of the book has been enhanced by several well-executed portraits of the poet and his friends and admirers, and well-chosen extracts from his poems. The book deserves a place in the poets' corner of every Bengali library.

Y.

SANSKRIT.

ASTAPUSPIKA (अष्टपुष्पिका) OR A SANSKRIT ANTHOLOGY. By *Nikhilamal Bhattacharya*, M. A., Professor of Sanskrit, Benares Hindu University. Price Re 1-8.

We are glad to receive Prof. Bhattacharya's present work which is a Sanskrit text-book compiled specially for intermediate students of our Universities. There are eight pieces—some of them being in prose while the others in poetry. The author named it *Astapuspika*, i.e. 'a wreath made of eight different kinds of

flowers.' The flowers are, indeed, fragrant and gathered very carefully from the famous gardens of Kalidasa, Bhattanarayana, Dandin, and Bana. The Garland represents a variety of styles, scenes, and sentiments agreeable to young students. There is a vocabulary and notes which are suggestive and critical.

VIDHUSHEKHARA BHATTACHARYA.

MARATHI.

CAPT LIMAYE'S HUMOROUS WRITINGS *Published by the Shri Saraswati Mandal, Poona City* Pages 168 Price Re 1-8

Capt G G Limaye, who served as a medical officer in the late European war, has well utilised his leisure in cultivating the instinct of humour which he undoubtedly possesses in not a small measure. Humour has its proper function and usefulness in literature, in that it brings freshness to a jaded mind. But like spices in a meal, it must come in combination with some literary food. It cannot claim to be a dish in itself. It must also be a spontaneous outcome, and should keep within proper bounds of decorum. Capt Limaye's humour at times suffers in the two respects just stated. Some of his skits are really very enjoyable and full of life and exhilaration. But the same, unfortunately, cannot be said of some other pieces, which are very much laboured and tire the patience of readers of good taste.

NAMASKAR *By Vaidya G P Puranjpe of Sangli.* Pages 79 Price Re. 1.

The present physical deterioration of our Indian youths is very much to be deplored, and if early steps are not taken by parents to make their children healthy and strong, Indians will before long achieve an ill repute as a nation of physical wrecks. People are, therefore, in search of an exercise which combines in itself maximum of good results with minimum of expense. Namaskaris such a one and should appeal to them most strongly. To the orthodox Hindus it will appeal more specially as it is based on the foundation of the worship of the Sun—the source of all energy and life. The question of spiritual merit apart, the Namaskar system of exercise has the mundane merit of giving a good, healthy and beneficial tone to the physique without any expense of money and little of time. Several physical culturists in India and America have carefully examined it and testified to its high utility. Being enjoined by the Shastras this exercise of Namaskars was in practice in every Hindu household in Maharashtra for generations till very recently when sheer lethargy and unpardonable blindness to their own inter-

ests overtook Indian parents and made them ignore the physical benefits derived from this indigenous exercise. The revival of the old practice of making Namaskar compulsory for every person, young or old in a household is very much to be desired and it is hoped that Mr Paranjpe's book, which has fully and thoroughly explained the system in its scientific aspects, will bring about the desired result.

V. G. APTE.

MAHARSHINGHA PRASAD—OR KIND GIFTS OF GREAT SAGES, PARTS I & II *By Prof V. G Apte.* Publisher: G B Joshi, Manager, Anand Press, Poona. Price 6 as each.

Prof Apte's name as maker of juvenile literature in Marathi is too well-known to require an introduction. His style is very pleasing and he has the knack of making even hard subjects easily understood by children. The present books contain choice little stories extracted from utterances of great sages like Buddha, Jesus, Christ, Tukaram, Dnyaneshwar, etc., and from the *Puranas*, which are rarely read by people in the original. The stories are entertaining and will be read by children with pleasure and profit. The books are profusely illustrated.

TAPTIPICHA SANSAR—OR SKILFUL MANAGEMENT OF THE HOUSEHOLD *By the same author and publisher.* Price 12 as.

There is a section among the educated public, who complain rightly that the educational curriculum for girls is defective, in that there is no place in it for domestic science in its theoretical and applied aspects, nor is there any book in Marathi which will supply this want. To such people Mr Apte's book will appeal most successfully. The book contains everything that a girl—a would-be housewife—ought to know. Such girls will surely find this book their *Vade Mecum*.

SHANTINIKETAN MALA, VOL. III. *Publisher N B. Chavan.* Pages 160. Price Re. 1.

The book is divided into four sections. The first deals with the life of Maharshi Devendra-nath Tagore, which is very indifferently written. Sec II contains a few chapters translated from Ravindranath's Shantiniketan Mala. Sec. III gives four extracts translated into Marathi from the miscellaneous writings of Tagore on the secret and beauty of devotions, the *Meghduta* poem, music, etc., and the fourth section contains ten extracts taken from the *Bhakta Vani*. The translations are accurate and faithful, but the writer of the biography seems to be hardly equal to the task. The printing leaves much to be desired.

S. N. BHAGWAT.

KANNAD.

VAIDYAJIVAN. By *Pandit Shamayya. Published by Agaram Venkatram Pandit, Medical School, Victoria Hospital, Bangalore City Pp. XXX, 197. Price Re 1-8 1923*

Vaidyajivan is a Sanskrit work by Lolambaraj, a Brahmin poet who flourished in the 17th century. As the name suggests, the work is a means of livelihood to the Vaidyas. The work has been translated into Bengali, Hindi and Marathi. This Kannad rendering is far superior to the Hindi and Marathi translations. The first Kannad edition was published as far back as 1877. Ayurved has fallen into discredit and Kannad literature is not patronised by Kannad-reading population. These two factors explain the wide gulf that divides the first edition from the second. The present publisher is the son of the author of the first Kannad edition. The study of the English system of medicine by the present publisher and the notes based thereon and added by him in this edition considerably enhance the usefulness of this book. The translation is lucid and faithful. The helpful marginal notes, the description of the process of purification of the various metals and herbs, of the method of obtaining decoctions, and the table of herbs which can be used one for another with almost the same effect, the table of weights and measures, make the book very attractive both to the medical practitioner and the lay reader. Lolambaraj is both a Vaidya and a poet of great reputation and high order. His mastery over Sleshalankar is admirable. It is not a dull and dry work on a technical subject but a work of art as well in which students of literature can find many a verse of rare beauty. The translator has an abundant mastery over Kannad language. The book fully meets the need of a popular and handy work on ayurvedic system of medicine. No effort has been made to draw the reader's attention to the literary excellence or to explain slesha as is done in the Hindi edition. Kannad translator's attention seems to be riveted on Vaidyajivan as a work on Ayurvedic System of Medicine. Having regard to the excellent get-up and nice printing the price is moderate. The author's efforts to make the book attractive deserve all praise. We are afraid the apathy of the Kannad-reading public for Kannad books will allow another half a century to run by before the third edition appears.

G. K. WALVEKAR.

TELUGU

TELUGU BOOK-KEEPING AND ACCOUNTS By *K. S. N. Murty, F. I. B. & F. I. S., Printed at Scape and Co. Price Re. 1.*

The science of book-keeping has hitherto been neglected and the author attempts to remove the long-felt want of a simple text-book on the principles involved in book-keeping. In the first six chapters the author takes up the single entry system first and explains the few "don'ts" which every accountant has to remember. He begins with the rudimentary principles of the subject and explains how the entries are made in the cash book and the ledger from the day book. He then takes up the double entry system and shows how the journal and the ledger are to be prepared. He speaks of the "trial balance" and the "balance-sheet" in Ch. XI and XII.

Throughout the book the author has used simple and intelligible language in explaining the principles in making the different entries. He has added several exercises to heighten the utility of the book and at the end of the book is a glossary of mercantile terms with their English and Telugu equivalents.

I expect that the author would deal with general book-keeping in connection with closing entries, profit and loss accounts, companies accounts, general banking and explain lucidly the fundamental difference between capital and revenue in his forthcoming volumes.

The educational authorities would do well to pay attention to this small booklet and recommend it for use in the elementary schools.

DURANTHAMA By *V. N. Sharma B. A., B. T. Printed at the Andhra Patrika Press, Mahas. Pp. 39 Price 4 as*

This is a social story and like his Adyar confreres, Mr. Sharma takes up his cudgels at the nauseating manners of a white bureaucrat. It moves one pathetically to find an ardent patriot like Dr. Krishnarao suffering untold privations at the hands of a typical police officer—Ramlingam Pillai, who finding his schemes to make the amiable doctor his willing accomplice foiled, swears to wreak awful vengeance. Mr. Sharma exhibits the picture of police intrigue and cunning scheming like a finished craftsman but he does not fail to meet retribution to Mr. Pillai.

The setting of the story is Andhra and Krishnarao's sons are typical Andhra youths with boyish, gallant but feverish enthusiasm to serve their country.

SAVITRI By *Nandnagu Chalapatirao Printed at the Manjivani Press, Ellore. Price as. 8 Pp. 64*

This play displays considerable literary skill, dramatic talent, sound ethics, intelligent flashes of rational philosophy and a first-hand knowledge and not mere imaginative insight of Dame Nature in her various manifestations. Unlike the

ordinary Telugu playwrights he does not indulge in witty aphorisms, shrewd perceptions and lively humour. Departing from the traditional manner of depicting "Satyavantudu" as an average mortal and conceiving "Savitri" as the highest embodiment of self-sacrifice, indomitable energy, feminine chastity and a model of ideal womanhood which the holy Vyasa of epic fame has handed down to us, the author makes "Satyavantudu" a worthy husband of the god-gifted Savitri. Satyavantudu speaks but little, but in every action and movement of his Savitri realises the transcendental beauty and the real human objective of life as it ought to be. She innately resolves to attain this by subjugating all carnal pleasures, cultivating love towards animate and inanimate objects alike, and cherishing almost divine pleasure in serving her divine lord and parents-in-law. Even Yama, who comes in to claim Satyavantudu to the abode of everlasting peacefulness, stands surprised at the Job-like patience, unflinching courage and sweet reasonableness of her arguments.

As a literary production, and as a stimulant to make others compile useful plays tinged with valuable morals, it has very few rivals.

B. RAMACHANDRA RAU.

MALAYALAM

BHUTARAYAR *An historical novel, by H. H. Ramavarma Appan Tampuran. Published by the Saraswati Vilasani Book Depot, Thiruv. (Cochin State) Price Re. 1-12 annas*

Bhutarayar, better known as Bhutarayaperiyavar, a Pandya king of the 3rd century A. D., is said to have invaded Kerala, and to have put to death the then reigning chief Pallibananar, who was, evidently, a brother of the Pandya king himself. He, soon after, began a reign of terror, and, consequently, made the people realise that their position was absolutely unsafe in the hands of foreign kings, and that, unless they rose to the occasion, their country would likely be ruled out of existence. Sinking, however, all their differences, the people of Kerala immediately joined hands to proclaim their independence. The enemy was, immediately, trapped and transported. A strong popular assembly was formed vested with full power, even to make and unmake kings, who were, thence, elected by the people for a term of twelve years.

The book, under review, is a novel based on this famous tradition. More than half of it is devoted to show, in a well-thought out plot, the divided nature of the people throughout the country, during the reign of Pallibananar and his father Viramarthanda. It is worthy to note that the author has laboured much to show that

unity among the leaders of the people was unavoidable, when a tyrant, like Bhutarayar, came forcibly upon them to take advantage of their weak position. The main story, however, ends in a most delicate point, when the powerful Pandya king, suddenly a captive in the hands of a few republicans of Kerala, was silently shipped off to a place far north, who was not at all repentant for what he did, all along, against the popular will.

A few historical fallacies, if there are some, are not to be counted upon in the attempt of a novel writer. The style is simple, yet forceful and elegant. Innumerable old words and expressions, pregnant with meaning, may be found in the Bhutarayar, scattered in every page. The usage of *rhythmic prose style* is the author's own introduction in the Malayalam literature.

His Highness, besides, has done a great service to his country by bringing out a novel of such nature, at this period of Man's struggle for liberty. Everyone who can understand Malayalam, is recommended to read it.

UNNUNILI-SANDESA *An ancient poetical work, edited by Atoor Krishna Pishanoti and published by Mr. K. Ramamenon, at the B. V. Book-Depot, Tiruvandrum. Price Re. 1.*

The book, under review, is the outcome of the discovery of a MS from the palace collection of the Maharaja of Calicut, some twenty years ago. It was first published in serial in the *Rasikananyam*, but was brought out in book-form only a few months back. The editor, in a pretty long introduction, has discussed the time and authorship of the work, and has well-succeeded in fixing the date at about 490 M. E. (1315 A. D.). The book also contains a *Thuppani* from the pen of the editor himself, which may help the ordinary reader to a great extent. The Sandesa contains 237 slokas in all, composed in the *Mandakaniha* metre. It is written in two parts.

The Editor and the Publisher deserve our sincere thanks for bringing out, in an up-to-date form, this ancient poetical work, the absence of which has been long felt for in the sphere of the Malayalam poetry.

P. ANUJAN ACHAN.

GUJARATI.

HIND SWARAJYA *By M. K. Gandhi. Published at the Navjivan Printing Press, Ahmedabad. Thick card board. Pp. 271. Price Rs. 2-8-0. (1923)*

This is one of the best books published till now in Gujarati, the idea is novel, original, and happy of publishing in manuscript, i. e. in the

hand-writing of Mahatma Gandhi himself, his opinions on the subject next to his heart. The whole big volume is in his hand, (that is a transcript of his hand-writing)—he wrote it in 1908 when he was returning from England to South Africa. When he was tired of writing with his right hand, he wrote with his left. Besides being a storehouse of political maxims and fully thought out statements, its chief attraction is its style—simple, straight-forward and chaste. It should be kept by every Gujarati as a memento of the great man.

(1) *RASADAYAK RATNA NIHDI (રસદાયક રતનિધિ)* By Ramaniklal Giridharlal Modi, M.A. Printed at the Krishna Printing Press, Bombay. Illustrated Card board cover. Pp 297 Price Rs 2-4 0 (1923)

(2) *Griha Vaidya (ગૃહવૈદ્ય)* Published by R.G. Modi, Surat. Cloth cover. Pp. 160 Price Rs 0-8 0 (1923)

The first book contains one hundred small stories such as children would like to hear and profit by, it contains some pictures too. While the second is intended to serve as a *Vade Mecum* of household remedies for our usual ailments.

THREE STORIES OF SHARAT BABU (શરત્ વાલુની ત્રણ વાર્તાઓ) Translated by Mahadev Haribhar Desai and printed at the Navywan Printing Press, Ahmedabad. Cloth cover. Pp 187. Price Re 1-4 0 (1923)

When Mahatmaj's lieutenant Mahadev Desai was in jail, he did not pass his time in idleness, amongst the many useful pieces of work he did there was a translation of the three best written stories of Sharatchandra Chattopadhyaya in Gujarati. They furnish very instructive and interesting reading and are full of a moral which it is not difficult to find out.

SHIKSHAK ANE SHIKSHAN (શિક્ષક અને શિક્ષણ) By the Teachers of the Dakshinamurti Vidyalal-bhavan, Bhavnagar. Printed at the Navywan Printing Press, Ahmedabad. Cloth bound. Pp 475 Price Rs 2-8-0. (1923)

Those who know the sacrifice of this noble band of teachers and the self-denying ordinance under which they work at Bhavnagar, do not require to be told how valuable the book must be which comes from the pen not only of the high-souled Prof N K Bhat or the unmatched storyteller of the juveniles, Adhyapaka Girjasankar Badheka, but is the result of the combined effort of the whole staff of preceptors there. They have produced a book recording the evolution of the methods they have employed in teaching the children under them, based on experience and not on theory. It is a work on

pedagogy, perhaps the first of its kind in India in so far as it is the result of personal experience of men who have devoted their lives to the "subject", men nurtured in and equipped with western traditions but bending them to be useful to the circumstances of our country. The book is a land-mark in that most important subject, and will repay perusal even by a lay mind.

UMA ANE VIDHAYA VIPAD (ઉમા અને વિધવા વિપદ) By Ratnasinh Dipsinh Parmar. Printed at the Mahesh Printing Press, Bombay. Khadi cloth bound. Pp 173 Price Re 1-8-0 (1923)

This is a translation of a Hindi novel. It portrays the miseries of a high class Hindu widow, and at the same time reinforces the ideal of a Hindu wife that her husband is her God, and she has no right to criticise his good or bad actions. The story is spirited, and well told translated.

MAHATAMA TOLSTOY By Govardhan Das Kahandas Amin. Published by the Society for the Encouragement of Cheap Literature, Ahmedabad and printed at their own Press. Cloth bound. Pp 604 Price Rs 2-8-0 (1923)

At various times small books dealing with the life and life-work of Tolstoy have been published in Gujarati, but it had remained for this Society to publish such a substantial work as the one under notice. It is the translation of a Marathi book but one does not feel that it is so. The life of Gandhiji's *gunu* which we read here, is all-embracing and comprehensive.

USHA ANE ARUNA Written by Bhanu and published by M V Pandya, of 26, Broadway, Madras, printed at the Jarna Vidya Vajay Press, Ahmedabad. With illustrations. Cloth cover. Pp 356 Price Rs 3-0-0 (1923)

The purport of the story is that the uplift of our country would come only when women like Usha and men like Aruna would work hand in hand.

The plot is well developed and the life of Murlis (dancing girls attached to temples) of South India is well depicted. One such Murlis is reclaimed by Aruna and she feels grateful to him till the end of her life. The book is a creditable performance for one living so far away from Gujarat.

RASTRIYA VANCHANMALA (રાષ્ટ્રીય વાંચનમાળા) By Nagindas Amulakhnar. Printed at the Lady North-cote Hindu Orphanage Printing Press, Bombay. Cloth bound. With 12 photos. Pp 236 Price 12 as (1923)

Extracts from the writings of Mahatma Gandhi are arranged in the form of a class book. They necessarily are concerned with his views on

Indian nationalism, to those who have no opportunity of going through the whole literature on the subject, they furnish an useful summary, though one does not feel sanguine about their use as a school book

VIRPASALI વૌરપસલી By Chardulal Kashiram Dave. Printed at the Vasant Printing Press, Ahmedabad Paper cover Pp 104 Price 6 as (1923)

We have a pretty custom in Gujarat, of brothers making presents to their sisters on a certain day in the year They generally consist of cash, but other articles are also presented Such presents are called by the name which this book bears Its contents are full of as much love as accompanies the presents from a brother to his sister It has the additional charm of being meant for little sisters of from five to ten years in age. It is a collection of popular songs, with music notations, just of the proper quality to interest and please the little mites for whom they are meant To appreciate these fully one must hear them sung by tiny girls

ABRIDGED KARAN GHELO સંક્ષિપ્ત કરણગેહી Published by the Gujarati Vidyapitha, Ahmedabad, Printed at the Navjivan Printing Press, Ahmedabad Thick card board Pp 193 Price 12 as (1923)

Karan Ghelo was the last Hindu King of Gujarat, before it passed into the hands of the Mussalmans His last days are described in a novel of that name, which has become a classic in Gujarati School editions of that novel have already been published by Government, but this abridgement is a new departure The Vidyapitha has abridged the work and divided it into connected chapters for its own school purposes

CARE OF THE TEETH AND THE MOUTH દાંત અને મોંઢાનું રક્ષણ By Karkhshru Dorabji Jila Printed at the Gujarati Printing Press, Calcutta Paper cover Pp 145 Unpriced (1923)

Everything relating to these very important members of our body is treated in this book in a very simple way, which would appeal to a lay mind and if the directions given therein are followed, they would no doubt give good results

PRACHIN KAVYA SUDHA, Parts I & II પ્રાચીન કાવ્યસુધા : Collected by Chhaganlal Vidyaram Raval Published by Rajyaratna Sheth Purusottam Vishram Mavji, J.P. Printed at the Jan Mandir Press, Ahmedabad Paper cover With pictures Pp 1315 & 156 Price Re 1-4-0 each (1923.)

As its name implies this work is concerned with old Gujarati (poetical) literature. Mr

Raval is well known for the interest he takes in this branch of our literature, and we owe it to the liberality of Sheth Purushottam that these selections have seen the light of day Some of them are indeed very fine specimens of old Gujarati Poetry, and deserved publication long before

SAHAJANAND SWAMI By Kishorlal Ghanshyamlal Mashruwala Printed at the Navjivan Printing Press, Ahmedabad Cloth cover Pp 173 Price 0-11-0 as (1923)

Sahajanand was the founder of the Swami-Narayana sect which claims so many votaries in Gujarat and Kathiawad It was this great Acharya who humanised the lawless tribes of Kathiawad and brought them to the path of god-fearing religion His life is a valuable addition to the series that this Press is publishing of the different Hindu *Avatans* It is a most readable book and gives certain incidents in the life of this Swami, which was not known till now

PREMGEHELI PANNA (પ્રેમગેહી પન્ના) OR LOVE-MAD PANNA By Gamanlal Maganlal Pandya Printed at the Manek Printing Press, Bombay, Cloth bound Pp 339 Price Rs. 3-8-0 (1923)

This novel though confined to the times of Akbar and the heyday of Rajput chivalry, is also meant to give a picture of the present national aspirations, and for a first attempt is certainly well conceived and well written

SAURASHTRA NI RAS DHAR (સૌરાષ્ટ્રની રસધાર) OR THE NECTAR-STREAM OF SAURASHTRA Published by the Saurashtra Sahitya Mandali, Ranpur Printed at the Sane Press Pp 216 Paper cover Price Re 1-8-0 (1923)

Saurashtra (Kathiawad) is from days of yore famous for its hospitality and chivalry The indigenous literature of this province is full of romance—romantic stories, depicting the chivalry of its sons and the courage and chastity of its daughters Most of the literature, however, is preserved not in books, but in the minds of story-tellers, (bards or *ચારણ*) Efforts have of late been made to give a permanent form to this floating literature, and the collection of stories under notice is one of them Each and every story has come from the mouth or pen of some one steeped in this kind of lore, and the preservation of this kind of folklore as well as tragedies in real life is a boon of no inconsiderable value

KAILAS MANAS SAROVAR DARSHANA By Gijishankar B Budheka Printed at the Navjivan Printing Press, Ahmedabad Thick card board Pp 186 Price as 10 (1923)

This is one more translation into Gujarati of the Maratha book of Swami Hansa, who has written a fascinating story of his visit to the Manas Sarovar in the Himalayas

K M J

FRENCH

KALIDAS NAG *Les théories diplomatiques de l'Inde ancienne et l'Arthasāstra* Paris, Maisson neuve, 1923.

Monsieur Kalidas Nag sustained in Sorbonne a thesis for the doctorate of the University of Paris, on the "Diplomatic theories of Ancient India and the Arthasāstra". He belongs, as is expressed in the dedication to his work, "to the younger generation that has awakened in India, eager to participate in the task of constructing the bridge between the Orient and the Occident". The book is characterised as important and original by Prof Jules Block (*Vide* *Compte-rendu a la Revue critique d'Histoire et de Litterature*, 1923, no 18). In reopening a discussion after his authoritative pronouncement we are willing to admit that the thesis of Monsieur Nag cannot but interest those who are occupied with the *History of Diplomacy* and with the study of Public International Law.

The Arthasastra or the science of Profit is attributed to Kautilya, the Brahmin prime minister of the Hindu emperor Chandragupta (326-298 B C) contemporary with Alexander the great and Aristotle. It is an important treatise of which Monsieur Nag has discussed the chapters that bear special reference to his subject of diplomacy. It is surprising to find therein the refined analysis and perfect knowledge of practical interests and human psychology, the problems which one characterises to day as the *politics of the interior* the qualities of the king, his responsibilities, his acuteness in the choice of his ministers and councillors, the organisation of the army and the laying out of fortresses, and above all we find the problems of the *politics of the exterior*. From this latter point of view the Arthasastra appears to be a study as objective as it is rich in the details of all the great questions which confront today our Public International Law for solution political methods, conclusions of alliances and *ententes*, prosecutions of war, considerations with regard to the neutral powers, and the problems of peace. And Kautilya the author of the treatise, does not limit himself to a simple exposition of general principles and a definition of laws, he demonstrates the concrete cases wherein those laws and principles are applied, he pronounces his own opinion with a warm conviction and examines critically the solutions already offered.

Mon Nag's study is the opportune work of a historian who gives us an idea as to how there existed before in India, diverse schools of thought on questions relating to government and diplomacy. The Vedas reveal the preponderant influence of the spiritual power. The epic age which succeeded, brought superiority to the royal power and to the warrior class. Thus the author of the Arthasāstra was in face of precedents already established and materials were not denied to him in the elaboration of his treatise.

But what exactly is the date of the Arthasastra? On that delicate question which Mon Nag examines in the conclusion of his thesis, most divergent opinions have been expressed by the world of savants. Mon Nag instead of following the judgment of the majority takes his stand on judiciously selected arguments and demonstrates that the work should not be considered in its entirety as reaching to the fourth century B C. and as coming ready made out of the head of Kautilya. It appears rather as a manual analogous to the treatises on medicine or alchemy or architecture or grammar to have been an object of re-handling. The climate of India having obliged the frequent recopying of the manuscripts to insure their conservation the successive generations had profited by those occasions, to introduce additions and alterations, sometimes considerable, conserving all the same the authority and the name of the ancient author.

Be that as it may and even if the Arthasāstra could not be considered as the faithful reflection of the political social and economic organisations of *4th century B C India*, yet it does not appear less interesting for it shows us the Hindu spirit possessed by the realistic and sometimes brutal conceptions of *Interest* and *Profit* which were repudiated later on by the idealistic spirit of Buddhism and Brahmanism and were in consequence, forgotten or transformed more or less, being incorporated in the juridical treatises, in the epics and in the story literature.

Appreciating fully the value of the discovery of the Arthasāstra in 1905 by Pandit Shama Sāstri we say that the study of Mon Kalidas Nag in the lines of translations and interpretation, in the face of great difficulties, has brought out many points particularly precious.

The jurists will appreciate the thesis specially on account of the light which it throws not only on the history of constitutional law and public international law in general, but also on the striking conceptions of political and juridical sciences of ancient India.

HENRY SOLUS.

THE CAR OF TIME.

By RABINDRANATH TAGORE.

(Translated from the Original Published in "Prabasi.")

A Drama in one Act.

[*The curtain rises on a group of Citizens standing on the roadside, looking towards the Car, which however is not visible to the audience*]

1ST CITIZEN. Father Time's Car-festival has come round, but his Car is at a standstill. It simply refuses to stir. I know whose fault it is, for the Soothsayer has told us.

2ND CITIZEN. It may not be anybody's fault at all. Perhaps old Father Time is tired, and wants a rest.

1ST CITIZEN. Nonsense! How shall we get along, if Time refuses to move on? Just look at that rope, lying there. What an age-long rope! What a number of people have put their hands to it! But never before has it lain thus in the dust.

3RD CITIZEN. If the Car doesn't move, and the rope lies limp, it will prove a halter round the neck of the whole kingdom.

2ND CITIZEN. Lord! How fearsome it looks, as if about to writhe and rear its head like a snake!

3RD CITIZEN. Oh, look! look! It actually seems to be moving!

1ST CITIZEN. If we can't make it go, and it takes its own course, there'll be trouble, I can tell you!

3RD CITIZEN. It will mean the loosening of all the bonds of the world. Then the Car will knock us down and roll over our bodies. It's because we help to drag it along that we don't fall under its wheels. What's to be done now?

1ST CITIZEN. There's the Priest sitting and chanting his *mantras*.

2ND CITIZEN. His chanting won't make the Car go on. In the old days the Priest had to give the first pull. Does he think his *mantras* will now do the work instead?

1ST CITIZEN. The pulling has already been tried, friend. From early dawn, while it was yet dark, the Priests got here, before everybody else, and tugged and hauled for all they were worth. It was only when the morning light came, and people began to arrive, that they left the ropes and sat apart, with eyes closed, to do

their chanting. Do you think they have any strength left in this *Kali-yuga*?

3RD CITIZEN. Good gracious! The rope seems to be throbbing,—as if it was the artery of the ages.

1ST CITIZEN. It seems to me the Car can only be started by the touch of some great and holy man.

2ND CITIZEN.

If we have to wait for some great and holy man, the auspicious time will be over. Meanwhile what's going to happen to us ordinary sinful people.

3RD CITIZEN. Providence doesn't bother its head about what may, or may not happen to sinful people?

2ND CITIZEN. What! D'you think the world was made for holy men? Where would we have been then? No, no, Creation was meant for us ordinary folk. Holy men drop in accidentally, now and then, and do not stay long either. They cannot bear the brunt of us, and have to fly to the shelter of caves and forests.

1ST CITIZEN. Well, old man, why not try a hand at the rope yourself, and let us see whether the Car moves, or the rope breaks, or you come down bang on your nose!

2ND CITIZEN. The difference between holy men and us is that they are only one or two and we are many. If the lot of us could but screw ourselves up to join hands and give a manly pull, all together, the Car would run fast enough. We can't draw it because we can't, or won't come together, and keep staring into vacancy for some extraordinary man to turn up.

3RD CITIZEN. My goodness! Was that the rope wriggling? Do be careful what you fellows say!

1ST CITIZEN. In the scriptures it is written that, at the first sacred moment of day-break, the first pull is for the Priest. And, in the second watch, the second pull is for the King. Both has failed to-day. Now, on whom falls the third pull?

[*Enter Soldiers*]

1ST SOLDIER What a shame! What a shame! The King himself put his hand to the rope, and we in our thousands joined in the tugging, but never a squeak did we get out of the wheels

2ND SOLDIER We are Kshatriyas, my dear fellow, not cattle like the Sudras Our business is to ride the Car, not to drag it

3RD SOLDIER Or, perhaps, to break the Car My hands are itching to lay hold of an axe and smash it up I should like to see how old Father Time is going to prevent me

1ST CITIZEN The kind of arms you bear, my gallant friends, will neither serve to move nor break the Car You haven't heard what the Soothsayer has said, have you?

1ST SOLDIER What did he say?

1ST CITIZEN It's a case of the *Treta*-
story over again

1ST SOLDIER Wasn't it in the *Treta-yuga* that the monkeys set Lanka on fire?

1ST CITIZEN No, no, not that one.

2ND SOLDIER. Is it then Rama's killing of the monkey King that you mean?

1ST CITIZEN Now you're nearer Don't you remember how the Sudra went in for austere discipline to gain spiritual merit? Good old Father Time was furious and could only be pacified after Rama had cut off the presumptuous Sudra's head.

3RD SOLDIER There's no fear of that now Even the Brahmins have given up all discipline, why talk about Sudras?

1ST CITIZEN Some of our Sudras, here, have taken to reading the scriptures in secret, "Are we not men?" they fling out, if they are discovered It must be the Evil Spirit of this godless age who has gone about putting it into their heads that they're men. Father Time is wise in not letting his Car stir If once it starts, it will grind earth, moon and sun underneath its wheels Just fancy!—the Sudra throwing out his chest and proclaiming he's a man! What next, I wonder?

1ST SOLDIER To-day the Sudra reads scripture, to-morrow the Brahmin takes to the plough and then follows red ruin!

2ND SOLDIER Then come along, let's go over to the Sudra quarters and get busy with our arms We'll soon show them who are the better men!

3RD SOLDIER Some one has gone and told the King that in this *Kali-Yuga* neither arms nor scriptures, but only gold pieces can act as prime movers So the King has sent for Dhanapati, Merchant They've all come to believe that but for his pull the Car won't budge

1ST SOLDIER If the Car starts at the pulling of a Bania, we had better tie our weapons round our necks and go and drown ourselves!

2ND SOLDIER. What's the good of getting

excited? The Bania has the pull everywhere now-a-days, even Cupid's bow-string twangs to his touch

3RD SOLDIER. That's true enough. The King only shows himself in front, behind him is the Bania all the time

1ST SOLDIER Well, let the Bania remain behind We are ranged on either side of the King, so the peans are all sung to us

3RD SOLDIER May be, but it's the man at the back who calls the tune.

[Enter Minister & Dhanapati]

1ST SOLDIER Who the deuce are these?

2ND SOLDIER The flashes jump off their diamonds, like so many crickets, right into our eyes

3RD SOLDIER Look at those huge gold chains round their necks,—regular fetters! Who on earth are they?

1ST CITIZEN They are Dhanapati, the Merchant's men They have got Father Time tied up hand and foot with those gold chains of theirs. That's why his Car can't move

1ST SOLDIER (To the retainers) What brings you here?

1ST RETAINER The King has sent for our Master, Dhanapati None of the others have been able to move the Car, so they're all hoping he'll do it

2ND SOLDIER Who are "they all" and what business have they to be so "hoping"?

2ND RETAINER Doesn't everything that moves now-a-days, move under our Master's hands?

2ND SOLDIER I'll show you just now that the sword does not move in his hands, but in ours!

3RD RETAINER And who moves your hands, eh? As if you never heard about that!

1ST SOLDIER Be quiet, you unmanly boor!

2ND RETAINER Quiet indeed! Do you know that it's our voice which resounds to-day throughout earth, water and sky.

1ST SOLDIER Your voice? When our hundred-mouthed weapon thunders—

2ND RETAINER It's our behest which that thunder carries from market to market!

1ST CITIZEN What's the good of quarrelling with these people? You'll never get the better of them

1ST SOLDIER What! How do you mean?

1ST CITIZEN No sooner you draw your swords from their scabbards, you'll find some have eaten of their salt and others have tasted of their bribes

1ST RETAINER We are told they had brought up the wonderful old ascetic, who lives by the Narmada, to try his hand on the Car Does anybody know what happened?

2ND RETAINER I do When they reached his cave they found him on the flat of his back, in a trance, with his legs locked in

the lotus posture. They pushed and pulled him into his senses, but his legs had gone stiff, he could't rise to the occasion!

3RD RETAINER Small blame to his legs, after being locked for sixty-five years! But what did he say?

2ND RETAINER Nothing doing there, either! Lest his tongue should sin, he had taken the precaution of cutting it off. He could only keep on groaning, and each one gave each groan his own meaning.

1ST RETAINER And then?

2ND RETAINER. Then they lifted him up and brought him along, but hardly had he touched the rope when the wheels began to sink into the ground!

3RD RETAINER Ha, ha! Like his own mind he would fain drag Time's Car into the depths.

1ST RETAINER No, it must have been the burden of his sixty-five years' fasting that was too much for the wheels. Why our legs refuse their office even after a single day of it!

3RD CITIZEN Talking of burden, the burden of you people's pride seems heavy enough!

2ND CITIZEN. That's a burden which crushes itself.

[To retainers.] You wait and see what a fall your Dhanapati's pride is going to have to-day.

1ST RETAINER All right, we'll see. Who furnishes Father Time's rations I should like to ask? If they're stopped, it'll be all one whether the Car halts or runs. 'Tis the full belly makes the world go round!

[Enter Minister & Dhanapati.]

DHANAPATI Well, Sir Minister, why am I summoned?

MINISTER Whenever the Kingdom's in any kind of want, aren't you the first to be called upon to remove it?

DHANAPATI. If it's a question of supply, I'm always ready—but what about the present trouble?

MINISTER You must have heard that the Car has failed to respond to any other pull?

DHANAPATI I have indeed, but, Sir Minister, this is a matter which has all along been in charge of—

MINISTER I know, the Priests have so far been in charge. But in the old days they used to achieve their own progress by dint of hard striving, and then they could make things progress too. Now they are all sitting tight at your door,—immoveable themselves and unable to move others.

DHANAPATI There were also the King and his ministers and his warriors,—they all used to take their turn at the rope. So everything went smoothly and all we had to do was to oil the wheels. This is the first time I'm asked to do any hauling.

MINISTER. Look here, Master Merchant, this moving of the Car is a test for all of us. The turning of its wheels will show who really leads the world. When the Priest was leader, and then the King was leader, the Car used to bound forward at their very touch, like a lion roused from sleep. Now they don't get the least response. That only shows how pen and sword alike have become bankrupt—all command has gone over into your hands. Those are the hands that must now man the ropes.

DHANAPATI. Well, let my men try first. If they manage to get so much as a quiver out of the Car, I'll join them. But it would never do to expose myself, before all these people, to the discredit—

MINISTER Ask them to hurry up then, Master Merchant. The whole kingdom awaits you, fasting, for all refreshment is forbidden till the Car arrives at the Temple. Besides, what if you try, and don't succeed,—where's the discredit? That's no more than has befallen both Priest and King.

DHANAPATI They are at the top, my dear Sir, while we are only at the bottom of everything. So they will be judged in one way, and we in another. If the car fails to move I'm disgraced; if it does move I may be undone, for then none will tolerate my good luck. Each one of you will then begin to think how to bring about its curtailment.

MINISTER All you say may be very true,—but what's to be done? The Car must be got to move. If you hesitate much longer, we shall have the populace up against us.

DHANAPATI All right, let's have a try. If fortune favours and gives me success, let not that be held against me.

(To his men): Now, my men, let's have hearty cheers for *Siddhi*!

RETAINERS *Jai Siddhi! Jai Siddhi!*

DHANAPATI *Siddhi*, our Goddess!

RETAINERS *Jai Siddhi*, our Goddess!

DHANAPATI. Oh, I say, I can't even lift the rope, let alone pulling it. It's as heavy as the Car itself. This is no ordinary man's task.

(To his men) Come on, all of you, take hold, every one. Where's my Cashier? Come along, Cashier. Now once more. *Jai Siddhi*, heave ho! *Jai Siddhi*, all together! *Jai Siddhi*, pull away, my lads!

No. It's no use. The rope gets stiffer and stiffer at every tug.

ALL *Fie! Fie! Shame! Shame!*

1ST SOLDIER Saved! Our honour's saved!

DHANAPATI I salute you, Father Time. You are truly on our side, for that you have kept still. Had you begun to move at our hands you

* Success.

would have ended by riding over our breasts, levelling us to the dust

CASHIER. Alas, Master, our prestige, which of late was steadily in the ascendant, is grievously lowered to-day

DHANAPATI. Look here! We've been making headway all this time, under the shade of the moving Car, unobserved by the multitude. Now that we are right in front of it, we have become dangerously obvious—I hear the grinding of teeth here and there, only too clearly. Once it becomes too patent that we are working the Car, that will mean the end of us

1ST SOLDIER. (*To Dhanapati*) In the old days this failure would have meant the loss of your head!

DHANAPATI. In other words, your hands would have found something to do,—how fallow they lie without heads to chop off!

1ST SOLDIER. If Father Time himself, to say nothing of the King, hadn't become your very humble servant, I'd have known how to give a fitting reply!

DHANAPATI. To tell you the truth, we were safer when our person wasn't so very sacred. This humble service only leads us to our death

Why so downcast, Sir Minister?

MINISTER. Now that we've played our last move, I'm worried to think that there's nothing left to try.

DHANAPATI. Don't be anxious. Now that you've come to the end of your devices, Father Time himself will devise his own means. After all, it's to his interest to move on—not ours. When his call rings forth, his proper steeds will come running up. Those who are behind the scenes to-day will then come to the forefront. Meanwhile let me go and put my Counting-house in order.

Come on, Cashier, let's double-lock the strong room to begin with. There's no time to lose.

[*Exeunt Dhanapati and his retainers—Enter Spy.*]

SPY. Sir Minister, there's a great turmoil on at the Sudra quarters.

MINISTER. What's the trouble?

SPY. A crowd of them are marching up "We'll move Father Time's Car!" say they

ALL. What! Who's going to let them touch the ropes?

SPY. Who's going to prevent them, rather!

SOLDIERS. No fear! We'll stand guard.

SPY. How many are you after all? You may blunt your swords cutting them down, but there'll be so many left that you won't even get standing room near the car.

(*To the Minister*) You seem all of a tremble, Sir.

MINISTER. It's not anything they may do to us that I dread.

SPY. Then?

MINISTER. I am afraid they'll succeed!

SOLDIERS. What are you saying, Sir Minister? They pull the Car of Time! Shall the stone float?

MINISTER. But, don't you see, if they can, it will show that a new dispensation of Providence has been ushered in? If the ground floor takes the place of the top floor, doesn't that portend a cataclysm? What's the most terrible earthquake?—only the same thing happening underground. A change of Cycle is but the coming into light of that which was hidden

SOLDIERS. What would you have us do? Command us! We fear nothing on earth

MINISTER. This love of parading fearlessness creates our most fearful problems. No barrier of words, however desperate, will avail to check the flood of Time

SPY. Then what is your advice, Sir?

MINISTER. The best course is not to put any obstacles in their way. Obstacles teach Power to recognise itself. And once you allow unconscious Power to know where it is, we are nowhere!

SOLDIERS. Then are we to stand by and let them come?

SPY. They're already here!

MINISTER. Don't do a thing. Keep quite still.

[*Enter crowd of Sudras*]

MINISTER. (*To their leader*) Hullo, Sardar! Glad to see you all.

SUDRA LEADER. We've come to drive Time's Car, Sir Minister.

MINISTER. That's what you've always been doing. We were there only for form's sake. Don't I know that?

SUDRA LEADER. All this time we've been offering ourselves up under the wheels of the Car, and its progress has been over our mangled bodies. This time Father Time refused to accept our sacrifice.

MINISTER. So I could see. There were scores of you grovelling in the dust before the Car this morning, but the wheels had apparently lost their appetite, for they did not advance on their victims, with shrieks of joy, as usual. Their ominous silence is what dismays us

SUDRA LEADER. Father Time has not called us to-day for paving the road under the wheels, but to pull the ropes of his Car

PRIEST. Indeed! And how came you to know this, pray?

SUDRA LEADER. No one knows how these things are known. From early this morning the whisper has gone round that Father Time calls us. . . old and young,—man, woman and child.

A SOLDIER. Calls you for your blood!

SUDRA LEADER. No, for taking charge of the pulling.

PRIEST. Look here, my son, just consider. Shouldn't the ropes of Time's Car be placed in charge only of those who can move the world?

SUDRA LEADER. Does Your Reverence really think that it is you who move the world?

PRIEST. The times are awry, I admit. But, after all's said and done, aren't we Brahmins still?

SUDRA LEADER (*To the Minister*). Then, Honourable Sir, is it you who claim to move the world?

MINISTER. What is the world, but you yourselves? You move of your own motion, while we, the clever men, pretend that we are moving you. Apart from all of you, how miserably few of us remain?

SUDRA LEADER. Whatever may be your number, can you remain at all, apart from us?—that's the point.

MINISTER. That's so, that's so.

SUDRA LEADER. You nourish your bodies on the food we produce, and maintain your status on the clothes we weave.

A SOLDIER. What impertinence? Up to now they've been crying with folded hands "O Masters, you feed and clothe us." They've got hold of a new tag this time. We really can't allow this sort of thing.

MINISTER (*To the Soldiers*). Do keep quiet! (*To the Sudra Leader*). Exactly so, Sardar, we were only waiting for you. Are we such fools as not to know that you alone are the proper steeds of time? Go on, do your part, and then we'll get the chance of doing ours.

SUDRA LEADER. Come along, brothers, set to work with a will. Whether we live or die for it, we'll get a move on this Car.

MINISTER. But, my dear Sardar, be careful to stick to the road,—the high road along which the Car has always travelled. Don't you come lumbering right on to us.

SUDRA LEADER. We are only steeds, what do we know about right or wrong road? The Driver will see to that. Come along, all of you. Don't you see how the pennant over the Car-top flutters? That's the signal given by Father Time himself. Come on, haul away.

PRIEST. Ah, they've touched it, they've actually touched it! What desecration!

CITIZENS. Oh! Oh! What abomination!

PRIESTS. Close your eyes, my children, close your eyes. If your gaze falls on Father Time when he bursts on them in the full blaze of his wrath, you'll be reduced to ashes.

A SOLDIER. What's that?—the rumble of wheels?—or does the very sky groan in despair?

PRIEST. It cannot be!

A CITIZEN. Yes, indeed, it seems to move.

SOLDIERS. There! Dust rises! A crime, a most horrible crime! The Car moves! O sin, thrice accursed sin!

SUDRAS. Victory! Victory! Victory to Father Time!

PRIEST. Ah, woe is me! It has actually happened.

SOLDIERS. Give us the word of command, Reverend Sir, and let us fall upon that rabble, with all our weapons, to stop their sacrilegious progress.

PRIEST. I dare not. If Father Time himself doesn't mind losing caste, no command of ours will make him do penance.

SOLDIERS. Then let us throw away our useless arms!

PRIEST. I, too, will throw away my scriptures.

CITIZENS. Let's clear out of this kingdom. What will you do, Sir Minister? Where are you off to?

MINISTER. I go to join them at the ropes.

CITIZENS. You! To mingle with them?

MINISTER. Then only will Father Time be propitiated. Isn't it clear enough that it's they who have now gained his favour? What has happened is no dream, no illusion. Our place of honour to-day is at their side—else shall we be dishonoured indeed.

SOLDIERS. But still, for you to take hold of the rope contaminated by their touch—that surely was never the design of Providence. Check them we must! We go to call out all our forces. If the Car cannot be stopped, it shall roll through a mire of blood.

PRIEST. I'll go with you too. I may be of use as your counsellor.

MINISTER. You'll never check them. It's your turn, I see, to go under, this time.

SOLDIERS. So be it. Too long has base-born blood polluted the wheels of Father Time's Car. Let it now be cleansed with ours.

PRIEST. Oh look, do look Sir Minister. The Car leaves the King's highway and runs down into the fields. The Lord knows what unfortunate village it may charge into!

SOLDIERS. What are Dhanapati's men shouting over there? They seem to be calling on us for help. The Car looks like heading straight for the Counting-house. To the rescue! To the rescue!

MINISTER. Save yourselves first, my good fellows, and then talk of rescuing others. I rather think it's your Armoury that the Car makes for. There'll be nothing left of it, if that be so. Look there!

SOLDIERS. What's to be done?

MINISTER. Man the ropes along with the pullers. That's the only way to guide the car.

to safety This is no time to dilly-dally I'm off. [Exit]

SOLDIERS. (*To one another*) What shall we do? (*To the Priest*) Reverend Sir, what is your idea?

PRIEST. What have you decided, my braves?

SOLDIERS. Fight or pull?—We don't know which, confound it! Do tell us, Sir, what you propose

PRIEST. Rush to the ropes, or sit at the scriptures?—I'm afraid I don't know, either

1ST SOLDIER. D'you feel how the earth trembles, as though it were falling to pieces?

2ND SOLDIER. Look over there. It doesn't seem as if *they* are pulling,—it's the Car which pushes them on.

3RD SOLDIER. The Car appears to have come to life. How it roars! Often have I been at the Car-festival, but never before have I seen the sleepy old thing so lively. That's why it's not keeping to our highway, but marks out a path of its own.

2ND SOLDIER. But what of the destruction it threatens? There comes the Poet,—let's ask him what it all means.

PRIEST. Nonsense! You expect Poets to understand what we don't! They can only make up their own stories,—they know nothing of what's written in the scriptures

1ST SOLDIER. The scripture texts have been dead for ages, Reverend Sir, that's why your words have ceased to carry weight. These Poets speak a living language, so truth uses their song for its own medium

[Enter Poet]

2ND SOLDIER.—Can you tell us, Poet, why the Car-festival has turned out all topsy-turvy this time?

POET. Of course I can.

1ST SOLDIER. What means it that the Car refused to move at the pull of Priest or King?

POET. Both had forgotten that it's not enough to believe in Time's Car,—one must also believe in its ropes

1ST SOLDIER. Your words sound as if they had a meaning, Poet, but when we try to search it out, it can't be found.

POET. They had faith only in movement, not

in the bonds which alone make right progress possible. Therefore have these bonds turned into angry whips which threaten to flay them alive.

PRIEST. Are your Sudras, then, so wise as to understand the ropes and respect their bondage?

POET. They are not. They'll soon forget the spirit that makes things move and pin their faith on the vehicle and themselves. You won't have to wait long. They'll next be shouting. Victory to the Plough, the Hoe, the Spinning Wheel and the Loom! Then shall their own intoxication destroy them, and upset the rest of the world as well

PRIEST. When the Car thus stops again, it will be the Poet's turn to be called in, I suppose?

POET. Your joke's no joke, but a fact, friend Priest. Father Time has again and again called on the Poets, but they've never been able to jostle their way up through the crowd

PRIEST. And what strength have they to do the pulling?

POET. Not stren th of brawn, most certainly. We poets believe in Rhythm and know that to fail to stop where a stop is called for, is to be out of time. We believe, further, that only when Beauty holds the reins, does Strength go straight. You have faith only in Violence—the faith of the crowd, of the weak, of the inert

1ST SOLDIER. But you preach, Poet, while the kingdom burns

POET. Age after age have kingdoms burned, and yet that which was to live has always survived

2ND SOLDIER. And what are you going to do, Poet?

POET. I will sing a song of Good Hope and Courage

3RD SOLDIER. What good will that do?

POET. It will set the time of the people's steps as they pull the Car. Pulling out of tune is the root of all the trouble in the world

SOLDIERS. And what are *we* to do?

PRIEST. And what am *I* to do?

POET. Do nothing in a hurry. I beg you Watch and think and work, preparing yourselves for your Call.

[CURTAIN]

—FROM *The Visva-bharati Quarterly*.

COMMENT AND CRITICISM

[*This section is intended for the correction of inaccuracies, errors of fact, clearly erroneous views, misrepresentations, etc., in the original contributions, and editorials published in this Review or in other papers criticizing it. As various opinions may reasonably be held on the same subject, this section is not meant for the airing of such differences of opinion. As, owing to the kindness of our numerous contributors, we are always hard pressed for space, critics are requested to be good enough always to be brief and to see that whatever they write is strictly to the point. No criticism of reviews and notices of books will be published. Writers are requested not to exceed the limit of five hundred words.—Editor, "The Modern Review."*]

Swami Narayana's Caste

Re the paragraph on Swami Narayana's caste in the January number of the *Modern Review*, I drew my material from a hasty reading of Akshaykumar Dutt's *The Religious Sects of the Hindus* (in Bengali), Vol I, pp. 273—75, 2nd edition. The book is well known and regarded as highly authoritative in Bengal. After going through the pages more carefully, I now find it stated there that there was a cobbler at Ahmedabad (Gujarat) of the name of Narayana, who came into possession of a copy of a religious work left by a Vaishnavite Sadhu. A Brahmin named Swami of the district of Gora met him and was highly edified by reading the book, and together they started a sect called Swami Narayana with the book as its bible. People of various castes entered its membership, but they did not inter-dine. It will thus appear that the sect is Brahmin-cobbler in origin. This account may or may not be true, and my point was not to lay emphasis on the origin of the sect. I wanted to show that though in the eyes of Swami all castes were equal before God, he, like so many others of his way of thinking among Hindu religious reformers, fought shy of the caste-problem. His conversation with Bishop Heber will be found recorded in Vol II of the latter's *Journal*. It was not my intention to wound anyone's religious susceptibilities. If members of the Swami Narayana sect are satisfied that the name stands for a single person, and that person a Brahmin, I have no quarrel whatever with them, and am not at all anxious to make out that they are wrong. India has produced some great religious reformers, of saintly character, belonging to the lowest classes. Though I am a Hindu and a Brahmin, Brahmanism by itself carries no merit in my esteem. In the province of Bengal, among educated members of the Brahmin caste, I do not stand alone in this respect. That the followers of a religious re-

former who drew his disciples from various castes, high and low (if the authority I have quoted be correct), should be so keen to prove their master's Brahminic origin is to me a most pitiful sight, making one almost despair of the future of Hinduism in the evolution of that cosmopolite Indian nation to whose advent Rabindranath Tagore has dedicated one of the grandest and most stirring of his songs in the *Gitanjali*.

A HINDU.

The Ascent of Sap.

In response to a query put forward by one of your correspondents, Mr. Raj Narain Saxena, in your January issue I think the class experiment which my friend refers to is that in which it is demonstrated that a plant dies very soon if a part of its central cylinder is removed without unduly destroying the continuity of the bark (cortical region), while it survives if a complete ring of the cortex is taken away. This experiment is believed to be the most convincing demonstration in favour of the view that the water travels through the xylem and not through the cortical cells. Now, when we know Prof. Bose's view, I find that this very demonstration is capable of another interpretation which not only is exactly the reverse of the former conception but also lends a helping hand to his view.

The reason why the plant does not die soon when a ring of cortex is removed, is not that the cortex is not of primary importance in the ascent of sap, but, since a ring is removed from a small portion of the cortex (at least not so large as to make conveyance of water in xylem impossible), the cortical region below the injured part goes on doing its function as mentioned in Professor Bose's view; and when the cells nearest to the wounded part contract the water which was to

be pushed up and laterally finding no way up is forced laterally into the wood vessels. The cells up the cortical region above the wounded part, though getting no water from the lower cortical region, are not deprived of it, for they can easily withdraw it from the vascular cylinder which is almost fully snared with it, and thus carry on their function.

The death of the plant due to removal of a part of the vascular cylinder, when the cortical region is kept intact, can also be similarly interpreted. It has been mentioned in Professor Bose's view that generally the water raised by physiological activity of the cortical cells is not sufficient for keeping up the life of the plant and hence now and then, when the transpiration is active, some water is withdrawn from the vascular cylinder. Now, when the vascular cylinder has been completely removed from a certain position of the stem, the part of the vas-

cular cylinder above it soon becomes empty, for the water is withdrawn from it by the cortical cells in order to meet the demands of the plant. When it is empty, and the cortical cells are no more able to get water from it to compensate the loss incurred by transpiration it is natural that the life activity of the plant is slackened and this soon leads to its death.

Experiments conducted on plants, a part of whose vascular supply is removed and in which the loss incurred by transpiration is kept under control and brought sufficiently low to be compensated by the physiological activity at the cortex, would greatly help the above interpretation.

AMAR NATH SAWHNEY,
Botany School of Honours,
Botanical Lab,
Government College,
LAHORE.

INDIAN PERIODICALS

The Mahabharata.

The Visva-bharati Quarterly for January, from which we have reproduced Rabindranath Tagore's drama, "The Car of Time", in this issue, contains Dr. M. Winternitz's lecture on the Mahabharata. The learned professor says —

There is a well-known saying that "What is not in the Mahabharata, is not in Bharataarsha." Nothing is truer than that. And it seems absurd to talk about the Mahabharata in one lecture. There are so many problems connected with the great Epic of India, that only a course of many lectures would suffice to do justice to this vast subject. Yet I have chosen the Mahabharata for this evening's lecture for the very reason that speaking about the Mahabharata means speaking about almost the whole of Indian literature, Indian religion, Indian social life, about India in general.

This shows the importance of studying the Mahabharata. But, for a fruitful study, a scholarly edition is required; regarding which the lecturer observes —

Some of the myths, legends, and poems, which are now included in the Mahabharata, may go back to the times of the Vedas. And

many moral tales and maxims, found in the Mahabharata, belong to that ascetic poetry, which is contemporaneous with, or even older than, Buddhist or Jaina text. But the Mahabharata cannot have received its present size and form before the origin and spread of Buddhism, as allusions to Buddhism occur in our Mahabharata, nor before Alexander's invasion, as the Yavanas or Greeks are often mentioned.

From all this it follows that the Mahabharata, in its present form, cannot be older than the 4th century B.C., nor later than the 4th century A.D.

No fixed date can be given for the Mahabharata as a whole. The age of every portion of it will have to be determined by itself. Such expressions, which everybody is tempted to use, as "this or that occurs already in the Mahabharata" have really no meaning at all, as everything depends whether "this or that," occurs in an *older* or in a *later* part of the epic, or it may even be in a verse or an *anubhaya* that is not found in the best MSS. at all. In the time between the 4th century B.C. and the 4th century A.D., the epic gradually developed into the great encyclopædia of miscellaneous literature in 1,00,000 *ślokas*, the *Satasāhasi Samhitā*. In the last recast the Brahmins must have had the

greatest share, hence the prominence of Brahmanical and Vaishnava teaching in our present Mahabharata

You can see from all this that the critical study of the Mahabharata is only in its beginnings. Above all, the very foundation of it, a critical restoration of the text on the basis of all the MSS available from different parts of India, is still wanted. This work was to be accomplished by Western scholars under the auspices of the International Academies of Europe. It has now, as already mentioned, been undertaken by the Bhandarkar Oriental Research Institute, at Poona. In the library of the Visvabharati, at Santiniketan, there is now a good collection of Mahabharata MSS, and the work which I have inaugurated in Visvabharati, in connection with the critical edition, will, I hope, be continued there under the supervision of the learned Principal, Pandit Vidhusekhara Bhattacharya.

There is, however, also some hope, that Western scholars too will join the scholars of India, and that by the co-operation of East and West the great task will be accomplished.

Not only for the critical edition of the text, but also for the whole critical study of the Mahabharata, will the co-operation of Eastern and Western scholars be wanted. And, as I said at the beginning of my lecture, the study of the Mahabharata means the study of the history, the literature, religion and philosophy, the laws and customs, and the civilisation of ancient India. But no fruitful study of ancient India is possible without the co-operation of East and West.

All-Nations Chum Movement

We read in *The Young Citizen* —

The International League of Youth has brought about—either by thought, or physical means—a movement among children, started in Adelaide, South Australia, called the “All-Nations Chum Movement,” which has as its object the propagation of the international spirit among children. The membership card for each “All-Nations Chum” will certify that the child will think kindly of children in other countries, and in this way the movement should lead to a better understanding between the different Nations of the world. It is hoped to open the activities of the movement with a Christmas Tree, which should foster international ideas, and to which children will be asked to come in National dress.

The “National dress” is useful as marking that each Nation has its message to the world, its own note to enrich the mighty chord of humanity. For Humanity is not a monotone

but a harmonious and splendid chord, and each note is made up of overtones, which enrich it and give it its own peculiar tone.

The Vitamine Theory and the Ancient Hindus

On the above subject, the *Health* has a short article most of which is reproduced below —

We have read in our Epics that the Hindu Sages and Saints of yore generally took their abodes in airy forests, drank pure and crystal water from running brooks, ate such simple foods as fruits, roots, corns, herbs, cereals, vegetables, greens, ghee, milk, butter, honey, &c, and lived fabulously long and healthful lives. We used to laugh in our sleeves and characterize such descriptions on the part of the authors as gross exaggerations. For, judged by the present standard of life and longevity, those descriptions are nowhere near the truth. But, a closer examination will convince us that there was every possibility of a longer lease of life having been bestowed on them by Mother Nature whose uncontaminated air they fully breathed, whose unpolluted water they always drank and whose unadulterated foods they sparingly ate, allowing of course sufficient margin for the fanciful imaginations and natural idiosyncracies of poets and more especially of the of the Hindu Poets. We, of the modern world, have so far deviated from Nature's track that we find ourselves completely “in wandering mazes lost”, without ever coming to a proper solution of the problem of Life and Death. Let us take the three important health-giving and life-bestowing substances, air, water, and food and compare notes with the poet. In ancient India, there were very few cities and so overcrowding, which is the baneful feature of modern civic life, was unknown in those days. Again, our ancestors lived mostly on river-beds, and river water is scientifically held to be pure under certain conditions. So, fresh air and pure water they enjoyed to their hearts' content. And what about their foods? There is no doubt that their foods were always simple and nutritious. Natural foods were easier to obtain in good old days. Our ancestors thrived on these natural foods. Their first food was milk. They never cared for anything else. And that is the reason why cows were held in great veneration and were even deified and any ill-treatment or cruelty to them would be visited with untold horrors and misery, spelling utter ruin on the perpetrators and their progeny. A sage who had relinquished the whole world would never refuse the gift of

a cow Cows form the first and foremost item of gifts On marriage occasions, during funeral ceremonies, at sacrificial rites and on every occasion of joy or sorrow free gifts of cows are enjoined as the surest means of production of all virtues and expiating all sins Again, our ancients were accustomed to take whole grain liquid conjee. Fruits, fresh vegetables and edible leaves also formed the important menu with our ancients Well, what did these foods contain? Vitamines—the things that give strength, that ward off ills and prolong life Modern science has just discovered the existence of vitamines in foods and recommends the following model and natural diet in preference to all refined and artificial foods.—

First—Milk

Second—Whole grains

Third—Fresh vegetables, edible leaves and fruits

These three roads lead to health On the way we pick up lime, phosphorus, and all mineral salts, also fat soluble A and water soluble B and C—the Vitamines—just the food on which our ancients had lived on happily for a number of years

Now that our ancient mode of living and modern science have agreed, are we prepared to go back to our old and tried methods and enjoy perfect health longevity or are we going to stick to the present ways of living and meet with untimely death?

Bamboo Paper Pulp.

The Mysore Economic Journal records with comment:—

Mr. J. W. Nicholson has prepared a report on his survey of the bamboo forests in the Angul District and the neighbouring Feudatory States of Bihar and Orissa which adjoin the river Mahanadi with a view to the starting of a paper pulping mill at Cuttack. This report points out that whereas the minimum requirements of such a factory are usually put at a figure of 25,000 tons per annum, it has been calculated that close on 70,000 tons can be delivered at Cuttack within a cost of Rs 15 per ton, exclusive of royalty Although the figures of yield are only estimates and as such cannot be guaranteed, yet, prepared as they have been on distinctly conservative lines, Mr Nicholson considers that a total of 50,000 tons per annum can undoubtedly be obtained from the forest areas surveyed If other areas still unsurveyed are included, he is inclined to think that a total annual supply of 100,000 tons will actually be available. On the basis of this report Mr. Raitt, the cellulose expert

at Dehra Dun, is preparing a scheme for the manufacture of paper pulp at Cuttack, and as soon as this is ready capitalists will be invited to come forward to obtain a concession for the purpose But before they plunge into this new industrial effort we should advise them to consult Messrs Bird and Company Mr Raitt is a theorist Messrs. Bird and Company are practical people

The Causes of Infant Mortality.

N. T. Dhanapatty Rao, L M & S., writing in *Indian Cookery* on the causes of infant mortality shows that

“Poverty, illiteracy and the unfavourable climate are the most important factors in the causation of this mortality”

“Welfare” for January.

Welfare for January contains the following —

Caste and Racial Segregation,
National Death?,

by Mr C. F. Andrews,
by Prof. Jadunath Sarkar,

The All-Russian Agricultural Exhibition in Moskow *Illustrated*,
The Vocational Schools of Germany,

by an Indian,

by Prof Benoy Kumar Sarkar,

Industrial Research,
From the Jute Mills to the British Cabinet (*Illustrated*),

by Mr. Baneswar Dass,

Rural Health Service,
Back-ground of the Industries of Kashmir (*Illustrated*),

by Mr St. Nihal Singh,
by Dr. D. N. Maitra,

by Mr S. M. Dattatreya, B A ;
by Major B D Basu, I M S (Ret),

Æsthetic Culture,

Imperial Preference,

by Mr Benodebehari Chowdhury,

Cotton Trade,

by Mr Doongersee Dharamsee,

Communal Representation and Common Citizenship

by Observer,

Do You Know? News and Information in Brief,

Our Point of View, by the Editors;
And How to Hold a Tennis Racket (*Illustrated*).

The Abolition of The Colour Bar.

The *Indian Review* for December contains an article on the abolition of the colour bar by Mr. C. F. Andrews, which he prefaces by saying—

“The abolition of Slavery was the greatest humanitarian work of the early years of last century, the Abolition of the Colour Bar must be the greatest work of this”

He tells us first why he has written the article.

My purpose in writing this article at the present juncture is to be a realist, and to face, as a realist, the facts about India as they truly are in the world to-day to examine how far the phrases which were invented to describe India during the war have stood the test of time. Are the words ‘equal partner’ ‘equal member,’ which are still used about India in Imperial Conference Resolutions and at Imperial War Cabinets, any more, or any less true, in the year 1923-1924, than in the year 1917-1918 when they were first invented? Is India’s position among the nations higher to-day owing to the actions of Great Britain, or is it lower? Is the ‘equality’ mentioned at these Conferences more near to accomplishment, or is it receding into the background with ever-quickenings steps? Let us be quite clear. As a realist, I wish to know the facts, not the hazy sentiments, which often are passed off for facts, but the facts themselves.

I fear that, when we come to realities, the Indian status in the world of men had gone back not forward, since the war

The generous sentiments felt towards India have lost their power of influencing men’s minds and the hard selfishness of Europe,—face to face with the most awful economic disaster in her history,—has made these words about ‘equality’ and ‘brotherhood’ as if they had never been uttered. There is no generous desire among the ruling classes in England to-day for India to be free. It only exists among those few idealists, who have struggled hard to keep their own ideals free amid the welter of the times in which they live. There is, on the other hand, a sentiment, which has been inherited from father to son, generation after generation, till it has become almost a tradition in the blood, that India belongs to the British Empire in a peculiar way

Mr. Andrews shows in the article that as England is a small and over populated country,

42,000,000 people are trying to live in a tiny area and to support themselves by manufacturing goods for other countries existing in exchange

their food supplies and raw materials. Every Englishman knows that the vast population of India provides the best of all markets for English manufactures and the best supplying ground of raw materials and food. Therefore their economic relationship is regarded as a part of England’s very existence, and the instinct of self-preservation is so intensely strong in England that it forces Englishmen to consider it quite imperative that India should remain within the British Empire. This accounts for Lloyd George’s speeches about the British steel frame being always necessary, and also for the clause inserted in the famous August proclamation of 1917, that India shall always remain ‘an integral part of the British Empire’

‘In order to make clear how strong this central idea is in the average British mind,’ he tells one typical story. We have no space to reproduce the whole of it, but we may say that it reproduces the writer’s conversation with a Labour Member of Parliament who came over to India some years ago. We will make only a few extracts from the Labour Member’s replies, asking the reader to remember that he was a Labour Member. Mr. Andrews asked him, “why do you hesitate” to allow India to choose her destiny, seeing that Egypt had been promised independence. The member of the Labour Party, whom some Indians expect to liberate India, replied:—

“Egypt is different! With India, we can take no chances. Why, man, India is life and death to the working people of Great Britain. We’ve had one ‘cotton famine’ in Lancashire, and we don’t want another. I’m a Lancashire man, and I ought to know what I’m talking about”

“But surely, you’re not going to sacrifice India for England! If India wants her independence, she ought to have it”

“India must look after herself,” he answered shortly, “that’s her own look-out! But we have India bound to us to-day”

Another passage runs as follows—

“But, why?” I asked, as a last resort, “what is the reason? England herself is a land of Freedom and Independence. Why should she not do to others, what she would wish others to do to her? After all, that is the Golden Rule of life”

“It’s too late,” he said, “to preach the Sermon on the Mount in England now. The war has changed all that. Now, the saying is,—‘every nation for itself! Don’t forget, we have 1½

million unemployed. We have no desire to see that figure rise any higher. With us to-day, as we see Europe going to ruin, it is a question of survival, we don't know yet whether we ourselves may escape the deluge, and, mark you, we don't want, at such a time, any fresh troubles in the East."

Mr. Andrews explains why

"There was no such feeling at all with regard to Egypt. Only the military strategist and the Jungo imperialist seemed to care much about Egypt remaining in the Empire. Egypt was not England's best customer. Egypt had not been in the Empire for 150 years or more."

Mr. Andrews concludes his highly interesting and timely article in the following words.—

"Let us look at the Imperial Conference itself. The policy of pacifying India with pious resolutions is certain to be tried again. That is how I read the Conference. I do not undervalue the fact, that there has been more plain speaking from the side of India than has ever been known before. Such plain speaking before the whole world is all to the good. It is not a light thing, which can be easily ignored. But the final issue will have to be faced at last, not merely by Joint Committees representing India and the Dominions and Colonies, but by the whole civilised world. India to-day, whether she has willed it herself or not, has been made the champion of the weaker races. The issue is plain, downright and direct. On the one side, the colour line appears to have been finally and unalterably determined. On the other side, the colour line appears to have been finally and unalterably refused. Yet the colour line must be abandoned, if the peace of the world is to be maintained. In the end, in spite of all the ties of blood and race, I believe this issue will become clear in practical England. Just as the Northern States decided at last to abolish slavery in America and resisted the Southern States with this object in view, even so, I believe, when the issue is absolutely clear, the 'Northern States' of the British Empire, in Ireland and England and Scotland, and perhaps Canada as well, will stand out against the 'Southern States' of the British Empire in Africa, and insist on the 'Abolition of the Colour Bar.'"

As the final issue will have to be faced by the whole civilised world, India's case ought to be placed before the League of Nations, as suggested in this issue of the MODERN REVIEW by Mr. Taraknath Das.

"The Indo-Portuguese Review."

The Indo-Portuguese Review, 1923, is of special interest to the inhabitants of Portuguese India and to Catholics. It contains many illustrations, of which the frontispiece is a portrait of St. Francis Xavier in the attitude of prayer.

The article entitled "National Discipline the way to Indian Independence" should appeal to all Indians, particularly to Hindus. We quote the first and the last paragraphs.

"One has to realise that no nation has come by its freedom without first submitting itself to a process of grinding discipline. In every instance this has to precede before a nation attains the freedom of its action. But the manner of doing it successfully rests on the aptitude and on the faculty of assimilation: the people are capable of developing. But if they prove restive when the journey towards freedom is hardly commenced, what hope is there of their ever reaching the end of it?"

"When this ever present caste, which works in broad day light and when it suits its purpose works stealthily in dark as well, is laid low and mastered, then Indians with confidence can show a front to the world which it will not regard lightly. Then there may be a day of rejoicing in store for Indians like there never was, nor could be. But all the loose talk one hears in India, now-a-days, about self-Government with the halter of caste round her neck, has no import and is meaningless, which a slight reflection will show, how true it is."

"The Hindu" and "Swarajya" Annual Supplements.

Both these annual supplements are well-known. They contain contributions on literary, political and economic subjects and are illustrated with portraits of Indian National leaders and other pictures.

The Relations of Economics to Geography.

The Indian Sociological Review is stated to be the organ of the Lucknow University Sociological Association. The first number contains seven articles, six of which are on economic subjects. In one article Prof. Radhakamal Mukerjee says—

"Adjustment of the arts of production is comparable to the adjustment of animals with



Late Mr. Kasturiranga Iyenger,
Editor of the *Hindu*.

regard to food, nest building, materials used in nest building, and other features of ecology and behaviour. Ecological economics would attempt to trace the development of different types of economic organization and of labour arising out of the process of adjustment through the effects of physical factors and through formation of habits, instincts, and associations which, indeed, are correlated to the physical factors. Animal ecology, indeed, offers the methods for a study of the distribution of races and institutional forms in different social types. It is true that cultures have migrated and ideas and customs have been imitated and absorbed, but social, like biological, modifications have generally followed the line of least resistance, and adaptive assimilation. The cumulative tradition of the race and region has marked off man's life in broad social and economic types in relation to the physical conditions of Regional Geography to which, indeed, the social and physical factors are adapted and correlated in the course of evolution, thus producing diverse multi-linear series in different cultural zones."

"Subarnamala"

Subarnamala is the name of a quarterly Art magazine, published by Mr. Purshotam V. Mavji of Bombay, of which we have received the first number. It contains reproductions of twenty pictures, some of them in many colours. The publisher is "anxious that consistently with the objects set forth in the prologue the book should contain really artistic pictures that will cultivate and direct the aesthetic taste of the public along the right lines and should furnish easy reading which will interest and instruct them."

India's Duty Concerning Maternity Benefits.

Stri Dharma writes:—

"The needs of working women were very wisely and nobly included in the International Conference that met in Washington, America, after the War to consider how to improve world conditions. At a Maternity Convention which was included in its deliberations it was laid down that every country should carry out the following provisions for the endowment of motherhood amongst women wage-earners. Prohibition of work for six weeks after a woman's confinement, free attendance at confinement by a doctor or certified midwife, maintenance for herself and child for six weeks before and after confinement at a scale to be determined by competent authorities of every country, which sum was to be provided either out of public funds or by means of a system of insurance. Agreement was arrived at after a full International Conference under the League of Nations and was at first agreed to by Great Britain. It has since been ratified by France, Italy, Denmark and other countries, but to the disgrace of England, the British Parliament in March 1921 refused its ratification, on the plea that it would cost over a million and a half pounds sterling. This was a shameful excuse in view of the fact that England is paying nearly one million pounds per day as interest alone on its War Debt and that by a reduction in the Income tax the Prime Minister was able to put fifty-two million pounds back into the pockets of the very rich that same year. It has been this unstatesman-like action on the part of England that has delayed the enforcement of this humane piece of Legislation from coming into force in India. But Indian politicians have it in their power to make this law for themselves and we women must insist on their doing so at once. Mr. Kanji Dwarkadas

of Bombay has written a very convincing pamphlet on this subject showing how the Indian Legislatures should leap ahead of Britain in showing their care and veneration for motherhood in their industrial communities. The New Year will bring them their opportunity of doing so."

The Definition of Domestic Life.

Śrī Dharma asks and answers the question,

"What is their definition of domestic life? It is usually thought of in far too limited a connection. Efficient home-making needs a knowledge of science, medicine, and nursing for its preservation of health, a knowledge of mathematics for its account-keeping, its business prosperity, its solution of life's problems of ways and means, its preservation of the industries of India, a knowledge of literature for the enrichment of its thought, for the proper pride in one's national prose, poetry and drama, a training in arts and crafts for the beautifying of the home and its environment. The very best education cannot do otherwise than make girls good daughters, ideal wives and responsible mothers. It also leaves opportunity for the exceptional woman who prefers to remain wedded to religion or art or science."

Theory versus Practice.

In *The Indian and Eastern Engineer* the editor raises anew the oft-discussed question of practice *versus* theory. He thinks,

"The question of theory *vs* practice is by way of settling itself. The modern engineer, when asked, or when the question arises, which will he have, theory or practice, if he is wise, gives the some answer as an ecclesiastical dignitary is reported to have given, when, asked which See he would have, his reply was 'both.' The ecclesiastical story involves a pun, the two Sees in question were Bath and Wells, both in Somersetshire. The bishop is reported to have replied both, but to have meant Bath. Anyway the two Sees were joined, and succeeding bishops have been dignitaries of both places. The tale is very appropriate to the question I am discussing, the student of engineering, or of any branch of work, if asked which he would rather have, theory or practice, ought to reply 'both.' There is theory and practice in every branch of work, and certainly in every branch of engineering; also in every industry into which scientific knowledge, or the knowledge of first principles enters, and that I believe means every

branch of work. The tendency in modern times is to refer every difficulty right back to first principles. The referees do not always know they are doing this, in many cases they merely ask why, but the answer is always the same, if it is correct, a reference back to first principles."

Education and the Business Man.

Industrial India reports that Professor Scholefield (of the Department of Commerce at the Southampton University College) addressed the Southampton Chamber of Commerce some time ago on "Education and the Business Man."

"The Professor dealt with subjects which should form the nucleus of a business course. He emphasised the value of English. It was absolutely essential that a business man should have command of his mother-tongue, and he sometimes thought that many business men would be improved by a course of elocution. A knowledge of finance was necessary, while he should stabilise in the actuarial and accountancy faculty. The business man wanted knowledge of his environment—to know what position on the map Southampton occupied, and its relation to the rest of the world. His knowledge of history need not go back to the Tut-Ankhamen period, but it would be advisable for him to know the members of the Borough Council. Foreign languages were helpful, because in speaking the languages of a foreign country the business man was able to think in the terms of that country. His answer to the last question, 'Do you think that commerce is suitable work for a University education?' was 'yes, why not?'"

Stages in the Destiny of the Human Soul

In the second of his articles on Christian Sādhana, contributed to *The Young Men of India*, Mr. V. Chakkarai thus compares the four well-known stages in the destiny of the human soul which Hindu thinkers have described with their Christian parallels—

"1. There is the stage called *Sālokya*, that is to say, the spiritual mind reaches the world where God is supposed to live in some peculiar manner. In the Gospel of St. John we have this great doctrine enunciated: 'Where I am there ye may be also. I go to prepare a place for you.'

"2. There is the stage called *Sāmīpya*, that is to say, the religious man is not only in the same world with God, but is near Him.

This is what is said by St Paul, when he wrote to the Philippians that it would be better for himself to depart and be with Jesus

"3 There is the stage called *Sāṃnyam*, that is to say, the *jivatman* is transformed into the image of the *paramātman* St Paul referred to this wonderful transformation in the religious soul when writing to the Corinthians He spoke as standing before the Lord and seeing Him as in a glass, and being transformed into the same image from glory to glory

"4 There is the stage called *Sāṃnyam*, and that is, ultimate union between the individual and God. In John again we hear Jesus speaking of Himself as the mystic vine and His *bhaktas* as the branches There is one life circulating from the vine, and the various parts of the vine are held together by this unity of life"

Wanted Supervised Playgrounds

Dr A. G. Noehren, M.D., has contributed to the same magazine a very useful paper on open spaces, playgrounds and directed games for children Says he.—

"Among the fascinating Buddhist bas-reliefs carved on the pillars of the Sanchi gateways, dating back to the time of the Emperor Asoka, are the quaint picturisations of the happy gambols of little children at play The instinctive trait of normal childhood has been universal in all ages and among all peoples Play is the inalienable right of every child, and any condition, such as the modern tendency toward congestion in urban areas, that tends to the suppression of this inherent desire, must be unequivocally condemned, unless at the same time adequate provision is made to conserve and direct this wholesome, vitalising child instinct for play Attractive playgrounds need no special pleading, no laborious educational propaganda, no clash with orthodox public opinion, to make them popular Open such a recreation centre in the heart of a congested area, under the direction of a technically-trained Indian supervisor who regards his vocation as a mission, and the response will be immediate and even overwhelming, because the appeal reaches one of the most vital instincts of the child, an instinct implanted by a divine providence to insure its normal, physical, mental and spiritual growth

"But intelligent direction and stimulation of the child's play instincts go much farther than this Such a policy at once prevents, or at least minimises, other social evils. The child which later develops tuberculosis, defective posture, vicious or immoral tendencies, is usually the child who has missed the priceless boon of a

vigorous, health-giving play life Wisely-directed competitive games, and the ideal kind of exercise which they involve as a natural by-product, not only develop firm muscles, buoyant vitality and resistance to disease, but promote group loyalty, initiative, unselfishness, and a manly, virile character"

In his opinion certain fundamental conditions have to be met to insure the outstanding success of such playgrounds These are —

"First, the playground must be located in the heart of a congested area Indian children will not go to a distant place for their recreation; the playground must be brought to them."

"Secondly, the playground should be enclosed by a pucca fence so that it may be completely closed during those parts of the day when the supervisor is not present

"Thirdly, the equipment, which should be designed to attract children of all ages, boys and girls, should be arranged so as to leave the maximum amount of space for the playing of games For the younger children, swings and see-saws arranged in a row parallel to one of the long sides of the playground interfere least with the use of the ground For the older children, a composite apparatus embodying flying and travelling rings, ladders, sliding poles, horizontal bar, and possibly a spiral slide, should be placed near the fence along one of the short sides One or more 'giant strides' may be placed in convenient corners A small sand box, preferably under a tree, offers great attraction to the wee youngsters The ground should be marked for the playing of various group games, such as playground ball, volley ball, basket ball, and the like A godown which can be locked should be provided, where the supervisor can keep all moveable apparatus, such as balls, bats, nets, jump standards, etc

"Lastly, and most important of all, no such playground should be without a well-trained, responsible supervisor, in fact, the whole success of the venture depends on his character, resourcefulness and general personality The supervisor will lead groups in the playing of their games, encourage the backward children to get into the fun, promote informal tournaments and athletic contests, will see that a few children do not monopolise the swings, control any budmashes that might otherwise make the playground unfit for respectable children, and in general keep the activities going at a lively pace. He should organize a voluntary leaders' corps to assist him, give special attention to the very young, reserve an hour a day for the exclusive use of girls who may be accompanied by their mothers Nor is the supervisor's service limited

to the ground itself. He will probably develop into an influential leader of the community, visit the children in their homes, give advice to the parents of weak or backward children, visit schools in the neighbourhood, where school teams might be formed to compete in a playground tournament. The supervisor of the model Georgetown playground at Madras is called by the Tamil word meaning "father," such is the vital relationship he has established with the children of the vicinity. On moonlight nights, the parents might be invited to the playground for a programme of Indian music and the like. As for youngmen eager to engage in a rewarding branch of social service, the playground offers opportunities that are unique, for it is a well-known fact that the informal atmosphere of play brings you very close to the impressionable heart of a child. Take caste, for instance. When the Georgetown playground was projected, a well-known gentleman in Madras asked us whether Panchamas would be allowed on the ground. In answer to our response that there would be no distinction of caste, creed or colour, he replied, "That is very well in theory, but you will find that no caste children will come to your playground." As a matter of fact, play has broken down these artificial barriers, and at a recent visit to the playground, we noted Muhammadan girls in the swings, a volley ball game in which one side composed exclusively of Panchamas, was competing against a Brahmin team, and any number of Anglo-Indians on the giant strides. This playground, only 200 x 175 feet, maintains an average attendance of almost 500 boys and girls of every community."

The Masses and the Classes in India.

Writing on our present problem in *Prabuddha Bhārata* Swami Madhavananda observes:—

"Compared with the masses of any country in the West, our masses are far superior in many vital points. They are more sensible, more peace-loving and more moral than those of the West, though they may not have adequate trumpeters of their virtues like their fortunate brothers across the seas. Above all, the dependence—social as well as political—of centuries has taught them the precious lessons of patience and perseverance. All this means that the Indian masses furnish excellent material for the national regeneration with a minimum of effort if only there be heads wise enough to manipulate them. But unfortunately there is a sad dearth of these organising heads and consequently we find our masses no better to-day than they were some centuries ago. How can we expect many

ideal leaders in a country where the upper classes have steelled their hearts against the woes of their brethren of the lower strata?"

"Society has oppressed them enough. Now shackles must be removed from their feet. Let them come out and walk in the sunshine of God's grace. No more grovelling, no more crouching in fear, no more cursing of life for being born in this land! But each party must atone for its sins. The masses must give up their lethargy, their disregard of education and culture, and gain their lost ground by making rapid strides. Instead of cursing the higher classes, they should try to imbibe their culture, which alone will set them on a par with their present masters. These have been wolves because they themselves chose to be sheep. Let them assert their own rights and the tightening grip of their oppressors will be slackened. On the part of the upper classes also there is a solemn duty to perform. If they consider themselves to be really possessed of a higher status, they should show it before the public by acting in accordance with this notion. Let them prove their worth by lending their miserable brothers a helping hand."

"The Verdict of the Historical Religions"

Babu Surendra Nath Chakravarty, M.A., contributes to the same journal a paper with the above title, in which he sets forth the view that

"Fearlessness (Abhayam) occupies the first place in the hierarchy of virtues according to the conception of the divine author of the Gita. The Upanishads and the Puranas also regard it as the fundamental characteristic of a knower of Brahman or a true devotee of the lord. This is also the unanimous verdict of all historical religions.

"The readers of the history of the Sikh religion are familiar with the heart-thrilling story of the courage of the great Guru who gave his *Shi* (head) but not his *Shu* (substance). The untold sufferings and the horrible persecutions which the intrepid Sikhs voluntarily suffered for the sake of religion at the hands of the brutal persecutors, form a glorious chapter in the religious history of India."

He refers in this connection to

"The story of Haridas being flogged to unconsciousness in twenty-two Bazaars for his constancy and his proud declaration—'Even though the body is torn to pieces and life expires, still my mouth shall not desist from taking the name of Krishna.'

"The episode of the conversion of the two boisterous and barbarous drunkards, one of whom hurt Nityananda so badly as to cause blood to gush out from his temple, fills the heart of people with similar admiration for Lord Gauranga and Nityananda, the heroic pair who fearlessly set out to reclaim the two recalcitrant sinners. No pains need perhaps be taken to prove what seems to be plain to everybody that it was fearlessness which constituted the essential characteristic of the memorable phenomena in the history of the Vaishnavic movement in Bengal."

The writer next speaks of "how the Christian Fathers and their followers braved the greatest tyrannies and cruelest tortures," and says that "the Mohammedan religion is famous for the physical courage of its adherents." "The Tantras abound in sayings which require a Sādhakā (devotee) to become extremely courageous." The article concludes thus:—

"The celebrated Raja Rammohan Roy and Swami Dayananda Saraswati, the founders respectively of the Brahmo and the Arya Samaj movements which have exercised a tremendous influence on the English-educated section of the Hindu community, were both noted for their exemplary moral courage. Indeed it is the love of truth,—by no means a virtue of the cowards— which the pioneers of the Brahmo religion preached and practised with an enthusiasm that made their names venerated even by their opponents. It would not perhaps be an exaggeration to say that it was the fearless moral courage of the heralds of the Brahmo movement that contributed greatly to the elevation of the moral tone of the earnest Hindus and to the awakening of a healthy critical consciousness in them which had long been slumbering under the influence of the opiate of a sense of false security which is undoubtedly one of the greatest enemies of mortals."

Interest Payable by Cultivators.

In a paper published in the *Bombay Co-operative Quarterly*, Dr. H. H. Mann takes the case of an energetic Deccan cultivator and discusses what interest he is able to pay on his necessary financial help, with a view to ascertain how far old debts are repayable in a large part of the Deccan districts. After five pages of discussion with the help of detailed and exact statistics, he comes to the conclusion:—

"This means that, provided there was perfect

thrift, that is to say, the whole of the savings of one year were kept the next year, the cultivator could not afford to pay more than 76 per cent for his money, if prices remained constant at the rate of 1922-23. In one year there was an absolute deficit, which would have to be met from the savings or by avoiding a proper allowance for depreciation. In only one year out of the six, could the rate, which is becoming normal among co-operative societies (12 per cent) and which is the best that Sowcars usually give, be paid without trenching on the amount which must be put by for depreciation or by not paying back loans due

"When we consider that the man whom I have supposed as the basis of these enquiries has a holding more convenient and more economical than is usual, and uses his spare time and that of his bullocks to the greatest advantage, it makes us wonder whether the interest now being charged *can* be paid at all, or if paid whether it is not done by trenching on reserves by avoiding provision for depreciation, by not doing necessary repairs, by reducing expenses of cultivation, or, in some way, by paying out of capital. I put it forward as a tentative proposition that the present rates cannot be paid in the less favoured part of the Deccan, while they can be easily paid in Khandesh."

Kikuyu: A New Pasture Grass for India.

Mr. W. Robertson Brown, Agricultural Officer, North-West Frontier Province, writes in the *Agricultural Journal of India* —

'Have you got Kikuyu?' every one asked me as I travelled through South Africa in quest of new plants and agricultural instruction. The botanists told me it had been brought to the Union from British East Africa only ten years ago, that it was a nutritious perennial running grass of extraordinary vigour, with rhizomes thick as a lead pencil and abundance of broad tender blades. Most remarkable of all was the fact that Kikuyu was not known to have produced seeds. The agriculturists said it was a splendid permanent pasture grass on good land, that it required an occasional top dressing of manure and, like all other grasses which through out abundant root stocks, Kikuyu was liable to become sod-bound, and must therefore be cut up by the plough once in two or three years. Where Kikuyu was established, no other grass could exist in the field. It was drought-resistant in a remarkable degree, all kinds of stock liked the grass. The horticulturists were no less generous in their praise of

Kikuyu than the botanists and agriculturists Kikuyu was the perfect lawn grass, not for the tennis-court, the hockey, the football or the polo fields, but for breadths of bright green, dense, soft mown grass."

This grass has been planted at the Peshawar Agricultural Station. It "compares very favorably with lucern and other more well-known grasses in this country."

"Kikuyu is worthy of a trial in any part of

India where the average annual rainfall exceeds 20 inches, or irrigation is available. As it does not produce seeds there is little danger of the grass spreading to fields whereon it might be undesirable. Kikuyu may go a long way in helping to provide really good nutritious grazing for the dairy cattle in India, for wide sweeps of lawn or for the race course. It is probable that it will prove superior to *dub* (*Cynodon dactylon*)."

FOREIGN PERIODICALS.

"Christianity and Nationalism."

The above is the title of an article in the *International Review of Missions*, a well-known Christian quarterly, contributed by Mr H. W. Mediawaka. He writes —

Not long ago Christian nations were engaged in a mortal struggle and the scramble for spoils is not yet over. Each nation prayed for victory in arms. This was bad enough, but to-day in Africa and elsewhere the name of God is used by white men in their demand for preferential treatment and power, and out in America nominal Christians hound the negro to death. The East is said to be sleepy and unprogressive but the West while making material progress seems to be degenerating in the spiritual sense. It seems to be going back from the teachings of Christ to Jehova, the war God of the Old Testament. Western countries or their colonies have closed their doors to the crowded populations of the East but they are ever seeking advantages in the Orient. Any eastern land that is averse to foreign intrusion is termed barbarous and unprogressive but the same terms are not applied to western people who adopt the same methods. Further accounts, even of countries long settled by Orientals dwell on the rich and healthy parts of these lands that might yet be colonized by Europeans. In the midst of all this comes the missionary from the West and preaches 'Peace and goodwill on earth'. Oh, the tragedy of the situation!"

Japan's Opportunity.

Writing on the industrial havoc wrought by the earthquakes and connected disasters in Japan, the *Industrial Review for India*, published at Berlin, says.—

We believe that this is a great opportunity for Japan to retrieve her position in Asia. The destruction of two of her chief cities, and the crippling of some of her important industries will be seriously felt for many years. Whatever her statesmen may say to the contrary, this terrible blow has weakened her and has created a new political situation. China is not altogether unhappy at this, and Korea will undoubtedly make her own strength felt and try to regain the freedom she has lost.

"We all recognise that now we have no single power in Asia able to resist as an equal the aggressions of American and European powers. Nor do we need one if Japan acts wisely at this moment. Instead of waiting for a revolution to wrest her power from her, she should gracefully give back to Korea the freedom of which she has been robbed, and she should cease all aggression in China. With the adoption of such a foreign policy, Japan could unite all Asia, and then our own united strength would be sufficient for our needs."

We do not feel that such ideas are idle, phantastic dreams. They might be with other people, but not with the Japanese. Because with the Japanese, almost anything is possible if they are convinced that it is for the good of their nation."

The Measure of Civilization.

The *Freeman* of New York "insists that civilization is not to be measured in terms of longevity, trackage, the abundance of banks and newspapers, the speed and frequency of mails, and the like. Civilization is the progressive humanization of men in society, and all these things may or may not sustain a helpful relation to the process. At certain periods and places, indeed, the process has been carried notably fur-

ther without any of them than it is now carried with all of them. When we learn to regard them intelligently, when we persuade ourselves that their benefit is potential and relative, not actual and absolute, then we are in the way of intelligently and quickly applying them to the furtherance of true civilization, but as long as we unintelligently regard them as absolute goods in themselves, we shall merely fumble with them."

"Civilization" in U. S. A

The same Journal refers to an article in the *Crisis*, lifted from a New Orleans paper, which

"tells the story of the discharge of a Negro teacher who admitted that he believed in the social equality of the races, but denied having taught this doctrine in the schoolroom. Commenting upon the unanimous decision of the school board, the president said: 'Of course the members of the board, the elected representatives of our southern civilization, did not hesitate an instant to summarily dismiss a teacher presenting such views.' This one ought to be pasted in the scrapbook under the heading suggested by the speaker, 'Civilization, Southern'."

The Need of Training for Parents.

Prof. George E. Johnson, of the Graduate School of Education, Harvard University, begins an article on the need of training for parents in *Child Welfare Magazine* thus:—

"Do you know," said a parent recently, "I believe it is getting to be more and more difficult to bring up children. Why, parent-craft requires about as much knowledge as a profession."

"Yes," was the reply, "it requires the knowledge of several professions. Once upon a time it was a simpler matter."

The writer goes on to observe:—

Some say that Nature provided the essential knowledge for the practice of parenthood. It is quite true that skill and wisdom of parenthood progressed far under a "let-it-alone" method; parent-love and common sense safeguarded childhood not altogether badly through the ages of man's progress. But here is something for us to consider, viz. that parental love and common sense have not increased appreciably, if at all, in recent generations, while complexities, difficulties, and dangers in physical, mental and moral and social adjustment have constantly and tremendously increased. Each generation of parents finds new problems of greater

complexity added to those that preceded, until mother-instinct and grandmother-love are no longer adequate for their solution.

Are Women Inferior?

Discussing the prevalent assumption of the inferiority of women, Grace Hutchins observes in *The World Tomorrow*.—

"Our real encouragement comes from the women who develop the hero at the expense of the coward in themselves, who rise above all complexes, step out into positions of responsibility, write fearlessly of love and politics and religion and international government and art and science and education and—cooking, who no longer have any awe of the male mind nor of the prestige that surrounds the man. They are the women like Jane Addams who could risk her reputation on a Ford peace ship, like the Chief of the Children's Bureau, like the one woman doctor on the staff of the Harvard Medical School (which does not yet admit women on full equality with men'), like Dorothy Canfield Fisher, who can bring up children with one hand and write stirring novels with the other, like Maude Royden, the prophet, whose assistant in her church is a priest of the Church of England, or like Mme. Curie, the patient woman of science.

"Yes, it is mainly we women who must get over this inferiority business. But it would help enormously if men would expect us to have ideas, and would expect that some of us, at least, should have gifts of leadership. When the new democracy is understood, and the new leadership of the people takes the place of domination by a few outstanding personalities it will not matter whether a man or a woman acts as chairman. If an individual man or woman has a special ability for chairmanship, he or she will take the chair. At present watch a committee of six women and one man turn to the man and ask him to preside! We are beginning to see a truer democracy in the young men and women who are coming out of co-educational universities. There is a more natural, less self-conscious give and take between them. With some of these men the equality of women is not a theory acquired in adult life after the habits of the superiority complex have been fixed, it is itself an habitual thought. They know in practice what the psychologist knows by experience. Says Professor Thorndike: 'The individual differences within one sex so enormously outweigh the differences between the sexes in these intellectual and semi-intellectual traits that for practical purposes the sex difference may be disregarded. So far as ability goes, there could

hardly be a stupider way to get two groups alike within each group but differing between the groups than to take the two sexes. As is well known, experiments of the past generation in educating women have shown their equal competence in school work of elementary, secondary, and collegiate grade. The present generation's experience is showing the same fact for professional education and business service. The psychologists' measurements lead to the conclusion that this equality of achievement comes from an equality of natural gifts, not from an overstraining of the lesser talents of women."

A Peace Ministry

The following should interest lovers of *shanti* all over the world.

The *Daily Herald*, the London Labour organ, declares that the first act of a Labour Government should be to appoint a Minister for Peace. His motto should be *Sursum pacem, para pacem*, and his duty should be 'to prepare for peace more assiduously and more intelligently than war ministers have prepared for war.' Among the methods suggested would be to provide, in cooperation with the educational authorities, suitable international histories for school youths, to spread throughout the masses a real and sympathetic understanding of other peoples, and to organize 'pilgrimages of peace' to visit other lands. He would use the press, the platform, and the international news service to encourage international cooperation and to preach the folly of war. He would see that foreign visitors were suitably received, and would dispatch missions to every country to cultivate the friendship of foreign peoples.

Travelling Facilities for Workingmen

The Living Age gives us the following —

Two years ago representatives of the British trades-unions and cooperative societies organized a Workers' Travel Association, for the purpose of assisting wage-earners to make economic tours abroad. The idea was that foreign travel would broaden the minds of the working people, and qualify the more enterprising and intelligent among them for the greater responsibilities that the growing power of the Labour Party and of Labour organizations in general may impose upon them. In 1922, the first summer of the Association's activity, nearly one thousand working men and women visited the continent under its auspices. They enjoyed, at modest prices, salon accommodations

on boats, and were lodged at 'good class hotels.'

Each party is served by a volunteer guide and is received by an English-speaking representative at every important centre in the countries visited. Inclusive of all expenses, the cost of these tours ranges from £5-10s for seven-day trips to Paris, to £14-14s for fourteen-day trips to Vienna or Italy.

Progressive China.

The same journal informs us that

The Minister of Communications at Peking has authorized the adoption of a new Chinese phonetic alphabet for the transmission of telegrams. At present Chinese telegrams are coded into numerals and decoded by the receiving office. The new system will avoid this, and it is hoped will tend to unify the spoken language throughout the country.

Intellectualism and Materialism.

In an interesting article published in *Die Neue Zeit*, Berlin, Dr M Vaerting deals with the problem of true Rationalism or culture, which is now-a-days so rare in individuals and nations and has yielded its place to Materialism or what is worse, to mock Intellectualism. Says Dr. Vaerting

In precisely the degree that our age has got away from true rationalism it has become infected with the spirit of gross materialism. I use the latter word in the sense familiar in everyday life, as meaning a habit of thought that underrates ethical and æsthetic values and exaggerates material values, and makes the acquisition of material advantages the chief end in life.

Materialism ultimately rests upon the individual's incapacity to enjoy intellectual pleasures—his inability to find delight in intellectual pursuits and the products of higher culture. Every normal person has a strong urge toward pleasure, joy, happiness, experience and creative activity. He is entitled to satisfy this longing, the right to happiness is the highest right of man.

Therefore the first principle in any system of education designed to combat materialism is to inculcate in the student a deep, spontaneous love and joy in intellectual pursuits, and to awaken in him a pleasurable and creative appreciation of true culture.

He then comments upon the present system of education and points out that

The mere acquisition of facts is a fundamentally false educational ideal because it makes impossible spontaneous and pleasurable association with the world of thought, or happy and comprehending sharing in the progress of culture itself. Popular materialism is the root of the intellectual barrenness and mock intellectualism that afflicts our age.

Concentration upon the acquisition of facts is concentration upon the memory. But memorizing is one of the lower intellectual faculties. Lower, because it is unproductive, entirely uncreative.

Also that

Our present system of education, furthermore, cultivates a divided personality in the pupil—a school ego and a life ego. The school ego's will is being constantly pushed and directed by another. The life ego follows a more spontaneous line of development. This disunity between school life and real life in itself encourages a later tendency to materialism. For the school ego is always artificial, and the life ego natural. The former does not rule the real life of the youth. From this it is but a step to the instinctive conclusion that all intellectual activity is artificial and foreign to our true nature.

Such a conclusion delivers the individual hopelessly into the hands of materialism. But it is still worse if the school ego gets the mastery, and extinguishes the life ego. That means the victory of an artificial intellectuality which is worse than the grossest materialism.

He condemns the principle of fostering of rivalry among students through examinations, prizes, etc., and says that many of the Modern Man's weaknesses are the direct result of this stimulation of a low class passion which is so nearly related to envy and greed.

Personal ambition should never be cultivated at the cost of love for the thing in itself. The moment such love is subordinated to personal ambition, or sacrificed to it, ambition becomes but a servant of materialism.

On the training of the will the learned Doctor says that

We have seriously neglected training the will as a power to form moral character. In that sense it is right to speak of the failure to assign proper importance to will-cultivation in our present educational system. It is not that we fail to educate the will, but that we direct this will in a false direction. Its specific function lies in the ethical field. Only here can the individual will accomplish its highest purpose.

A great character is inconceivable without a strong will. But the strongest will in the world is powerless to accomplish the highest intellectual achievements—those of a creative character. The creative powers of man are not under the jurisdiction of the will.

He sums up as follows:—

Education should concentrate upon one object, to make our youth take pleasure in culture. The first prerequisite for this is to make mental pursuits pleasing and interesting—and that can only be attained by associating them with the spontaneous creative faculties of the child. The first step, therefore, in the arduous road of educational reform is—more joy in the use of the mind! The Greeks at the acme of their culture were an example to the whole world of how far an entire nation can emancipate itself from materialism. Materialism had no power over the Greeks, because, down to the humblest man among them, they took delight in culture.

Manual workers are always more prone to sink into the slough of materialism than are brain workers. Physical fatigue dulls the intellect. Hard manual labour detracts from mental productivity. We all have observed that school children become incapable of strenuous brain work immediately after vigorous athletic exercises. Manual workers are therefore invariably cut off to some extent from the pleasures of culture. There is a profound tragedy in this. The man on whose shoulders falls the burden of heavy toil is thereby relegated to the periphery of the intellectual world.

But for our brain workers—our intellectual upper classes—to sink into materialism is unnatural, and wherever this occurs we are entitled to assume that their intellectuality is not genuine, that it is mere pseudo-intellectuality.

Aristotle understood that physical labour impaired the productivity of the intellect. He says in his *Politics*: 'Mental and physical labour should not be simultaneous, for they interfere with each other, and either renders a man less capable of the other.' Greece succeeded in overcoming this disharmony, and thereby escaped materialism. The culture of Greece has been admired under a thousand aspects. But greater than all her masterpieces of beauty and wisdom and intellect is the fact that the portals of the innermost sanctuaries of culture were open even to the humblest among her people. She has left us this ideal as our inheritance, and it is an inheritance upon which we must enter.

Future Scientists.

We find the following in *The Playground*:

More than 100 boys made airplanes and 46 had the fun of flying them in the Interstate Park Competition held at Washington Park, Chicago, September 22. Class A boys, who were the experts, averaged seventy feet per flight while the young and inexperienced beginners averaged twenty-four feet.

"When we develop designers, builders, and flyers of airplanes," said V. K. Brown, Superintendent of Playgrounds and Sports of the South Park Commissioners, "we have caused the beginning of development of future Edisons, Marconis, or Wright Brothers."

Touring Social Service Workers.

The same paper gives the following —

Under this title Community Service of Paris, Kentucky, is conducting a series of programs of music and talks in various districts of the city. The speakers and participants travel from neighbourhood to neighbourhood in trucks stopping at designated points to give their musical program and information regarding the purpose and program of Community Service.

Human Unity.

Nations are now thrown into one community, and must live together as though huddled upon one street. In the days when the nations were separated by dreaded seas and almost impassable mountains, they were able to go along in a primitive way without a universal touch, today nations must live together. Each nation has something which will add to the convenience, prosperity, and happiness of other nations, and that thing, whether it be food, or raiment, or music, or art, or literature, or machinery, or invention, or opportunity in a thousand forms, must be available to all. No nation can live unto itself alone.

—The Playground

The Right Use of Misspent Money

"We spend a tremendous amount of money every year all over the country in building new courthouses, in maintenance of courts, judges, attendants, criminal lawyers, district attorneys, prisons, wardens, keepers and all other enormous expenses connected with this work. I should not be astonished if it amounts to at least several hundred millions of dollars a year. I would like to cut this money in half and see it saved for the prevention of crime. I would like to give all the people good education,

have plenty of Y. M. C. A.'s and Y. W. C. A.'s, plenty of public baths, many free concerts, music school settlements, playgrounds, parks, recreation for the people, young and old, instruction in home gardening, good housing facilities, and many other things. Then we would greatly reduce the number of our prisoners."

San Francisco Examiner.

The Future of Nations.

La Revue de Geneve publishes the address delivered by Lord Robert Cecil at the University of Geneva on September 1, 1923. It presented the case for the League of Nations. We reproduce the last portion below. —

After all, what is the doctrine that the League of Nations teaches? Is it not the doctrine that force ought not to prevail in disputes among nations, that we should no longer appeal to violence and brutality, but to reason? And how can you appeal to the reason of a nation if you have not first educated that nation? Therefore public opinion, publicity, education, propaganda are the factors upon which the future of the League depends. We must keep coming back to the people on whom we depend for our support. Recall the fable of the giant Anteus, who drew his strength from contact with the soil. The more often he was thrown to the ground, the stronger he became. Hercules, in order to subdue him, had to lift him off the earth, and this broke his connection with the source of his strength.

We must prevent the Hercules of prejudice, of militarism, of bureaucracy, of apathy, from separating the League of Nations from the peoples of the world from whom it draws its strength. If we maintain that contact, if we draw into the movement the common people of the whole world, you may be assured that we have nothing to fear from our enemies. We shall advance surely and rapidly toward the achievement of our grand ideal, toward the time when force and violence will no longer rule the world, when an attempt to crush a little nation, to exaggerate a national claim, to disregard justice, will be as rare, indeed rarer among nations than it is to-day among civilized individuals. That is our goal. It is a great goal, no greater could be set before the peoples of the world.

Let us not falter in our duty. We are facing the most glorious opportunity that has ever been set before mankind. How shall we justify ourselves to our children and our children's children if, through our apathy, our indolence, our lack of energy, we fail to carry forward to triumph this great effort for the welfare of humanity?

"Not Guilty."

The Living Age publishes the following humorous and instructive news —

The evening of the third 'Cow Day' at the Moscow Agricultural Exposition wound up with the solemn trial of a cow before a jury of peasants with an agricultural expert as a foreman. The cow was charged with these serious delinquencies: underweight, deficient development, inadequate milk-production. Other offenses, such as producing low-grade calves, were also in the indictment. The witnesses for the defense described how poorly the animal was fed and pointed out how she might be improved by better treatment. The prosecutor argued that the fault was in the breed. The jury's verdict was 'not guilty' for the cow and 'guilty' for the owner of the cow who was sentenced to a course of study in an agricultural institute.

The Only Way to Save the World.

John Galsworthy writes in *The Times* a striking article analysing the present state of the world and suggesting a remedy. He says,

Looking the world in the face, we see what may be called a precious mess. Under a thin veneer—sometimes no veneer—of regard for civilisation, each country, great and small, is pursuing its own ends, struggling to rebuild its own house in the burned village. The dread of confusion—worse—confounded, of death recrowned, and pestilence revived, alone keeps the nations to the compromise of peace. What chance has a better spirit?

The salvation of a world in which we all live, however, would seem to have a certain importance. Why, then, is not more attention paid to the only existing means of salvation? The argument for neglect is much as follows. Force has always ruled human life—and always will. Competition is basic. Co-operation and justice succeed, indeed, in definite communities so far as to minimize the grosser forms of crime, but only because general opinion within the ring-fence of a definite community gives them an underlying force which the individual offender cannot withstand. There is no such ring-fence round nations, therefore no general opinion, and no underlying force to ensure the abstention of individual nations from crime—if, indeed, transgression of laws which are not fixed can be called crime.

He deplores the fact that development of science has preceded the development of a rational mind in Man, for—

In old days a thirty years' war was needed

to exhaust a nation, it will soon be—if it is not already—possible to exhaust a nation in a week by the destruction of its big towns from the air. The conquest of the air, so jubilantly hailed by general opinion, may turn out the most sinister event that ever befell us, simply because *it came before we were fit for it*—

And he also points out how fallacious it is to imagine that the dreadfulness of war will finally do away with it.

Facts do not justify such a belief.

A well-known advocate of the League of Nations said the other day 'I do not believe it necessary that the League should have a definite force at its disposal. It could not maintain a force that would keep any first-rate Power from breaking the peace. Its strength lies in the use of publicity, in its being able to voice universal disapproval with all the latent potentiality of universal action.'

Mr. Galsworthy suggests that the engineers, scientists, financiers and other important beings of the world should combine to give their species a chance to survive. They can combine and refuse to help war and to supply its dreadful requirements. Moreover they should attempt to foster the exchange of thought between Nations. The people who control the Press, says Mr. Galsworthy, are by far the most important in any scheme for putting sense into the mind of man. They ought to show their sense of fair play in their public life, just as they do in their private life. But he says —

The hard-head's answer to such suggestions is 'Nonsense.' Inventors, chemists, engineers, financiers, all have to make their living, and are just as disposed to believe in their own countries as other men. Their pockets, and the countries who guarantee those pockets, have first call on them. 'Well!' That has become the point. If neither Science nor Finance will agree to think internationally, there is probably nothing for it but to kennel up in disenchantment, and wait for an end which can't be very long in coming—not a complete end, of course, say, a general condition of affairs similar to that in the famine provinces of Russia.

He sums up as follows.—

Governments and peoples are no longer in charge. Our fate is really in the hands of the three great powers—Science, Finance, and the Press. Underneath the showy political surface of things, those three great powers are secretly determining the march of the nations, and there is little hope for the future unless they can

mellow and develop on international lines. In each of these departments of life there must be men who feel this, as strongly as the writer of these words. The world's hope lies with them, in the possibility of their being able to institute a sort of craftsman's trusteeship for mankind—a new triple alliance, of Science, Finance, and the Press, in service to a new idealism.

Nations, in block, will never join hands, never have much in common, never be able to see each other's points of view. The outstanding craftsmen of the nations have a far better chance of seeing eye to eye, they have the common ground of their craft, and a livelier vision. What divides them at present is a too narrow sense of patriotism, and—to speak crudely—money. Inventors must exist, financiers live, and papers pay. And here irony smiles. For though Science, Finance, and the Press at present seem to doubt it, there is, still, more money to be made out of the salvation of mankind than out of its destruction, a better and a more enduring livelihood for these three estates.

And yet, without the free exchange of international thought, we may be fairly certain that the present purely national basis of their livelihoods will persist, and if it does the human race will not, or at least so meagrely that it will be true to say of it, as of Anatole France's old woman: "It lives, but—so little!"

Swiss Law.

Says *The New Republic*.

Switzerland seems to have invented a new version of the unwritten law. It is all right to murder a representative of the Russian government, it seems, provided you can show that you don't approve of Bolshevism and provided some of the jury agree with you. Maurice Conradi, who shot down Vorovsky, representative of the Soviet government at the second Lausanne Conference, has just been acquitted under a 'plea of provocation' after a trial which was devoted almost exclusively to a discussion of alleged practices of the Russian government at home. Five of Conradi's nine jurors wanted to convict him of the crime of which he was admittedly guilty, but the other four seemed to have a general feeling that assassination is only a minor peccadillo when its victim belongs to a political faith you don't approve of, and especially if he is a foreigner. This is not a new doctrine, but it seems somewhat surprising to find it turning up in a country so supposedly devoted to law and order as Switzerland.

What would *The Friend of India* say to this?

Is the World Giving up Alcohol?

In an article in *The Century Magazine* we find a treatment of this question. An affirmative answer is attempted firstly by some statistics.

During six years in England and Wales there were, we are told

CONVICTIONS FOR DRUNKENNESS

Year	Male	Female
1913	153,112	35,765
1914	146,517	37,311
1915	102,600	33,211
1916	62,946	29,245
1917	34,103	12,307
1918	21,853	7,222

DEATHS FROM ALCOHOLISM

Year	Male	Female
1913	1,112	719
1914	1,135	680
1915	867	584
1916	620	333
1917	358	222
1918	222	74

Then we find

When war-time prohibition succeeded, it merely confirmed all this. Every condition of industrial production notably improved wherever the saloon was abolished. Without expense the yield of mine or factory was enlarged. Employers had the equivalent of an increased force of workers without an increase in the payroll.

And

The theory of prohibition may be good or bad, it is to the physical fact of prohibition that we chiefly owe the strangely placid economic waters in which we now navigate. At a time of profound agricultural depression all other industry should suffer. Other industry does not suffer now, but does more than usually well because increased production efficiency enables production to stand the strain of raised wage levels.

Foreigners are beginning to note these facts, even if we ignore them. After two years of American prohibition, Mr G. C. Vyle, a British business man and anti-prohibitionist, came to this country to observe the workings of the new reform. On his return he was quoted as declaring in a speech at Birmingham that seven American working-men with the same plant, same materials, same facilities, would produce more than ten British working-men.

Mr C. A. McCurdy, member of the British parliament from Northampton, was lately quoted as saying to the business men of Leeds, England

that the American worker was producing, man for man, three times as much as the British worker, and he gave figures from the shoe industry to enforce his statement. He added that while in Great Britain the average output of coal had declined from 312 tons a year for each miner to 259 tons, the average output in the United States had increased from 400 tons for each miner to 681 tons.

The president of a Pittsburgh manufacturing company was quoted in 1922 as saying.

"Prohibition has been an incalculable economic and moral blessing to millions of our people and to the nation as a whole. There is far less drunkenness and waste of time and money; there is greater steadiness among laborers, more saving of money, better care of homes.

"Greater steadiness among laborers." He might have stopped there. It told the whole story.

The article then deals with the problem of prohibition and its spread and development in many lands. We are told

When the British Parliament is in session, hardly a day passes without discussion or mention of the subject, and from hour to hour across the debates grows the shadow of an obvious uneasiness. Like a graveyard whistle sounds now the once confident assurance that Britons never, never will suffer life without beer, while 207 societies in England alone are working for prohibition. A press despatch from Berlin in August, 1923, revealed the startling activities of prohibition organizations in what would seem, but is not, the least promising field in the world. It is, in fact, yet to be determined that the German taste for beer is stronger than the German astuteness about the world struggle.

Even in France and Italy prohibition movements are forming, and industrialists in both countries are said to perceive what impend. An interesting development of the situation is the fact that France has been compelled to seek from countries that have adopted prohibition commercial concessions to admit French wines.

Norway is such a country, having prohibition in full swing. In Sweden it was defeated in a national referendum by only thirty thousand votes, and those that recall the history of prohibition in America will understand what that means. All Denmark outside of Copenhagen seems to be in favor of it. The Austrian Government is committed to it. Switzerland increasingly debates it. Czechoslovakia and Poland have adopted local option. Belgium has prohibited the sale of spirituous liquors. In Italy many saloons are now closed at ten o'clock on five nights of the week, and absolutely from noon on

Saturday until 10 A. M. Monday. Italian grape-growers are studying other uses for grapes than to make wine. Japan prohibits the sale of liquors to persons under twenty-one years of age.

Such are the present aspects of the prohibitionist's dream. While he is urging his favorite reform as the moral salvation of the world, economic pressure, which bothers little about morals, but has greater power, is for quite other reasons driving forward the prohibitionist's idea of automatic virtue.

Drink Problem in India.

The *Abkari* says

Congratulations are due to the Rani Saheba of Jadsan State, Kathiawar, who has adopted Prohibition as a State policy. The Rani Saheba is the second Indian woman ruler to possess statesmanship sufficient to close the liquor shops and renounce the revenue from intoxicants. While we congratulate the Rani Saheba upon her wisdom and are sure that she has by this action won the gratitude of her people, we extend congratulations also to the fortunate people of her State who will profit by the moral orderliness and increased prosperity assured by her decision. It seems that India's women rulers are living up to the reputation of their sex in every country by displaying greater regard for good morals than is felt by men in similar positions. India's Rajahs and Maharajahs, no less than her excise officials, hesitate, while the Nawab Begam of Bhopal and the Rani Saheba of Jadsan show them the right course to follow.

Many people are under the impression that there is no urgent need for Temperance reform in India. They think that the drink evil is not a serious menace in that country. They compare the best conditions in India with the worse conditions in Western lands, and settle into complacent repose, congratulating India on her comparative freedom from drink's destruction. We would direct the attention of all such persons to the following startling comparisons.—Before the war the annual consumption of spirits in the United Kingdom stood at 33 6 drams L. P. per head. In Bombay city a steady increase has continued, until the consumption per head as recorded in the Excise Report of the Bombay Presidency for the financial year 1920-21 reached 34 2 drams, while at Bassein the figure reached the astonishing level of 87 7 drams per head. In Great Britain since the war there has been a considerable decrease in per capita consumption, while in the industrial centres of India there has been a startling increase, except when non-cooperation or similar special campaigns against

drunk have been in progress Whither is India bound? Is the situation serious? Think over this.

How Is the World?

The New Republic gives the answer to the above question.

The high gods of irony must have smiled wryly as they looked down upon the fifth anniversary of the end of the war to end war. At the end of the fifth year since hostilities terminated the world is worse off in almost every way than when they began in 1914, and in the last half decade the likelihood of war has not been diminished but has greatly increased.

The New York World, by way of commemorating Armistice Day, indulged in an interesting piece of journalistic enterprise. It asked scores of the leading men of all nations whether in their opinion the nations are now in closer accord than five years ago, whether they are coming closer, what is their greatest need, and how may it best be secured? Many replies were received, including some from such Europeans as Curzon, Cardinal Mercier, Masaryk, Viviani, Theunies, Arthur Balfour, Nitti and Philip Snowden, and such Americans as Borah, House, Dulles, Baruch and Eliot. The views expressed are fairly summarized in the *World's* headlines. "Foreign statesmen and men of affairs believe generally that Europe is in worse plight than before the war," "Americans of national prominence take dark view of situation," "Italian statesmen take pessimistic view," "U S senators fear result to world in racial hatred," "Big business men pessimistic over Europe's outlook," "Europe's condition becoming worse to grave degree, says ex-premier Giolitti," "Nations never more apart, says Gerard," "Churchmen see little advance in half decade." Not all the participants in the symposium are as gloomy as these headlines indicate, and a number of them express high faith in the League of Nations, or in America's re-entry

into European affairs, or in both. In general, however, the picture presented is one to make the angels weep. In the opinion of a majority of these eminent gentlemen, the inhabitants of large portions of the globe have not only forgotten the technique of peace, but have lost the desire for such a state.

Chemistry's Tremendous Tomorrow.

In *The Literary Digest* we read

Some chemical marvels that he thinks may be evolved in years to come are named and described by Irene du Pont, president of E I du Pont de Nemours & Co, in an interview printed in the Sunday Magazine of the St Louis *Globe-Democrat*. "The man who put into words some of the things he believes chemistry will do," began Mr du Pont, "would seem a fit subject for an insane asylum." Nevertheless, braving this fate, he then proceeded to enumerate some of the possibilities of the future in the chemical field, among them synthetic food, artificial wool, the conquest of disease, the entire or partial abolition of sleep, storage of solar heat, heatless light, cheap fuel, and greatly prolonged mental and physical vigor in the course of human life.

Radio Keeps Correct Time.

We read in the same journal,

A RADIO-CONTROLLED WATCH

Radio automatically corrects, twice daily, a watch devised by Lieutenant John W Iseman, of the naval air service, and described in an article which we quote below from *The Radio World* (New York). This time-piece, we are told, without attention on the part of the wearer adjusts itself on the radio time-signal waves broadcast from the U S Naval Observatory, Washington, D C. The watch itself is current model of American manufacture, and with the exception of an additional projection for "plugging in" the set is similar in appearance to any ordinary timepiece. A pair of fine wires concealed in the watch-chain carry the radio impulses from the receiving set to the watch.

NOTES.

H. G. Wells on the British Empire

Some "idealisers" with a purpose—honest or dishonest purpose, we need not enquire, call the British Empire a Commonwealth. Mr. H. G. Wells does not think so. Says he —

"A British Empire, which, according to many of its liberal apologists, is already a league of nations linked together in a mutually advantageous peace,—to that too men have looked for some movement of adaptation to this greater synthesis [the conception of a world-state] which is the world's pre-eminent need. But so far the British Empire has failed to respond to such expectations. The war has left it strained and bruised and with its affairs very much in the grip of the military class, the most illiterate and dangerous class in the community. They have done, perhaps, irreparable mischief to the peace of the empire in Ireland, India, Egypt, and they have made the claim of the British system to be an exemplary unification of dissimilar peoples seem now to many people incurably absurd. The Prince of Wales has been touring the world-wide dominions of which some day he is to be the crowned head. Here, surely, was the chance of saying something that would be heard from end to end of the earth, something kingly and great-minded. Here was the occasion for a fine restatement of the obligations and duties of empire. But from first to last the prince has said nothing to quicken the imaginations of the multitude of his future subjects to the gigantic possibilities of these times, nothing to reassure the foreign observer that the British Empire embodies anything more than the colossal national egotism and impenetrable self-satisfaction of the British peoples. "Here we are", said the old order in those demonstrations, "and here we mean to stick. Just as we have been, so we remain British—we are Bourbons." These smiling tours of the Prince of Wales in these years of shortage, stress and insecurity, constitute a propaganda of inanity unparalleled in the world's history." Pp 28-30, *The Salvaging of Civilization*, by H. G. Wells, Cassel & Co, 1921

**Obstinate Conservatism and
Revolutions**

"It is not creative minds that produce revolutions, but the obstinate conservatism of estab-

lished authority. It is a blank refusal to accept the idea of an orderly evolution towards new things that gives a revolutionary quality to every constructive proposal." P. 27, *ibid*

Mr. Wells' sympathy for India is well-known, and all his books show that he has a grasp of the fundamentally vicious principles on which bureaucratic rule in India is based. In boycotting a propaganda of unparalleled inanity, Mahatma Gandhi cannot be said to have done anything inherently wrong. Mr. Wells is one of the leading intellectuals of the Labour party now in power. Mr. Ramsay MacDonald is another such intellectual leader of the party, and also the Prime Minister. Colonel Wedgewood is equally sympathetic with Mr. Ramsay MacDonald, whose books on India are well known and whom it was once proposed to elect as the President of the Indian National Congress. Let us see how India fares under them. For ourselves we are not at all sanguine, for already we hear a good deal about continuity of policy.

India "The Land of Snobs" !

Colonel Crawford, General Secretary to the European Association, supplies us with the information that India has been described as 'the land of snobs'. And he philosophises, 'We are all snobs'. We have no objection to the generalisation in which Colonel Crawford identifies himself with the rank and file of his own sub-species; but poor India, why is poor India dragged in to harbour exotic snobbery and rewarded with a name that is undoubtedly the property of the Ruler of the Waves, who has not been able to wash off her snobbery in spite of the abundance of the waves that are ruled by her. India is the land of many miseries; but, though ruled by snobs, it has so far mainly escaped this particular item of the complex white man's burden. India is the place of sojourn of some snobs, but we hope it is not the *land* of snobs.

A. C.

The New Volunteers

Colonel Crawford took his seat in the Grand Hotel Buffet after he had delivered his address to his European brethren and sermonised the *Burra* and *Chota sahibs* to forget their snobbery and embrace one another in the politic fervour of political affection. The European Association was there to help *Burra* and *Chota sahibs* to forget the gap that separates Sloan Square from Bethnal Green and to come together in order to realise British idealism in India. After Colonel Crawford rose Mr. J. A. Jones, who delivered a speech in no way less interesting than the one of his military precursor. Let us imbibe a little Welsh wisdom as summarised by the *Statesman*

"He noticed the people found it very difficult to realise even the plainest facts. There were people who were quite unconcerned when they knew that the Swarajist had gained such a tremendous victory, not only in Bengal, but throughout the country—a victory so impressive in Bengal that they all knew His Excellency the Governor thought it his duty to offer to the leader of that party the duty of forming a Ministry which was to co-operate with his Executive Council. And that offer, it was curious and instructive to note, was refused, because the leader wished to have his hands free for destruction. He did not know exactly what the party of destruction proposed to do, but he did know—they all knew—that a child and a lunatic could destroy what had taken ages to construct and it was their duty, as being people who were *vitality*, *materially* and *normally* interested in the preservation of good government in the province to be prepared to do *whatever* was required to be done when it had to be done. An association of this kind was invaluable, not only because of the present, but because of the not distant future. Could anybody there prophesy with any confidence what was going to happen in the next three years in Bengal? "Can he be sure that the Swarajists, who began by boycotting the Councils and have now changed their minds and entered them to destroy them, may not, having boycotted the Ministry, enter them for the same purpose."

This they knew with almost mathematical certainty that at the end of seven years, if not sooner, the last British element would disappear from the Government of Bengal and probably of all the provinces and they would be left with six or seven Indian ministers dealing with their affairs—and not all of them, he ventured to say, Moderates, while the relic of the Indian Civil Service would be fast dying out both in

influence and in numbers. He asked in all seriousness where they would be if they were not completely organised to meet the situation. He was not talking of an organisation of defiance. He was not rising even to the idealist heights of Colonel Crawford who imagined that they could, in some mysterious way, exercise or maintain British influence in this country. He put it on a much lower ground and, at the same time, a very innocuous one, that they should protect their own interests and their own rights in the spirit of the motto of the old volunteers "Defence not Defiance."

We quite agree with Mr. Jones. Some people do find it difficult to discern the plainest things. Take, for instance, the person who thought that India was the land and not a mere possession and place of sojourn of Snobs. Take, for instance, Mr. Jones himself who cannot see what the leader of the Swarajya party proposed to do.

Then Mr. Jones tells us that they all know that a child or a lunatic can destroy what has taken ages to build up. Evidently he, along with the rest of his community, find it very difficult to realise, that adults and sages also may want to destroy long-standing evils too. We do not mean to support the leader of the Swarajya party, but we are merely enlarging upon Mr. Jones' statement. The European Association is probably suffering from the mistaken idea that whatever has taken a long time to grow up or build up is good. But a disease with a long incubation period is not for that reason highly desirable, nor a slow-moving gangrene. Both good and evil may require ages to construct, and it would have been better if Mr. Jones had employed more thought and less emotion in the construction of his epigrams.

We gather from Mr. Jones' speech that European interests in India are threefold—Vital, Material and Moral, and that they are prepared to do *whatever* is required to be done in order to preserve these interests. The interests must be exceptionally *solid*, *vital* and *moral*, to enable them to make such open assertions regarding their willingness to go any length for the preservation of the same.

Then he refers to the starting of an organisation not of defiance but of defence. Poor destitute defenceless Europeans of India! They are, no doubt, badly in need of being protected from the predatory gangs of Indians who want to injure them in their

peaceful and harmless occupations. We hope the peoples of the world would sympathise with Jones and Company in their desolation. They cannot rise to the idealistic heights reached by an Indian Army Colonel, and we do not blame them, they cannot find mysterious weapons with which to maintain British influence in India *à la* Crawford. Hence their adoption of methods which rest on 'a much lower ground' than do those of the Army man! We only hope that they have not descended to a level unhealthily low to work on for any length of time.

A. C.

Disallowed Char Manair Questions

The following questions, sought to be asked by Babu Kumud Sankar Roy in the Bengal Legislative Council, regarding the Char Manair affair, have been disallowed by the President of the Council —

"Has the attention of the Hon'ble Member in charge of the police department been drawn to the report published by the Committee appointed by the Provincial Congress to enquire into the alleged outrages committed by the police in the village of Charmanair in the district of Faridpur?"

"Is the Hon'ble member aware that over 70 witnesses have made statements before the said committee proving murder, rape, assault and loot?"

"Are the Government proposing taking any steps on the basis of the said report against any of its officers? If not, why not?"

"Will the Hon'ble Member in charge of the police department be pleased to state as to who is paying the cost of the prosecution against Babu Pratap Chandra Guha Roy for defamation in the district of Faridpur?"

Babu Pratap Chandra Guha Roy is one of those who spread the report of the alleged outrages and led an agitation to obtain justice.

We have read the report of the non-official Committee of Enquiry appointed by the Bengal Provincial Congress Committee to enquire into the alleged police oppressions at Char Manair. The impression made on our mind by the report is that whoever will read it in an unbiassed mood of mind will think that the allegations of murder of one man, of rape committed on many women, of outraging the modesty of some other women, of assaults, and of destruction and loot of property are

true in the cases investigated by the Committee and recorded in their report. Such being the case, Government ought to have faced the situation and given what reply it could to the questions. As the questions have been disallowed, the public will, as usual in such circumstances, conclude that the allegations were true in the main, and that the cause of humanity and justice has been sacrificed at the altar (!) of police and executive prestige.

We wish to write calmly. What grieves us most is that whenever there is any report of any oppression, outrage, plunder, roting, etc., by non-official hooligans or by hooligans invested with some sort of authority, women are generally found to suffer. And it is most surprising to us, Hindus, how any mother's son possessing the power to remedy such wrongs, as far as it is humanly possible, can rest satisfied until the utmost efforts have been made to vindicate the cause of justice and humanity. We write this, though we know that officials everywhere, being anxious above all to keep up official prestige, are generally moved more by the thought of how much trouble agitators against a wrong can or cannot give than by foolish considerations of what they consider abstract justice and humanity. And we also admit that the men in power need not apprehend any concrete trouble from those who were injured beyond remedy in Char Manair or from those who have taken up their cause. But we are not quite sure that God does not exist or that He cannot and does not avenge the wrongs of those who are weak and suffer in silence.

In the harrowing and sometimes disgusting details of the alleged outrages, there is nothing to relieve the gloom. If a single man in the village had tried to protect a single woman from outrage and had died or been disabled in the attempt, our shame would not have been so great. But most of the men-folk, both Hindu and Musalman, had fled in terror from the village, leaving the women behind, and, therefore, it is alleged, many women could be so easily dishonoured. In one case, the men were at home. We read in the report that—

"This man whose real name is Akrur Mandal was the collecting Panchayet of the village. As a member of the Panchayet he thought himself and his family immune from Police assault. So they did not flee from the country. The Police readily found them at

home The evidence of Ashtami (witness No. 34) his daughter, and of Panchanan Mandal his sons is that on the 18th May—the Id-day—about 10 constables visited the house They at once caught hold of the Panchayet, his two sons Panchanan and Tuthabasi, his nephews Krishna Kumar and Durjodhan and a carpenter named Brajabasi Barui who was in the house, and securely tied their hands and prevented them from going into the inner apartments They were kept in this manner in the outer courtyard when 4 constables entered the inner apartments ”

But whether the men were present in any house or not, the women had to suffer all the same. Why did they not take the women with them when fleeing from the village ? It is pretended that the men protect their women-folk from harm by keeping them secluded within the four walls of the house But, as we have said above, whenever there is any disorder the women generally suffer, and their male relatives are unable to protect them Therefore, it is time that men realised that they must be the defenders of their female relatives in reality as well as in name. No man has any right to marry and have a family who is not ready at any moment to fight to the death in defence of mother, wife, sister, daughter, etc, and of all women in general ; and, therefore, there must be training in self-defence and defence of the weak Women who remain immured in their houses feel bewildered in the presence of imminent danger They cannot acquire presence of mind and the power of self-defence Therefore, they should be accustomed to free movement outside their houses gradually under proper safeguards, and also given proper physical training and training in the art of self-defence, so that they may be strong enough to repel, disable or, if need be, kill their assailants in self-defence, or die in the attempt.

In the report of the alleged outrages at Char Manair, the man said to have been murdered was a Mahomedan, and in the eleven cases of rape investigated by the committee, eight were Musalman women. Their ravishers, as far as we can see from the report, were, in some cases at least, alleged to be Mahomedans. We read in the report :—

“Positive evidence has been placed before this Committee of eleven cases of rape—the victims being both Hindus and Moslems.

But there are very strong reasons to believe that many more cases which have been described by the victims and their relatives as only cases of indecent assault or outraging modesty are really cases of rape which the unfortunate victims thereof are unwilling to give publicity to owing to the social environment in which they live In this matter of partial concealment the Hindus—both males and females—seem to be the greater offenders although such instances have been found even among the Moslems The social polity of the Hindus is primarily responsible for this state of feeling amongst them It shows a degradation and depravity due to centuries of subjection and loss of freedom A Hindu whose wife or any other near female relative has been forcibly outraged will not, especially when the offender is an alien in religion, himself tell the tale to another or allow the outraged female to speak about it for fear of being outcasted and of his whole family being for ever degraded in the social scale In spite of all these difficulties the Committee has been able to collect a mass of lucid evidence, in all its rustic nakedness, solely through the untiring energy and tact of Sm Hemaprabha Majumdar. It is impossible to imagine that any man could have elicited all this information from these rural women, unaccustomed to any sophistry or pun in language. So when a woman has herself narrated the details of her own dishonour, there is little to doubt as regards its veracity, and corroboration is not indispensable. In such cases concealment rather than exaggeration is the rule. Moreover, it has to be remembered that some women of the village who had been outraged are still away from the village and have not yet returned, and it was found very difficult to procure the evidence of those women There is another very great difficulty, *viz*, the paucity of evidence in cases of rape and indecent assault. All the houses had been deserted by the male members and many women had kept themselves concealed in jute fields or other places of hiding The outraged women were either alone in their houses or had only one or two other members, more or less or equally outraged ”

We have not the heart to blame anybody in this connection We are ashamed that we are a people whose women are sometimes outraged by *their own fellow countrymen* without their male relatives being able to protect them from dishonour worse than death.

The Spinning Wheel as an Industrial and a Political Tool

The Catholic Herald of India writes —

"The *Catholic Herald* ventured the opinion two years ago that Mr Gandhi's spinning wheel would turn out a success if it were used to spin cloth and not to knock Englishmen on the head, i.e., if it were used as an industrial and not as a political tool. It would appear from the lamentations of Sir P. C. Ray, President of the Khadi Conference, that the suggestion has been neglected. He deplored "the paralysis of well-nigh all our constructive work, the endless wrangling about the pros and cons of Council entry that has been our favourite occupation for the last year and a half—and *charka* and *khaddar* relegated to the scrap heap. What a fall from 1921!"

"The truth is, as *The Statesman* points out, that the political element has killed the *charka*. Fortunately, our Catholic Mission schools have discovered its value, and are running it on purely social grounds, for spinning, that is."

If Catholic Mission schools can run the *charka* on purely industrial and social lines, Hindus and Mussalmans also ought to be able to do it. The leaders of both these communities, ought to visit these schools and learn how the thing is done. Or, are both these communities so politics-mad that they must needs mix up everything—education, home industries, etc., with politics, and make a failure of what ought to be a success?

India's Maritime Past

When speaking of India's maritime past, it is usual for Indian publicists to dwell on the maritime enterprise of our people in ancient and medieval times. But even in the British period of Indian history, we played no inconsiderable part in maritime traffic. *The Bombay Chronicle* writes —

"It would be beside our purpose to enter into the detailed history of the various measures of exclusion, discrimination and general intolerance which gradually reduced Indian shipping to a secondary place and then killed it outright. The only element which has been saved from the general destruction of one of the most important factors of India's national prosperity, is that which was useful to the English, viz., a fearless and hardy class of men whose labour on the sea could be purchased cheap and who in normal times man in their thousands the sea-craft owned and directed by foreigners. Those who were

carrying through this policy, which has succeeded in the infliction of an injury of immense magnitude on India, were doing no wrong from the standpoint of the interest of their own country and were advancing consciously and deliberately the national British policy as it was then understood. What was known as "native craft" survived the onslaught even as late as 1854-55. It appears from official figures that the total number of ships which entered the ports of Bombay, Calcutta and Madras in that year was .

Bombay	No of vessels	Tonnage
Square Riggd	285	181,159
Native Craft	4899	185,700
Calcutta		
Square Riggd	1225	481,881
Native Craft	447	445,000
Madras		
Square Riggd	1749	339,212
Native Craft	3677	171,421

"These figures do not take any account of the considerable traffic which existed between minor ports which had not still lost their importance. In Bombay Presidency alone the following ports of importance in alphabetical order are mentioned. —Alibaug, Bassein, Broach, Bulsar, Caringah, Dholarah, Gogo, Ghurbunds, Jumbosur, Kurrachee, Mahonu, Oolpar, Omergun, Panwell, Rajporee, Rutnaghur, Soovendrug, Surat, Tarrapore, Trombay, Unjunwell, Vingorla, Vizadroog, Waghra, and Warree. In this way even as late as the middle of last century Indian-owned and Indian-manned ships carried almost the entire trade by inland water routes and about forty-five per cent of the total sea trade. How is it that while foreign shipping steadily expanded since that time, the share of Indian shipping went down? About the total number of Tonnage of Indian crafts plying in the Indian waters at the present day official information does not exist, but the only estimate which is available and which might for the sake of argument be accepted, is that ships registered in India "including those that are under foreign management" carry ten per cent of the coasting trade and two per cent. of the ocean trade. Judged from any standpoint, these figures tell the story of a ghastly deterioration, into the causes of which an inquiry ought to have been held long ago."

For Helping Fiji Indians.

The Servant of India, organ of the Servants of India Society, writes —

"It is with distinctly mixed feelings that we hear of the Rev A W MacMillan going to Fiji in March to open up a Y M C A there amongst our fellow-countrymen. Mr MacMillan is of the London Mission, Benares, and has spent

23 years in India—practically all of it in villages. Moreover, Hindi is his principal language and he therefore seems as if cut out for work amongst Indians in Fiji, who mostly hail from the Hindi-speaking tracts. Dr S K Datta apparently during his recent tour to Australia, etc., arranged for the New Zealand Y M C A's to join with Indian branches in embarking on this new venture, the pressing need of which is only too obvious to every Indian. And that is why the pleasure and admiration we feel, on hearing of Mr MacMillan's noble resolve to devote himself to the dire case of the Indian colonists of Fiji, is very much mixed with a feeling of shame that once more it has been left to a Briton and to the Y M C A to do work which naturally should be done—and long ago should have been done—by one of ourselves and by a purely Indian institution. The horrors of Fiji have formed excellent material for no end of Indian oratory—but has there been one attempt to do for our brethren what Mr. MacMillan now proposes to do, *viz.*, to provide means for alleviating their lot on the spot and for lifting them out of cooliedom into citizenship? One party of ours waits for *Swaraj*, another for the benevolence of government to effect a cure, but we make bold to say that neither party has yet furnished one single social worker who would leave India and settle amongst Indians overseas—not to make money but to serve. And here we would add that this shameful fact is not due so much to the absence of any devoted workers—we ourselves know a number ready to go to-day—as to the absence of any funds for financing such a work. Is it not time that this blot, which hinders our position in the World outside more than anything else, was removed?"

We share the feelings of the *Servant of India*. We would add that, like Mr. Macmillan, the previous altruistic workers in Fiji were Christians. This fact should rouse the friendly emulation of the followers of the other religions in India to go and do likewise.

A Christian View of the Bengal Pact

The Catholic Herald of India observes in connection with the Bengal Swarajist pact

"The Hindu-Moslem Pact which extends the sectarian conflict to local bodies and assigns to the majority, be it Mahomedan or Hindu, 60 per cent of the seats, bears the seed of disunion. All one can say is that Bengal will be a hot place to live in for the next three years."

This is a non-party view and, as such, ought to receive attention.

The New Magic

It is a strange world! Here one finds readymade minds which swallow any amount of platitudes and romantic nonsense provided the right springs are pressed to get the necessary response from the million performing dolls who 'think, feel and will' according to certain set principles which are taught to them in educational institutions, and provided every charming morsel of sophistry or empty talk is served with the right proportion of macaronic sauce. There are men in this world who are wise enough to see through the mock rationalism of a victimised humanity, which sees no meaning in the quibble of preceptors but, nevertheless, wags its top end, signalling 'Oh, yes', in order not to appear unintelligent or out of date. The result is that 'great men' who have specialised in the New Magic of talking eloquent nonsense sally forth in their armour of Brass and conquer the world with eternal platitudes.

Rhetoric has blinded man to Reality. Lloyd Georges can one day proclaim in ecstasy the robbing of the Reichsbank of its 'last penny', and the next day the adorning masses listen spellbound to an inspired message of forgiveness proceeding from the sure source. One morning 'labour' leaders labour like Heracles to breakfast on hot bricks made in the communal kitchens, and the evening sees them swathed in shirts made by sweated-labour and swaggering along as if the red flag were the trade mark of a successfully promoted company. Then there are others who make it a point every morning to condemn The Night Before to oblivion as bad account and begin each day with a blank ledger and a fresh prospectus. Sound men these, who have soaked in the knowledge of human frailties and forget not that most people have overlooked the virtues of the Pelman system of memory training! That is how we come to see so many ex-convicts writing sermons for a living and ex-army officers publishing treatises on etiquette and gentle manners. We know of at least one able and retired publican whose eloquence shrivelled up vineyards and set the very fishes to repent their 'wet' existence. And there was the theatrical manager who after having made

his pile in Revues devoted his life to Presbyterianism and the reformation of the medical student. Horatio had seen but a few things. Had he lived in our time, he would have surely said something tremendously full of meaning.

A. C.

Sir Ashutosh's Remarkable Address

At the Lucknow University Convocation, held on January 6th, Sir Ashutosh Mookerjee gave a brilliant address, in the course of which he mentioned, among other things, the quality and quantity of education. He said,

"What the nation requires is not merely more education but also better education and that what will ultimately count in the progress of the race is not the quantity alone but the quality of our education as well. We have on the other hand, an ever-increasing importance attached to examinations rather than to training. I am not here concerned with the school of critics who have made it a profession to attack the standards of the examinations conducted by our Universities [Not *all* universities please, but only or mainly one] I feel tempted to liken them to the astute trio in the famous story in the *Hitopadesa*, who by oft-repeated assertions inspired the belief in the mind of the pious owner of a sacrificial goat that the animal belonged to the unclean canine species. To me it seems inexplicable that not one of a hundred of such confident accusers ever suggests that the paramount need of the moment is a radical improvement in the system of education. If indeed there be men who entertain a morbid feeling of triumph when they find candidates rejected at examinations, they will earn the gratitude of all if they will help in the inauguration of a system of training which will befit every youth of average industry and intelligence to stand the most exacting scrutiny of his intellectual attainments. The waste of the finest human material, involved in the present system, is truly appalling, when we remember that society stands in the most urgent need of competent captains in ever-increasing numbers in the eternal conflict between knowledge and ignorance, between charity and selfishness, between religion and infidelity, between virtue and vice, between liberty and oppression.

"The nation requires not only more education but also better education!" What a tremendous discovery! The journalists and others who had said it again and again in the past ought now penitently to acknowledge

that they were guilty of 'prospective plagiarism'. They ought to have remembered that the Great Panjandrum himself was predestined to mouth it, and so they should have refrained from poaching in his preserve.

And wonder of wonders, without giving the audience time to recover from its shock of surprise at its good fortune in being favoured with such a brand-new idea, Sir Asutosh announced another discovery in the same sentence, *viz.*, "that what will count in the progress of the race is not the quantity alone but the quality of our education as well." It is greatly to be regretted that here again he was repeatedly anticipated by 'prospective plagiarists'. And many of them had even the temerity to suggest that Sir Asutosh himself had, in working his graduate-manufacturing machine, *forgotten or ignored or been blind* to the obvious truth "that what will count in the progress of the race is not the quantity alone but the quality of our education as well."

It takes one's breath away to read that not one of a hundred of Sir Asutosh's accusers ever *suggests* (present tense) that the paramount need of the moment is a radical improvement in the system of education. Why, Sir, the fact is, some of them *suggested* (past tense) it in vain so often in the days that are no more that in sheer disgust no one *suggests* (present tense) it now. But we forget one attribute of greatness is to ignore facts.

One is relieved to learn that Sir Ashutosh believes, in spite of the 'repeated assertions' of 'astute' people, that the *helpless goat* is a goat and not a dog. It is rarely that 'pious owners' of 'sacrificial goats' successfully resist the suggestions of cunning people and it does credit to Sir Ashutosh's strength of mind to have survived the ordeal. The *sacrificial* goat ought to feel grateful to Sir Ashutosh for the compliment paid to it. Never mind, at whose altar it is sacrificed. If Fluellen had been living to-day, he might have written a commentary on the great Lucknow speech, pointing out with glee that goat, graduate and Goldighi all begin with G. But let us pass on. Cunning people have been born even after the time of the *Hitopadesa*. We know of some 'astute' boosters, as contradistinguished from the aforesaid critics, who indulge with great vigour in propaganda

trying to prove that a helpless *sacrificial* goat is really a big buffalo, a great economic asset. As a result, the helpless creature is left in a wilderness of hostile environment to shift for itself and is hardly able to survive the experience

We are consoled to find that 'the waste of the finest human material' has appalled Sir Ashutosh. What is he going to do about it? The eyes of all mankind are turned to him in eager expectancy. A C.

A Definition and a Message

Sir Ashutosh has also given us an "archaic" definition of education and has said that *no power* can depress us, maybe, not even a rotten system of education.

"The function of education . . . is what may fittingly be called emancipation. Education in the phraseology of archaic law, manumits and edifies, first it frees the slave, next it builds the man. To create capacity and culture, to develop skill for the hand and sight for the soul, to open to the individual means of honourable living and to reveal to him the full meaning of life, is the noble duty of the educator, and is, I consider, the highest patriotism."

"The past and present call on you to advance. Let what you have *gained*, however inadequate, be an impulse to something higher and greater. Your nature is too great to be crushed, you were not created what you are, merely to toil, eat and sleep like the inferior animals. If you will, you can rise. No power in the land, no hardship in your condition can depress you, keep you down in knowledge, power, virtue, influence, but by your own consent."

We had heard of the idea that education of the Goldighi variety *first makes the slave*, secondly, may accidentally free the slave, and, lastly, may leave others to build the man. Anyhow, we start with the slave, whoever makes him. But can we not so bring up man that he would not have to pass through a chrysalis stage of slavery? We believe as little in original slavery as in original sin. We believe that man can be straightaway built up as a man and not firstly as a slave and finally as a man. Manumission sounds nice and savours of the aristocracy, of intellect, but nevertheless one prefers to avoid its necessity, if possible. Regarding the message, there is one thing to say. Sir Ashutosh assumes

that people have *gained* something, if not much. But there are critics who are of opinion that the system of education for which he is mainly responsible, has not shown a net profit at all. Those who have gained have gained in spite of, not because of, it. It has been a positive loss in so far as it took away from the student, his health, his touch with moral and material reality, his commonsense and his right to know the truth. However, we hope that the unemployed graduates of Bengal will gather inspiration of a sort from this Call.

A. C.

The Congress Presidential Address

It is difficult for a journalist to keep pace with the march of events in a monthly review. In the case of the last sessions of the Indian National Congress and the various conferences, this difficulty was enhanced by our not receiving the usual advance copy of the Congress presidential address and the postponement of the Congress for two days. Consequently, we could not write anything on the Congress in our last issue. And now that we are in a position to write, the Christmas week political, social and other functions have become matters of ancient history in the journalistic world. Nevertheless, we shall draw the attention of our readers to a few passages in Maulana Mahomed Ali's presidential address

Moslem Backwardness in Education

The following passages partly explain why Mussalmans are backward in "the new type of education".

"They had already lost the rule of India, but the tradition of that rule had survived. This had increased the aversion they had always felt for the new type of education. A whole generation of Mussalmans kept sullenly aloof from all contact with the culture of the new rulers of India which in their heart of hearts they still despised. They were in no mood to take advantage of the education provided by the Universities of Calcutta, Bombay and Madras, founded in the very year in which the Mutiny convulsed the regions which formed the political centre of Muslim India. It was a natural consequence of this attitude of Mussalmans who sulked in their tents that when nearly thirty years later, a new

generation of Indians, who owed their education to the English, inaugurated a political movement on Western lines, Indian Mussalmans should be unfit by lack of such education to participate in that movement."

But these facts do not fully explain the extent of Moslem illiteracy in the country. The Maulana Saheb has explained why his co-religionists did not read English, but he has not explained why they did not and do not read their vernacular and Persian and Arabic literatures to the extent that Hindus read their vernacular and classical literatures as well as English.

Communal Electorates

Mr. Mahomed Ali thinks that separate electorates hasten Indian unity. There is no need to engage in logomachy on this point. The soundness of the idea can be tested by what has been happening and will happen in future. The Maulana, however, is "far from oblivious of the fact that when intercommunal jealousies are acute, the men that are more likely to be returned even from communal electorates are just those who are noted for their ill-will towards the rival community."

Unity and Swaraj

As part of a programme to secure Hindu-Moslem unity, the President suggests the formation of local committees and district conciliation boards, greater and continuous vigilance on the part of Congress organizations and the Press and a readiness to be generous in regard to communal claims for representation in the Services and Local Bodies and in the Legislatures. Maulana Mahomed Ali concludes that Swaraj is imperative for Moslems no less than for Hindus and that, if the people organised themselves and steadily prosecuted the Constructive Programme, prepared, if necessary, to face even death, Swaraj is as good as achieved.

The Recent Elections

He did not take a party view of the recent elections, "and the franchise is far too restricted to read in them the judgment of the nation. But if one thing is more certain than another, it is this, that India refuses to cooperate any longer with its foreign rulers."

Neighbours for Ever

The following observations, though not new, are worth bearing in mind.

"One thing is certain and it is this, that neither can the Hindus exterminate the Musalmans to-day, nor can the Musalmans get rid of the Hindus. If the Hindus entertain any such designs they must know that they lost their opportunity when Mohamed bin Qasim landed on the soil of Sindh twelve hundred years ago. Then the Musalmans were few and to-day they number more than seventy millions. And if the Musalmans entertain similar notions, they too have lost their opportunity. They should have wiped out the whole breed of Hindus when they ruled from Kashmir to Cape Comorin and from Karachi to Chittagong. If they cannot get rid of one another, the only thing to do is to settle down to co-operate with one another, and while the Musalmans must remove all doubts from the Hindu mind about their desire for Swaraj for its own sake and their readiness to resist all foreign aggression, the Hindus must similarly remove from the Muslim mind all apprehensions that the Hindu majority is synonymous with Muslim servitude. As for myself, I am willing to exchange my present servitude for another in which my Hindu fellow countryman would be the slave-driver instead of the foreign master of my destiny, for by this exchange I would at least prevent the enslavement of 250 millions of my co-religionists whose slavery is only another name for the continued existence of European Imperialism. When at Lucknow in 1916 some Hindus complained to my late chief Bal Gangadhar Tilak Maharaj that they were giving too much to the Musalmans, he answered back like a true and farseeing statesman "You can never give the Musalmans too much". To-day when I hear complaints that we are showing great weakness in harping on Hindu-Muslim unity when the Hindus show no desire to unite, I say, "You can never show too great weakness in your dealings with Hindus". Remember, it is only the weak who fear to appear too weak to others. With this observation I take my last leave of this question without a proper and a lasting settlement of which we can effect nothing."

Evidently those who complained to the speaker that "Hindus show no desire to unite," were Musalmans. On the other hand, Hindus are heard to complain that Musalmans show no desire to unite except for communal purposes. It is a mournful situation.

Non-violence

Mr. Mohamed Ali's position with regard to non-violence is as follows :

"I am not a Christian, believing in the sinfulness of all resistance to evil, and in their practice, even if not in their theory, the vast bulk of Christians and all Christian States are in full agreement with me. The last War presented an excellent opportunity to these States and to Christians at large to demonstrate their belief in the doctrine of non-resistance, but we know that none of the States followed it, and the few Christians whose practice was not divorced from their professions were the "conscientious objectors," contemptuously called "conchies", who were subjected to ridicule and contumely and were punished like felons. But that was not all. Every national Church blessed the national flag and sent the national warriors as on a Crusade. As a Musalman and a follower of the last of the Prophets (on whom be Allah's blessings and peace!), I believe that war is a great evil, but I also believe that there are worse things than war. When war is forced on a Muslim, and the party that does so has no other argument but this, then, as a Musalman and the follower of the last of the prophets, I may not shrink, but must give the enemy battle on his own ground and beat him with his own weapons. If he respects no other argument than force and would use it against me, I would defend my faith against his onslaught and would use against him all the force I could command,—force without stint and without cessation. But when, in the language of the Quran, "War hath dropped her weapons," my sword must also be sheathed. Warfare, according to the Quran, is an evil, but persecution is a worse evil, and may be put down with the weapons of war. When persecution ceases and every man is free to act with the sole motive of securing divine goodwill, warfare must cease. These are the limits of violence in Islam, as I understand it, and I cannot go beyond these limits without infringing the Law of God. But I have agreed to work with Mahatma Gandhi, and our compact is that as long as I am associated with him I shall not resort to the use of force even for purposes of self-defence. And I have willingly entered into this compact, because I think we can achieve victory without violence, that the use of violence for a nation of three hundred and twenty millions of people should be a matter of reproach to it, and, finally, that victory achieved with violence must be not the victory of all sections of the nation, but mainly of the fighting classes, which are more sharply divided in India from the rest of the nation than

perhaps anywhere else in the world. Our Swaraj must be the Raj of all, and, in order to be that, it must have been won through the willing sacrifice of all. If this is not so, we shall have to depend for its maintenance as well on the prowess of the fighting classes, and this we must not do. Swaraj must be won by the minimum sacrifice of the maximum number, and not by the maximum sacrifice of the minimum number. Since I have full faith in the possibilities of the programme of constructive work of Non-violent Non-Co-operation, I have no need to hanker after violence. Even if this programme fails to give us victory, I know that suffering willingly and cheerfully undergone will prove to have been the best preparation even for the effective use of Force. But God willing, the constructive programme will not fail us if we work with a will and accustom the nation to undergo the small sacrifices that it entails."

What Swaraj Demands

The speaker next proceeded to point out what Swaraj demands from the nation.

"Here I may ask those of my fellow countrymen who shrink even from these small sacrifices whether they have considered what it is that a soldier who goes to battle is prepared to sacrifice. Our own compatriots went to war for a cause not their own to the number of a million and a half. Can we who pride ourselves on the strength of our national feeling shrink even from the small sacrifices that Non-violent Non-Co-operation demands? But in reality our present programme is but the beginning of national work, and Swaraj when it is attained would require even greater sacrifices than those of a soldier. To die for a cause is after all not so very difficult. Men at all times and in all countries have done it, and they have often done it for very poor causes. To die for a cause is not very difficult. The harder thing is to live for a cause, and if need be, suffer for it, and the cause that we must live and suffer for must be the realisation in India of the Kingdom of God."

The Indian States

His observations on the action of the Panjab Government in declaring the Shiromani Gurudwara Prabandhak Committee and the Akali Dal to be unlawful assemblies, were prefaced by some general observations, which were truly statesmanlike.

"I used to be approached very frequently by those friends who desired to see political reforms

NOTES

carried out in Indian States. But I used to put them off with the observation that the Indian States are our own, even though to-day they may prove far more unsafe for patriotic men than the rest of India. I used to add that once the rest of India had won Swaraj, Indian States would undergo a sea-change with astonishing rapidity. In the meantime, it should be our policy not to rouse the suspicions of the rulers of these States, and to avail ourselves of every opportunity to prove to them that we are not unmindful of their difficulties nor indifferent to what they, too, have to suffer from this foreign bureaucracy. I did not know at the time that the Government would provide such an opportunity so soon. But now that it has been provided let us avail ourselves of it, for in doing so we shall also be safeguarding the interests of religion. The Maharaja Sahib of Nabha has suffered, at least partly, because he strongly sympathised with his co-religionists in their efforts to free themselves from the foreign bureaucratic incubus, and to reform their sacred Gurudwaras. And the Sikhs in their turn are suffering because they have had the courage to stand up for one of our Indian Rulers whom the bureaucracy desires to keep in perpetual dependence upon itself. But, as I have said before, the recent action of Government in declaring the Shiromani Gurudwara Prabandhak Committee and the Akali Dal to be unlawful assemblies is a blow aimed not only at those bodies, or at the entire Sikh community, it is a challenge to the entire nation. Each community that dares to live will be similarly dealt with if we shrink from accepting the challenges to-day, and it will only be a question, of whose turn at the tumbrils will come next."

Civil Disobedience

He thought,

"A better opportunity for Civil Disobedience, at least on a provincial scale, never presented itself since the arrest of the Mahatma, but it is no use disguising from ourselves the fact that to organise Civil Disobedience is no easy matter. We must be sure of our capacity to undergo unlimited sufferings, and since constructive work has not been done this year even as well as it was done in 1921, there is little to indicate how much suffering the nation is prepared to endure."

Cow-Killing

As regards cow-killing, the Moulana said that even before Mahatma Gandhi had

picturesquely called the Khilafat the Moslems' cow,

"My brother and I had decided not to be any party to cow-killing ourselves. No beef is consumed since then in our house even by our servants, and we consider it our duty to ask our co-religionists to act similarly. As for sacrificing the cow, my brother and I have never done it, but have always sacrificed goats, since a sacrifice of some such animal is a recognised religious duty."

In this way, "it is not difficult to reduce cow sacrifice to insignificant proportions." But, as "for the poorer townsfolk among Musalmans" beef "is the staple food," cow-killing for food cannot be altogether stopped, he thinks; "the only safe and sure way of stopping cow-killing in this case is to take steps to lower the price of mutton," by breeding goats and sheep in large numbers.

"Nevertheless I appeal to my co-religionists even to-day to discontinue the use of beef and not to wait until Swaraj is won when their sacrifice would be worth much less. The Joint Family system of India and the free competition of the Manchester School must be our social and political ideal for India's different communities. But if there is to be competition among the communities that form the Indian Joint Family, let it be a competition in forbearance and self-sacrifice, and I maintain that the community which willingly surrenders more of its cherished rights and strongly entertained sentiments for the sake of sister communities and the peace and harmony of India will prove the most invincible in the end."

The 'Badmashes'

The Maulana said that

"We are apt to forget that it is not communities that cause suffering to other communities in the course of popular affrays, but rowdy elements of India's population which cause injury to the peace-loving. The *badmashes* belong to no community but form a distinct community of their own, and to it all is grist that comes to the mill. I was greatly impressed by an article contributed by Lala Lajpat Rai from his American exile during the War when Hindu monied classes had suffered greatly in some districts of the Punjab from the depredations of Muslim *badmashes*. There was great danger of inter-communal strife, but the Lala hastened to point out that the Hindu sufferers had not suffered because they were Hindus but because they belonged to the monied classes.

It was a case of the Haves and the Have-Nots and not a case of the Hindus and Musalmans. This has always to be borne in mind, particularly when there are not only the two contending parties but a third as well, which laughs just as heartily as we fight and abuse one another."

It is undoubtedly true that neither the Hindu nor the Musalman religion teaches men to be *badmashes*. At the same time, the leaders of all communities ought to try to ascertain what proportion of the *badmashes* are recruited from their respective communities and apply the proper remedies. We do not know if there are any reliable statistics which would enable us to ascertain the comparative criminality of different religious communities. The only statistics which we have at hand are the jail reports of some provinces. The following table shows the ratio per cent of three communities to the free population and to the prison population, in the United Provinces —

	Free Population.	Prison Population		
		1920	1921	1922.
Christians	0 38	0 22	0 29	0 26
Moslems	14 38	17 27	17 99	18 23
Hindus	85 08	82 51	81 72	81 51

In Bengal, it is found year after year that Musalman convicts form a greater proportion of the jail population than free Musalmans form of the entire free population. For instance, though Musalmans form 53 55 per cent of the general population, in 1920 and 1921 they formed 56 56 and 55 62 per cent. of the jail population. Hindus do not show such excess. The figures for the other provinces may be similarly compared. It has some times been said that some forms of crime are due to the greater boldness and virility of particular classes. Should that be true, it would be the bounden duty of their leaders to impress it on their minds that the commission of anti-social acts is not a good use of courage and virility,—it certainly is far from being the best use.

'Sangathan'

The Maulana was not opposed to the Hindu Sangathan movement.

"Every community is entitled to undertake

such social reform as it needs, and if the Sangathan is organised to remove untouchability and to provide for the speedy assimilation of the Antyaj and their complete absorption into Hindu society I must rejoice at it both as a Mussalman and as a Congressman"

"Friends, let us befriend the suppressed classes for their own injured sakes and not for the sake of injuring others or even avenging our own injuries"

"Another feature of the Sangathan movement is the increase of interest in physical culture. This is all to the good, and if flabbiness and cowardice can be removed from any section of the Indian people, there is cause only for joy. Here, too, however, there arises the question of the spirit, and I am sincerely glad that the frank discussions at Delhi last September gave an opportunity to Pandit Madan Mohan Malaviya to proclaim to the world that he himself favoured the creation of common 'akhadas' in which young men of all communities can take their share. As for the protection of life and property and—I regret that I should have to add—the honour of our sisters, he again proclaimed his original intention that common territorial Civil Guards should be formed"

'Shuddhi'

Some of the speaker's remarks called forth by the Shuddhi movement are quoted below

"If the Malkana Rajputs are in reality so unfamiliar with Islam as to be taken for Hindus, Musalmans must thank Hindu missionaries for so forcibly reminding them of their own duty to look to the condition of millions of Musalmans whose knowledge of Islam is as defective as their practice of its rites is slack

"Both communities must be free to preach as well as practise the tenets of their respective faiths. There are competing types of culture in the world, each instinct with the spirit of propagandism and I hope we live in an age of conscious selection as between ideal systems."

The National Liberal Federation of India

The last session of the National Liberal Federation of India was held at Poona. It was presided over by Dr. Sir Tej Bahadur Sapru, who delivered an able address.

"It was attended by about four hundred mem-

bers of the Reception Committee and about an equal number of delegates representing the different provinces. There were also a large number of visitors and a large number of ladies who had joined the Conference as members of the Reception Committee and delegates. A feature of the attendance was the presence of a large number of Kisan delegates from the Satara district who attended specially through the efforts of Rao Bahadur Kale."

In the course of his address, Dr Sapru noticed and answered some of the arguments which may be urged against any further constitutional advance in the near future. Said he. —

"(1) In the first place, it is urged that a democratic responsible government in India is an impossibility without an intelligent and capable electorate. Under the present scheme we have got an electorate of some 5 millions. The election of 1920 was criticised on the ground that a considerable number of electors abstained from voting. This year, although exact figures are not yet available, it is a fact that a very much larger number of electors have gone to the polls. However, we as party politicians may regret the electors' choice, the fact that they have gone to the polls in much larger numbers is significant. You cannot increase the intelligence and the capacity of the masses by keeping them away from the exercise of those rights which are best appreciated and valued only when they are exercised. If I may be permitted to quote from an article which I contributed to the "Contemporary Review" for November, "I maintain very strongly that the mass of our people are naturally shrewd, and understand their local problems. They are far more orderly than people of their class in any other country. They are responsive to generous treatment and elevating influences. The consciousness of the possession of political power and the repeated exercise of it at elections should in itself be an obligation upon those who seek their suffrages to give them political education." To those who constantly remind us of the illiteracy or want of education of our masses without at the same time recognising their own share of responsibility for that state of things, I shall say, "Do not forget the history of your own country in or about 1832. Your system of elementary education did not commence till nearly half a century later and you are still busy in expanding and improving education but that has not prevented you from expanding the representation of the people." At any rate if there was any seriousness about the announcement made in Parliament on August 20th,

1917, as I think there was, the argument of the ignorance of the masses should then have been carefully weighed. I do not wish to minimise the importance of it, but at the same time I maintain that the education of the masses and constitutional development must go hand in hand.

"(2) It is next urged that India is a country of important minorities and sometimes we are told of warring minorities. I am prepared to admit that in any scheme of responsible government which may be evolved it is of the most



Sir Tej Bahadur Sapru

vital importance that the political, civil and religious rights and interests of the minorities should be adequately and most scrupulously protected. It will do no good to ignore or minimise the problem. Let us face the situation boldly, courageously, and yet hopefully.

"So far as the depressed classes and what are called the untouchables are concerned our sympathies are unreservedly with them and I do maintain that if our passion for political freedom and democratic government is real we have got to modify our old world notions of social relations. Either you value those traditional social distinctions or you value the political institutions

you are aspiring after. If you value the latter then you have to alter radically your old outlook."

Among the resolutions passed were one relating to further constitutional advance, advocating full responsible government in the Provinces and complete responsibility in the central government, except in the military, political and foreign departments; one against the Kenya decision, one relating to the Kenya immigration bill, one advocating retaliation against South Africa, one advocating the Indianisation of the army at an early date; one protesting against certification, etc.

Moslem Ladies Against Polygamy

The last session of the Moslem Ladies' Conference, held at Aligarh, declared itself against polygamy. This was only to be expected. By whatsoever arguments the male sex and some scriptures composed by or revealed to the male sex may support or extenuate polygamy, it is against human nature for any woman to agree to share her husband's love and company with a co-wife or co-wives. The evils of polygamy are well known. It may have been in some cases the old-world method of protecting and providing for the surplus female population. But humanity is sufficiently advanced now-a-days to be able to devise other methods, where necessary, which would not degrade womanhood and further sensualise the male sex.

The All-India Christian Conference

The Hindu calls Mr. K. T. Paul's presidential address at the All India Christian Conference a call to service, and that it truly was. While he appealed to his co-religionists "to realise the precise demands of Christian citizenship," he took care to add that,

"In certainty all citizenship is not Christian any more than all statesmanship, East or West, is Christian. This is implicitly admitted in the statement one often hears in Christian circles that some of the gigantic evils, like the Hindu-Moslem antipathy, which are running India, cannot be remedied until India accepts Christianity'. But the precise significance of this thesis is not always realised.

Europe professes the religion of Christianity from Constantinople to Limerick but that has not saved her from the World War, or from the worse conditions prevailing since the War, in the Balkans, in Russia, in Mitel Europa, in Italy, in France, in Britain or in Ireland! If all India professed Christianity she would not necessarily be Christian in her citizenship any more than is Europe to-day. That a so-called 'Christian Community' begins the exercise of citizenship is no guarantee that it will be exercised in Christian quality. The onus on us is to apply the principles of Jesus to the problems of Citizenship as we face them for the purpose of a practical discharge of our responsibility."

He spoke of the responsibility of Indian Christians as follows —

"Our place in public life in India is one of Responsibility, an inalienable responsibility, a responsibility specially emphasized by our spiritual heritage, a 'Responsibility of Christian Citizenship'.

"In fact the sooner we get off the stilted pedestal of Rights and begin to climb the rugged steep of responsibility, the truer will be our perspective of the situation and of the relative values of our various opportunities. In front of the enormous needs of our country and of the gigantic work yet waiting to be done unto her uplift, all talk of the fishes and loaves becomes utterly untenable."

Mr. Paul's peroration, from which passages are quoted below, was soul-stirring.

I invite you to contemplate the infinite significance of all that is connoted by that more sacred entity, India. Let it not stir us to any narrowness or exclusiveness. India herself ever kept an open door, with proverbial hospitality and tolerance. Let it rather refresh to us our deep-seated impelling motive of consecration. It cannot be expressed better than in the words of our great compatriot, Narayan Vaman Tilak. —

"Bread shall I eat and rags shall I wear for the sake of thy love, my Motherland, and I shall throw in the dust all that passes for glory and happiness.

"Sooner or later my soul must quit this mortal house and go, but has death-power to take me away from thee? Thou knowest he has not. To be born of thee—how blessed is the privilege. Who is there to rob me of it? Is there any robber so daring? Time? Death? No, none.

"My body will I sacrifice, my life will I lay down in thy service, my noble land. Some will laugh and some will cry at this ecstasy of love.

But I heed them not Born to fulfil my relationship as a son to thee, I will fulfil it. May God help me !

"Our wealth, our good name, our wisdom thou covetest not, it is we, we alone, whom thou deemest the life of thy life O thou loving Mother, accept then this my own self which I offer to thee, howsoever mean the offering may be."

The Christian Conference passed several resolutions which are national in their outlook. It emphatically protested against the Kenya decision.

(c) The Conference records its conviction that the highest interests of the British Commonwealth will not be secured until the principle of equal citizenship is recognised by all its component parts, and all hindrances are removed for the exercise of this citizenship by Indians throughout the Empire.

It resolved to do its utmost for the cause of national unity, and, therefore, it passed the following resolution among others —

The Conference understands that the method of separate electorates for the Indian Christian community will lead to a very unhealthy growth of sectarian feeling in the Christian community itself and urges the Indian Christian Associations in the Madras Presidency to take early steps for rectifying the situation.

The following resolutions in relation to Indians' rights in U. S. A. are important. —

(a) This Conference views with some satisfaction that the recent decision of the Supreme High Court of U. S. A., denying rights of citizenship to domiciled Indians in that country, was not based on any inherent implication of the National Constitution of that country, but on Immigration Laws, which are comparatively more easily changeable.

(b) This Conference considers that a change in the Immigration Laws of America, with a view to remove this disability, is necessary in the interests of International good-will founded on mutual recognition of equality of citizenship.

(c) In the opinion of this Conference the continuance of this disability will affect adversely the work of the Christian Church in their land and particularly that of the American Missions. The Conference therefore urges the National Christian Council to place this matter before the Christian Church in America through the International Missionary Council and various Home Boards, in co-operation with the Executive Committee of this Conference.

The Conference declared itself in favour of total prohibition.

(a) In the opinion of this Conference the total prohibition of the sale and manufacture of alcoholic liquors and other intoxicating drugs should be the aim of all temperance reformers in this country. It welcomes, however, Local Option bills passed by some of the Provincial Legislatures as a forward step towards the attainment of this ideal, and trusts that imported spirits will be also speedily brought within the operation of such legislation.

Mr. Ramsay Macdonald's Message

In response to the request of *The Hindu's* special London correspondent, Mr. James Ramsay Macdonald sent the following message, before he had assumed office as Prime Minister : —

"I watch sometimes with no little anxiety, the progress of affairs in India. During all my political life, I have anchored myself firmly upon the conviction that if progress is to be well rooted, it can only be earned on by political or constitutional ways. We have seen in our own generation all sorts of revolutionary movements which seemed to be successful and which have broken contact with the past, but in the end after much physical suffering and creation of evil tempers and vicious spirit had to return to pick up the contacts that had been broken and apply the very principles they had rejected.

"I can see no hope if India become an arena of struggle between constitutionalism and revolution. No party in Britain will be cowed by threats of force or of policies designed to bring Government to a standstill and if any Indian sections are under the delusion that it is not so, events will sadly disappoint them. I urge upon all Indians to come near to us rather than stand apart from us to get at our reason and goodwill.

"I deplore the evidence of a backward spirit in some sections in Britain but let none misread causes and effects. When appeal is made to revolutionary methods, whether those methods be passive or active force, reaction towards the opposite extreme is bound to come, and men and parties of the most sincere goodwill hustled off the stage, whilst the two forms of reaction, that of the right and the left, kick and tear and swear against each other until the failure of both has been demonstrated.

"The approach and goodwill should be mutual. My appeal therefore is not only to Indians but to the British constituencies as well."

This message has neither surprised nor taken us aback. In British parliamentary history, so far at any rate as India is concerned,

men in power have never been the same as they professed to be when in opposition, they could not or did not give effect to the principles which they professed when in opposition. There was no reason why the labour party should prove an exception. Those who built high hopes on that party's accession to power should read the passages from C. F. Andrews' conversation with a labour M. P. quoted on another page. We should not be surprised if that M. P. were Mr. Macdonald himself.

Understanding revolution to mean sudden change brought about by the use of physical force, we have nothing to say against Mr. Macdonald's anti revolutionary pronouncement in its application to India. But we see no objection to any well-considered attempt to bring about a political revolution by non-violent means.

Mr. Macdonald says that "no party in Britain will be cowed by threats of force or of policies designed to bring Government to a standstill." If by this Mr. Macdonald means that there is in India any party of considerable magnitude which seeks to cow down Government by threats of force, he is utterly mistaken. The recent recrudescence of terroristic crime in Bengal has not the sympathy of even as many people as the party of the bomb and the pistol had in Anti-partition days. We do not ourselves believe that circumstanced as India is, even the possible threat of rebellion by any party in India need be taken seriously. It is unnecessary to discuss whether armed rebellion is spiritually right and desirable or not; suffice it to say that under present circumstances a successful war of independence is out of the question.

If Mr. Macdonald thinks that by his message he would be able to convince politically-minded Indians that the political decisions of Britons are never the result, in part at least, of fear of some sort or other, he is again utterly mistaken. In order to show what Indians think, we will not cite ancient history, not shall we quote from the writings or speeches of any extremist or red revolutionary. We shall quote from a recent speech of the Right Hon'ble Mr. V. S. Srivivasa Sastri, a foremost leader of the Moderate or Liberal party, delivered at Bangalore.

"Some one said that the history of this Kenya betrayal might be read in a public

document. Believe me, friends, if you wish to know the real inwardness of this affair, do not pay any attention to that falignous document which they call white paper. It does not contain true history at all. The actual facts at the bottom of the case will not be found in the discussions that ensued in Parliament, they will not be found in respectable newspapers of Great Britain, they will not be found, no, not an allusion to them, in the vast flood of oratory that marked the proceedings of the last Imperial Conference. No reference has been made in these solemn papers to the fact that the British Cabinet gave this decision because the white people in Kenya threatened rebellion. I do not say that the British Cabinet got intimidated. I do not say that the custodians of the Empire shrank from the trial of strength with such a petty little place as Mombassa or Nairobi. That is not my meaning, but those who are responsible for the conduct of the Empire today shrank from the struggle with their own countrymen, from the struggle where they knew that if they ventured to put forward a regiment, the regiment would refuse to act. That was the secret of the whole thing."

Again . —

"When I, caring for truth and for India's honour, mentioned it for the first time in a public audience, they all seemed aghast. They seemed to think that I was giving utterance to something which ought to be hidden from public gaze. They were evidently not proud of the transaction. They certainly were very angry with me. Friends and critics, newspaper oracles, members of Parliament, those who were glad any time to welcome me in the street and shake hands with me as a fellow citizen, all thought that I had been guilty of the sin of a most grievous description, much like the sensitive daughter-in-law in a family who having received a beating from husband smarted under it, no doubt, but smarted far more because the brother-in-law and sister-in-law had been looking on. The British Cabinet and the public of London were not so ashamed of their having yielded to fear and inflicted grievous wrong on India. They were far more angry because I had taken the world into my confidence."

Not that Mr. Sastri was under any delusion that a similar threat would produce the same effect if held out by Indians. For, though he said :—

"You have all read English history more or less, I will only go back to the recent struggle in Ireland. Did the Irish people have no faith in the sense of justice of the British Nation? Oh, they had and they had plenty of it. Only whenever they made an appeal to the sense of justice

of the British Nation, they also made appeal to some other sense, so that two or three senses quite awake to the situation and acting together might do some little justice, and how did these people in Kenya behave when their rights were threatened? No, not their rights, let me say, their unjust privileges. They did the same thing. They gave notice to their Governor that if he was going to give any thing like equal treatment to Indians or carry out laws to that effect framed by the British Cabinet, he also would be treated in the same gentle way in which the Viceroy of India was to have been treated on the Ilbert Bill occasion. They had everything ready for seizure, not only of the Governor, but of his senior officials. Their places of detention were actually fixed. That is the way in the British Empire their own people, when they want things done, go about the business.—

he did not forget to add ;—

“One of you (heroically inclined) may say, ‘if I should do such thing tomorrow, what will be my fate? I cannot promise him the treatment that they gave, for instance, to Lord Delamere in London. Lord Delamere was received everywhere. His words were listened to as if they were gospel truths. He had a seat in the House of Lords. The Duke of Devonshire was smilingly sweet on him, so was the Colonial Office from top to bottom. There was nothing that Lord Delamere could not do and yet it was Lord Delamere who as Executive Councillor in Kenya, had taken the oath of allegiance to his Majesty, had promised to administer laws and to do nothing to disturb the peace of the public and so forth, and the man whose duty it was to preserve the public peace had presided at countless meetings where the white people threatened to rebel. He had himself presided and assisted at these peaceful proceedings. He was the man who, if ordinary law had prevailed, should have been treated in a manner in which some thousands and thousands of our people are being treated to-day.

“I cannot promise you a treatment of that kind from the Government of Lord Reading, but you know where you are exactly. You could do things if only your skin were white which you cannot think of doing being what you are. But within your limitations, within the law, within the limits recognised as allowable to those who are struggling to regain lost liberties, who are struggling to obtain slow fulfilment of pledges of long standing and of solemn import, there is plenty which we non-officials may do if it was the right sort of Government.”

Mr. Macdonald asks all Indians to “get at our [Britons] reason and good-will.” The

foregoing extract from Mr. Sastri's speech shows the British method of approach to the Britisher's reason and good-will, the British method of stimulating “the sense of justice of the British people”, regarding which Mr. Sastri observed in his Bangalore speech :

“You may plead justice, equality and the necessity of fidelity to promises and pledges and engagements. That does not touch the hardened Briton when he is bent on safeguarding his vested interests. I have seen it. Justice and Equality, very well, fine things these. All homage is due to them and the Englishman is ready with his homage as well, but if a conflict with his interests arises, if without open bare-faced denial he could keep off the evil day, he will by every means in his power.

“Lord Reading, to whom we have to look for guidance, from whom words that come are certainly entitled to our respectful attention, counsels us in our future struggle, to put faith in the sense of justice and righteousness of the British nation. Well, allow me to speak with a little freedom on this part of the subject. ‘The sense of justice of the British Nation’ is an expression with which I am fairly familiar. I have used it on countless occasions. I know its full meaning; but I know, alas, its limitations also. There is sense of justice I will admit and admit to the full, but that sense of justice is not easily mobilised every day. You have got to stir it up and nothing stirs it up as the prospect of excitement and turmoil and trouble, as a prospect of something being in danger, of some vested interests being squashed in the struggle. Nothing stimulates a somewhat inactive sense of justice as the manifestation of your political strength.

“Let us read the history of England. You remember some time ago in the old days of the Ilbert bill controversy when nothing more serious was at stake than the continued enjoyment of the invidious privilege, the Europeans of Calcutta and the neighbourhood on the occasion of this threatened loss of the privilege, banded themselves together and went so far as to arrange for the deportation of Lord Ripon. He was to have been summarily seized and put on board a boat that had come up the Hooghly. Remember, however, no injury was to be done to him. Only he was to be deposed from his august position and taken away to be safely deposited somewhere on the more hospitable shores of Great Britain. That is how they teach us how to preserve the rights.”

This was followed by the description of Lord Delamere's tactics in Kenya which we have already quoted.

"The Right Kind of Government"

An explanation of what Mr. Sastri meant by the right kind of Government is to be found in his speech.

"However unwilling I was to recognise it in such vivid colours in the past, I can no longer conceal from myself that without a Government that we could make and unmake as free peoples we are bound to lose in the struggle in the future. It is to that great object that all our energies have now to be bent. All talk of moderate and immoderate, of extreme and mean, in Indian politics has now no meaning for me. All must unite round this banner of Dominion Status and that promptly,"

The Swarajya Party's Policy

This brings us to Mr. Macdonald's reference to the Swarajya Party's "policies designed to bring Government to a standstill," in regard to which he prophesied that "if any Indian sections are under the delusion... events will sadly disappoint them." We shall see. We think the Swarajya party is trying to get a kind of Government which the people can make and unmake as the British people can do theirs. That is quite a legitimate object, and, in spite of our differences of opinion, we shall certainly rejoice if the Swarajya party succeed in forcing the hands of Government.

Mr. Macdonald condemns the Swarajya party's "policies." But we do not see why in principle he should. Let us descend to some details. The labour party moved a resolution of "no confidence" in the Baldwin Government. It was carried, the Baldwin ministry resigned, and Labour came into power. The Swarajya party similarly moved a resolution of want of confidence in the Ministers in the Central Provinces Legislative Council. It was carried. But as Dr. Moonje, the Swarajya leader in that Province, had previously declined to become a Minister, as Mr. C. R. Das also had in Bengal, there is this difference that, whereas Labour could and did come into power, the Swarajya party in India refuses to carry on the ministers' part of government in any province. But for this fact, the Swarajya Party is not in the least to blame. Let Mr. Macdonald place himself in Dr. Moonje's shoes, for instance, and he will have no difficulty in understanding our position. In

the Central All-India Government, no member of the Viceroy's cabinet is responsible to the Legislative, all the portfolios and departments are "reserved", none "transferred". In the provincial governments, education, agriculture, local self-government, &c., are "transferred" to Ministers; but they can get only quite inadequate sums to carry on, only after the executive government has had enough to maintain "law and order", to *samjhao* the people, etc. And it is to be noticed that the real heads of the Governments in India, i. e., the Governor-General and the provincial Governors, and their Executive Councillors, do not and need not resign in consequence of any adverse popular vote. Now, suppose Mr. Macdonald had been told by Mr. Baldwin: "I, Baldwin, am not going to resign; but you, Macdonald and your party, may have charge of education, sanitation, &c., only in the *sub*-kingdom of Wales, or of Scotland and there with the help of a *sub*-parliament of Wales or Scotland and with quite inadequate grants you may carry on the work of those departments only; but you will have no power in the Imperial British Parliament, no power over military, naval, foreign or colonial affairs, etc.;" what would Mr. Macdonald and his party have said and done? Would they have accepted very subordinate offices and said: "Thank you ever so much for your great generosity and extreme sense of justice. We are overwhelmed by the onrush of your goodwill and the effulgent rays of your reason. Thank you, thank you, no end of thanks." We do not think they would have acted thus. But perhaps Englishmen in general think that the smallest mercies are quite extraordinary doses of that twice-blessed commodity, for which Indians ought to remain grateful till the end of time.

The Indian Economic Conference

We understand that the Indian Economic Conference met last month in Bombay and that the President, Sir M. Visvesvaraya, emphasized in his able address the poverty and ignorance of the bulk of the people of India and made practical suggestions for the material and intellectual advancement of the country.

The Two Social Conferences

Of late, we have begun to have two annual Indian social conferences ;—one, as usual, in the place where the Indian National Congress meets, and the other where the National Liberal Federation of India meets. As social reformers are to be found both among Congressmen and Liberals, and as the annual political gatherings of the two parties are held in different places during the same week of the year, a United All-India National Social Conference, though highly desirable, has become rather impracticable. The main objects of all social reformers remain unchanged. The resolutions passed by social conferences are, therefore, in the main same or similar. What is necessary, and this is a well-worn platitude, is that those who take part in these conferences should themselves practise what is preached from social reform platforms. They should not take refuge behind the specious plea that they want to take the whole community with them in the onward social march. Another thing which has been again and again suggested but rarely acted up to, is that there should be in every province whole-time social reform workers. The Panjab Association for the Promotion of Widow-remarriage is able to show progress month after month because it has workers who devote more than their leisure to this work.

Anti-Untouchability Movement

In the course of the presidential address delivered by Khan Bahadur D. B. Cooper, M. L. C., at the fourth Anti-untouchability Conference held at Poona in December last, he reminded his "Hindu brethren of the cleaner castes" that there are precedents in history for the desired change of attitude on their part.

They cherish with pride the memory of saints like Rohidas, Chokha Mela, Sajan Kasai, the first a cobbler, the second a mahar and the third a butcher, and must know that these men, untouchable by birth, had become objects of worship to touchables by dint of their genius, merit and virtue. The attitude on this subject of "untouchability" of the Hindu sadhus and poets of the 16th and 17th centuries, such as Eknath, Ramdas, Tukaram, Tulshidas, Kabir, Nanak, Chaitanya and a host of others forms a brilliant page in the social history of India. I have the late

Mr Tilak's authority for saying that in the regime of the Peshawas, Brahmins drank freely of the water fetched in leather bags by Mahars, and Mr Khaparde's for asserting that a certain Mahar General of the Peshawas was so highly esteemed by the latter that during travel with the latter, his tent used to be pitched always next to the Peshawa's own and the Peshawa on complaint on one occasion caused the tent of Nana Phadnavis to be removed and this Mahar General's to be substituted in its usual place of precedence. In recent years a band of Bedars led by Rao Saheb Dhondji Kondaji in the Central Provinces carried out such reformation among their caste-men, the Bedars of the province, that even the Shankaracharya issued a bull admitting this erstwhile untouchable caste into the comity of the touchables in the Hindu church. What I mean to point out is that my Hindu brethren of the touchable varieties have valuable precedents for a more human and just treatment of the untouchable communities, and if they will but make a conscious effort to infuse light, cleanliness and merit into this submerged portion of the great Hindu race, this problem of "untouchability" is not so difficult to tackle as it would appear at first sight from the social aspect of it. It is justice that demands this change of communal attitude."

Intercaste Marriage

The Liberals' Social Conference which met at Poona in December resolved,

That this conference urges upon the members of the new Legislative Assembly to introduce another bill for validating intercaste marriage among Hindus who want to adhere to the existing Hindu marriage customs and want to maintain the present religious rites in the celebration of marriage.

The Uplift of Aborigines

Another resolution passed by the same body runs thus :—

This conference requests all social reformers to direct their attention to the social, economic and civic uplift of aboriginal forest and gipsy tribes, such as Bhils, Kaliparajs, Gonds, and Santals, and start missions for such work.

Hindu, Moslem and Christian Proselytism

Mr. Mahomed Ali observes in his speech :—

"The quarrels about *alms* and *pipal* trees and musical processions are truly childish, but there

is one question which can easily furnish a ground for complaint of unfriendly action if communal activities are not amicably adjusted. This is the question of the conversion of the Suppressed Classes, if Hindu Society does not speedily absorb them. The Christian missionary is already busy and no one quarrels with him. But the moment some Muslim Missionary Society is organised for the same purpose, there is every likelihood of an outcry in the Hindu Press.¹⁷

This is true; but there is another fact, which Maulana Mahomed Ali has omitted to mention. The Christian missionary has been always as free to convert Moslems as Hindus, and occasionally he does succeed in baptising some Moslems. But against this there has been no 'outcry' among Moslems, such as there has been against Hindu and Arya Samajist proselytism. People forget that Hinduism *has been* in its own way a missionary religion throughout the Hindu, Muhammadan, and Christian periods of Indian history, and has taken into its fold many non-Hindus of all sorts—Animists, Musalmans, Christians, etc.

If there be no outcry against Christian proselytism, or less outcry against it than against Moslem proselytism, there may be one very good reason for it. The majority of the Moslem population of India consists of converted Animists and Hindus. And these have been Moslems for centuries. But Musalman religious teachers and other leading men of the community do not appear to have made adequate efforts to teach the converts the highest truths of their faith and to make them literate. Moslem literacy in every Province of India is lower than that of every other community except the Animists. Probably these are some of the reasons which explain the jail statistics quoted before.

On the other hand, in spite of the fact that the bulk of the Indian Christian converts is drawn from the lower and poorer classes of the population, their literacy is higher in every province than that of all the main religious communities of India. This is due to the fact that the Christian missionary tries to improve the intellectual and economic condition of the convert and to give him moral and religious education according to his lights. There are, moreover, no such outbursts of fanaticism and hooliganism

among Indian Christians as among the lower orders of the Muhammadan population.

For these reasons, while every one would certainly prefer that all men should be of his own way of religious thinking, Hindus might not, as matters stand at present, look with so much apprehension on Christian proselytism as on Moslem proselytism.

Our view is that, whilst all should be free to preach their faith and gain converts everywhere, the leaders of each community should see to it that the converts are not mere nominal adherents of their faith, but follow those teachings of the faith which go to make citizens and good neighbours.

"Conversion and Absorption"

We are against the scheme outlined in the following passage of the Maulana Sahib's address, though we are in sympathy with his object of uplift.—

"It has been suggested to me by an influential and wealthy gentleman who is able to organise a Missionary Society on a large scale for the conversion of the Suppressed Classes, that it should be possible to reach a settlement with leading Hindu gentlemen and divide the country into separate areas where Hindu and Muslim Missionaries could respectively work, each community preparing for each year, or longer unit of time, if necessary, an estimate of the numbers it is prepared to absorb or convert. These estimates would of course be based on the number of workers and funds each had to spare, and tested by the actual figures of the previous period. In this way each community would be free to do the work of absorption and conversion, or rather, of reform, without chances of collision with one another. I cannot say in what light my Hindu brethren will take it, and place this suggestion tentatively in all frankness and sincerity before them. All that I say for myself, is that I have seen the condition of the *kalis paraj* in the Baroda State and of the Gonds in the Central Provinces and I frankly confess it is a reproach to us all. If the Hindus will not absorb them into their own society, others will and must, and then the orthodox Hindus too will cease to treat them as untouchables. Conversion seems to transmute them by a strong alchemy. But does this not place a premium upon conversion?"

In the first place, we do not think the idea can be reduced to practice. There is no central social authority, Hindu or Maho-

medan, which can make itself obeyed by the whole Hindu or Moslem community. And, besides, who can prevent the Buddhists or the Christians from preaching in any area assigned to either Hindus or Musalmans? Moreover, if, after the end of the period during which any sect is to work anywhere, the other sect goes in for reconversion, will that make for peace? But the most serious objection is that the so-called Animists and the Depressed Classes are human beings with wills and personalities of their own; and, therefore, they ought to have freedom to choose or 'evolve' their own religion. They cannot be assigned to this or that sect as the "mandated" territories have been made over to the self-styled trustees and guardians of "backward" peoples.

"No Royal Road to Liberty"

It is superfluous to say that the Maulana Sahib was quite right when he declared,

"There is no royal road to Liberty. But there is one short cut, and that is the readiness to follow the road to the grave. Death for a great cause provides the most piquant sauce for the most tasteless dish."

But when he went on to fix periods in which Swaraj could be won, if certain conditions were fulfilled, we do not think he did quite the wisest and most statesmanlike thing. Even in actual warfare, the ablest and most experienced generals at the head of the most powerful army fail very often to guess correctly when a campaign will end. Therefore, while we admire the speaker's confidence, we cannot share the enthusiasm (perhaps, because we have never been in the thick of the fight) with which he "made bold to say that

if our Working Committee took it into its head one day to resolve that all its members should prepare themselves to die and that the resolution was not only a 'resolution' merely according to conventional phraseology, but embodied the members' firm determination, I could guarantee them Swaraj within a year. And if it was the All-India Congress Committee that made such a resolve for itself, Swaraj could be won within a month. But, friends, Swaraj is in your hands and can be won to-day, if each of you resolve to be ready to die at the country's call."

We sincerely respect those who can

"resolve to work, and, if need be, die for the sake of our nation's freedom," though we may not be able to follow their noble example. But we cannot understand what good it will do to "unfurl in God's name without a moments' hesitation the flag of the Indian Republic, India's Independent Federation of Faiths," "if at the end of a year's honest work this Government does not send for our absent leader to witness its heartfelt repentance for the past, and to receive the great charter of Swaraj for the future."

Khilafat Conference

The Khilafat Conference has accepted the fundamental principles of the National Pact and the Bengal Pact. It has declared on behalf of the Musalmans of India that they do not for a moment desire the people of Jazirat-ul-Arab to be under any foreign government, even if it be that of a Muslim power.

"It is however essential that Harmins in Sharafain should be under the direct control of the Khilafat Muslims, for according to Islamic Shariat, the control and management of pilgrimage is the sole right of Khilafat-ul-Musalmin alone.

"This meeting reaffirms its previous demands and declares on behalf of the Mussalmans that the attainment of a free and national Government is not only a political and national but a foremost Islamic duty."

Another resolution called upon Indian Mussalmans to give their immediate and serious attention to all national educational institutions generally and particularly the National Muslim University of Aligarh.

All-India Ladies' Conference

As president of the All-India Ladies' Conference, Srimati Kasturibai Gandhi, wife of Mahatma Gandhi, said in the course of her address:—

I should draw your attention first to education. When the mothers are ignorant, what hopes can we have for the little ones? It is by daily and hourly precept and example that the child learns cleanliness, integrity, courage, self-reliance, and patriotism.

It is this home influence, that is, the influence of the mother, which forms the foundation of the character of the child. If to-day we lament the lack of character, lack of honesty

and truthfulness which seems to me to be the great disease of the present age, we have only ourselves to blame, and the remedy lies in our hands. Let us give all help to those of our sisters who have not had the opportunities of cultivating their mind, body and soul, and still more to get ourselves resolutely to give every chance to our boys and girls.

Let us support our national institutions, work them up, so that our children may get the best of education.

Regarding purdah and untouchability, she said.—

I request my Hindu sisters to take full advantage of their freedom to meet and help their Mahomedan sisters and still more, those unfortunate people who are denied the ordinary rights of Human Beings. In their degradation lies our shame, in their aloofness lies our weakness. As long as we treat them as Pariahs and outcastes, so long shall we, Indians, be treated as outcastes by the world. Let us lift them up for the sake of that God who is their father as much as ours. Should they be idle, it is your duty to teach them the pleasure and benefit of work.

Women's Education

At the last convocation of the Benares University, Pandit Madan Mohan Malaviya delivered an address as Vice-chancellor.

"Referring to girls' education, the speaker said that the Hindu University allows no distinction between girl and boy students and girls receive education in the same class room with boys. Thanks to the magnificent gift of Mr. Khatau Makhani of Bombay, said the Vice-Chancellor, that long-felt want of a hostel has been removed, and it is expected that by next July the hostel will be completely built to accommodate 100 girl boarders from next session. Emphasising girls' education, he regretted the indifference of the public in this respect and hoped that through the generosity of public-spirited donors, the Hindu University will be able to do much in the way of women's education."

This is very encouraging, particularly as it relates to an institution situated in the greatest seat of Hindu orthodoxy and as the speaker is one of the most prominent leaders of the orthodox Hindu community.

Incidentally, it may be mentioned that as president of the North India Bengali Literary Conference, held at Allahabad, Mahamahopādhyāya Pandit Pramathanath Tarkabhusan,

a well-known orthodox pandit, emphatically advocated the higher collegiate education of women, declaring that unless the women of India awake, this Bhārata-bhumi will never be roused from the torpor of ages. Will the pseudo-orthodox people of Bengal take note?

The Afghanistan Bogey

Regarding the Afghanistan Bogey, Mr. Mahomed Ali said in his presidential address —

"As for the bogey of His Majesty the Ameer of Afghanistan attacking India with the assistance of Indian Muslims, it is the creation of fear and cowardice and can only be laid at rest by courage and self-confidence. I must say it did my heart good to hear my esteemed friend Pandit Jawaharlal say "Let us win Swaraj and we shall see who comes" We shall certainly be ready to meet all comers, and it will be no easy matter to snatch away freedom from the hands that have succeeded in winning it back after a century and a half of slavery. As for myself, if India ever needs a humble soldier to resist an aggressor, be he Muslim or non-Muslim, your comrade whom you have to-day called out of the ranks will take his place in the ranks. He will certainly be no deserter."

Andhra Jatheeya Kalashala

The department of painting of the Andhra Jatheeya Kalashala has been in existence for only a year and a half. Yet during this short period, it appears to have made considerable progress. During the very first year of its existence, it sent to the Calcutta Exhibition of the Indian Society of Oriental Art 19 paintings—seven by the students and 12 by the teacher, Mr. Pramod Kumer Chattopādhyāya. To the recent Exhibition of the same Society it sent 36 water colours, 17 by the teacher and 19 by the students. On the present occasion four of Mr. Chattopādhyāya's paintings have been assigned the foremost place by Dr. Abanindranath Tagore, Mr. Gaganendranath Tagore and others of the Indian Society of Oriental Art. They have also expressed satisfaction with the work of the students. We consider this to be a commendable record of work for this new institution, and hope that, in the near future, Andhra-desh will have a distinct school of painting of its own.

The Swarajya Party's Activities in Bengal and C. P. Councils.

In the Central Provinces the Swarajya party has carried a vote of no confidence in the ministers. The public waits to see the final consequence of this move, which was quite legitimate and constitutional. In Bengal, the Government owe three defeats to the party. Resolutions recommending the release of state prisoners under Regulation III of 1818, and of political prisoners, and the repeal of some repressive laws, have been carried. Regulation III is antiquated and ought itself to be repealed. In war times, it may be necessary for a brief period to assume summary powers for dealing with suspects without trial, but there ought not to be any permanent powers like that in the hands of the executive. On the very first occasion when in this century the Regulation was brought into use, innocent men of high character were deported. Who knows in how many cases similar mistakes have been made? The public can never be convinced that justice has been done unless there is open trial and the accused have the fullest opportunity of self-defence. We support the resolution in favour of the release of political prisoners, too, assuming that by political prisoners are meant only those political offenders whose acts would not have been punishable as ordinary offences. That is to say, we are not for the release, for instance, of men who committed dacoities for a political purpose.

The Gaekwad's Benares Convocation Speech

The Maharaja Gaekwad's Convocation address at the Benares University was brief, but it was pregnant with wisdom and mental and moral stimulus. We can here refer to only a few points. From the Puranic period, said he, there were universities at Navadwipa and Benares in which admission was confined to Brahmmins.

"Surely this exclusion of the great majority in favour of a privileged few goes far to explain our decadence in modern times" "While we boast of our glorious past, let us remember that there must have been in it the seeds of our decline to our present inglorious position" If this ancient civilisation of ours led us to a weak-

ness which prevented us from successfully defending our country against invasion and capture, then there was in it something far from perfect." "Buddhism went from India to be a vitalising force in far distant lands, yet we Indians knew practically nothing of it."

He, therefore, wanted everywhere the promotion of Buddhistic studies and research. He wanted Hindu priests to be men of wide culture, including a knowledge of at least the elements of science, men who "must have taken up the duties of their sacred office from inclination rather than by reason of their birth."

He was glad that women were not excluded from the Hindu university and trusted that the Sudras and Ati-Sudras, too, would not be excluded. He pointed out the advantages of foreign travel.

"We must face the world like men, proud of our ancient heritage. Too long has the epithet 'meek' seemed appropriate to us Hindus: too long have we put into practice that which others preach, the turning of the other cheek to the smiter. The essentially meek man may inspire love, he certainly cannot command respect. Aristotle preached the golden mean, and we should be well advised to learn from him that, while selfishness, ferocity and pride, are very wrong, excessive timidity, meekness, and the refusal to make the best use of the aids and comforts which civilisation offers, are equally so. Let us as Hindus boast ourselves of our ancient past, at least to this extent that we are determined to be men, even as our far-distant ancestors who lived when Chandragupta, Asoka or Vikramaditya reigned, were men. In the words of the famous Lincoln, 'With malice towards none, with charity for all—let us strive on.'"

Murder of An Innocent European

All murders are to be condemned. It is not possible to notice and comment on every murder separately, there being unhappily too many of them. But the murder of Mr. Ernest Day by mistake has to be noticed because he was innocent and because there is alleged to have been a political motive behind it. It is a terrible tragedy. An innocent man has been done to death for no fault of his. Even if a man be guilty, the proper and civilised way of dealing with him is to get him punished according to the forms of law. We deeply sympathise with the relatives of Mr. Day.

New Treaty with Nepal

A new treaty of friendship has been recently concluded between the British Government and Nepal.

The very first clause of the present treaty states without cavil or reservation the complete independence of the country. The prominent fact about this treaty is that in it for the first time Nepal is openly acknowledged as a state with full sovereignty which it had always claimed to have and possess.

We are glad that there is at least one Hindu State in the world which possesses full sovereignty. We hope the Nepal Government will become a member of the League of Nations and send a qualified representative to it. One object of the treaty is declared to be the preservation of peace and friendly relations with the neighbouring states. The Nepal Government acquires the right to freely import from or through British India into Nepal whatever arms, ammunition, machinery, warlike materials or stores may be required or desired for the strength and welfare of Nepal and that this arrangement shall hold good for all time as long as the British Government is satisfied that the intentions of the Nepal Government are friendly and that there is no immediate danger to India from such importations. The Nepal Government, on the other hand, agrees that there shall be no export of such arms, ammunition, etc., across the frontier of Nepal either by the Nepal Government or by private individuals.

The object evidently is that Nepal should act as a sort of bulwark against Bolshevik Russia and, perhaps, a rejuvenated China. That a Hindu kingdom is to become strong, militarily, need not alarm us. But a Government which depends in part on others for defence while keeping its own subjects

weak, is neither wise nor righteous. Did subsidized Afghanistan ever free the British Government from anxiety? Have frontier raids ceased?

Nepal, in its turn, should not seek mere military strength, but should educate and modernise its people, and democratise itself.

Help to Historical Research.

I shall be obliged if any reader possessing the following books will kindly give me access to them and thereby help a historical research now being conducted under my guidance —

(1). *A Tour through the Upper Provinces of Hindustan*, by A. D. (Mrs. A. Deane).

(2). Mr. T. C. Plowden's *Settlement Report of Meerut district, 1840*.

(-), *The Heirs of Dyce Sombre vs. the Indian Government, 1865*.

(4) "In the Prerogative Court of Canterbury. Dyce Sombre against Troup, Solaroli intervening, and Prinsep, and the Hon. East India Co.," 2 Vols.

JADUNATH SARKAR,
Patna College, Patna.

Errata.

	incorrect	correct
128 Col. I		
19 lines from right-	makes-	might-makes-
the bottom	might	right
139 Col. II	P. T. Thomas	P. J. Thoma
145 Col. II		
9 lines from		
the bottom	called	culled
156 Col. I		
22 lines from		
the bottom	pity	pit

THE MODERN REVIEW

VOL. XXXV.
No. 3

MARCH, 1924

WHOLE
No. 207

THE BACKBONE OF INDUSTRIAL GERMANY

BY BENOYKUMAR SARKAR,

EDITOR, COMMERCIAL NEWS, BERLIN.

THE industrialization of Germany as that of other countries has been brought about by many factors. As a rule, outsiders cast their eyes on the *Technische Hochschulen* (technical "high schools" or colleges), which academically and socially enjoy the rank of universities, as the chief if not the sole spiritual sources of Germany's industrial might.

On an intensive examination, however, one should be inclined to revise one's impressions and judgments. One discovers that Germany is a veritable jungle of industrial, professional and other institutions. Their name is legion and they are bewilderingly complex. It is this vast number of technical schools of all denominations, distributed as they are in every nook and corner of Germany that has democratized inventions, discoveries, industrial skill, practical experience and scientific knowledge among the masses of the German population. The backbone of industrial Germany is built up on the nurture furnished by these schools, which although bearing the modest name of a mere *Schule* (i. e. a school as contrasted with a "high" school) have not failed to maintain a standard of tuition sufficiently high such as may enable the scholars to take charge of factories and workshops as responsible *Fachmannen* or experts.

"Industrial research" is a problem for

which perhaps in most cases the best equipment can be secured in a *Technische Hochschule*. In order to equip oneself, further, as teacher of industries for a technical institution one generally provides oneself with the training and discipline such as are available in a *Technische Hochschule*. But those whose chief interest lies in the building up of factories and workshops find their aims invariably best served in such technical schools as are known as *Fachschulen* (subjects-schools).

India has just begun to discover Germany for herself. The importance of the German *Fachschule* is gradually dawning upon the consciousness of Indian industrial travellers and students.

1. SCHOOLS OF ARCHITECTURE

The first German school for architecture (*Bauwerksschule*) was established at Munich in 1820. Today there are 60 schools throughout Germany. In winter 1920-21, the number of students was 12,730. The institutions at Karlsruhe in Baden, Stuttgart in Württemberg, Holzminden in Braunschweig, and Breslau in Silesia have long attracted the largest number of scholars and are therefore famous in the profession of builders.

These schools are official institutions run by the State itself or by the city. The course covers 2½ years consisting of altogether

100 weeks. Each semester or half-year has 20 weeks. The curriculum is finished in five successive stages. The number of school hours is 44 per week.

In order to be admitted the candidate must pass a preliminary examination. At least one year's practical work as apprentice to an architect is generally demanded as admission requirement. Foreigners are admissible on payment of the regular fee which is 3 to 5 times that charged of the Germans.

The students leave the school with certificates in *Hochbau* (overground architecture) or *Tiefbau* (underground architecture). But during the first two semesters every student covers the same ground. The common courses include German, business, civics, arithmetic, algebra, geometry, natural science, building materials, projection, statics, construction of buildings, designing, architecture, modelling, freehand-drawing, and valuation.

In the higher classes surveying is common to both the divisions. Plan-making is special to *Hochbau*. Embankments, roadmaking, water-works, bridges, underground constructions, railroads mechanics, reinforced concrete, iron works, and railway buildings are the special subjects for students of *Tiefbau*.

2. SCHOOLS OF METAL INDUSTRY

Most varied in character are the schools of metal industry (*Metallfachschule*). Two main classes may be pointed out. First, those that impart education in engines, machine-tools, electro-technology, naval machines, agricultural and other machineries. Secondly, those that teach the locksmith's craft, the various smithies in copper, iron, etc., the tin-man's trade, installations of all sorts, smaller non industries, and so forth. This latter group of schools is widely distributed throughout Germany.

The first group of school occupies a prominent place in German industrial and economic life under the general name of schools of machine-building (*Maschinenbauschule*). These may be more conveniently described as schools of mechanical engineering. These institutions are mostly run by the State or the city. There are a few conducted by private enterprise.

The government schools are of two grades

—lower and higher. The lower school of mechanical engineering admits students with the "elementary free public-school" (*Volksschule*) certificate, provided they have afterwards worked in factories for at least 4 years. In the higher school only those students can get admission who in addition to the *Volksschule* possess the middle school qualification together with factory experience of 2 years.

The students must be at least 17 or 18 years old. As a rule, they are between 20 and 30.

There is no difference in curriculum between the two grades of schools. Only, in the lower grade the theoretical and scientific aspects of each problem are as a rule overlooked. The difference lies essentially in the method of teaching and the selection of topics in each subject.

The lower school curriculum is, besides, finished in 4 semesters or 2 years, while the higher in 5 semesters.

The number of school hours is 40-42 per week.

The students have to take German, business, civics, mathematics, physics, chemistry, projection, technical freehand drawing, mechanics, machines, motors, levers and pulleys, electro-technology, architecture, general technology, accidents, first help and industrial hygiene. Laboratory practice is compulsory. The number of exercises which the students themselves have to work out per semester is fixed. Not more than 20-30 students are admitted in each class in order that personal attention of the teacher may be assured to each.

There are altogether 35 government schools. In Prussia there are 11 higher schools and 13 lower schools. In Bavaria there are 2 schools (at Nuenberg and Wuerzburg), both higher.

At Chemnitz in Saxony there are 2 higher schools, one of which has a division for textile engineering. The other school in Saxony, also higher, is located at Leipzig.

There is a higher school each in Wurttemberg, Baden, Hessen and Oldenburg. The higher schools at Hamburg and Bremen have divisions for shipbuilding.

Students have to pay fees and buy their appliances. The educational institutions are equipped with costly collections of machines and implements. The students

are allowed to operate and examine them in working order.

3. SCHOOLS OF MANUFACTURE

These schools of mechanical engineering, oriented as they are chiefly to the machines and the tools employed in industry, belong, technically speaking, to the group of *Konstruktionsschule* (school of construction). They are sharply to be distinguished from another group which train the students more for the manufacturing than for the engineering side of industry. These latter are therefore described as *Fabrikationsschule* (schools of manufacture). The more generic name for such institutions is *Betriebsfachschule*.

There is only one school of manufacture in Germany and it is maintained by the city of Berlin. Another is being provided for in the same city. In Bavaria Nuernberg will shortly have one. A fourth institution of the kind is in contemplation under the auspices of the government of Prussia.

At least three years' practical work in factories after elementary public school course is the pre-condition for admission. The curriculum is finished in two years. The teachers are either engineers actually employed in industrial work or such persons as are from time to time deputed by the school authorities to acquire experience in industries.

The subjects taught in the schools of manufacture are to a certain extent common to those in the lower and higher schools of mechanical engineering. The emphasis on each subject differs with the institutions.

There are five general groups in which the subjects may be divided: (1) mathematics, physics, mechanics, theory of solids, etc., (2) elements of machines, (3) motors, levers, pulleys, etc., (4) electro-technology, (5) technology.

In the higher schools of mechanical engineering, the most important subject is included in group (3), i. e., motors, levers, pulleys etc., whereas in the schools of manufacture this is not an important branch of study at all.

The essential subject in these latter is technology which implies all that is included in manufacture. In the higher schools of mechanical engineering not more than 500 hours are devoted to 'technology' during

the entire course, whereas this subject commands as many as 1800 hours in the *Betriebsfachschule*.

The technological or manufacturing subjects comprise raw materials, measuring instruments and machine-tools, the chemistry of manufacture, foundry work, smithy, dieing, installation of workshops, management of factories and book-keeping.

4. SCHOOLS OF SPINNING AND WEAVING

In ante-mechanical days the first spinning schools were established towards the end of the eighteenth century in order to train working men for handspinning. But by the middle of the nineteenth century, all these went out of use owing to the introduction of machinery in textile industry.

Until about 1830-40, however, Germans used to visit Lyon in France in order to study modern textile engineering. It was during this period that the first spinning and weaving schools adapted to the new industries began to be founded in Germany,--both by private as well as government efforts.

The first modern weaving school of Germany was established at Reichenbach in Saxony in 1830. And in Prussia the first institution came into existence at Elberfeld (Rhine-land) in 1845. Both these schools are still in existence and possess a universal reputation. The school at Reichenbach happens, besides, to be the only institution where carded yarn and worsted spinning are taught.

Textile in one or all of its branches is now taught in dozens of institutions in Germany. Most of these are conducted by the state or the city, a few by private enterprise.

Of the schools in Prussia the ones at Elberfeld, Milheim, Krefeld and Berlin are the most noted. In Saxony the most influential is the institution at Chemnitz. Munchberg and Lambrecht in Bavaria and Reutlingen in Wurttemberg are of like importance to textile students.

The Prussian textile schools are highly specialized. Krefeld, for instance, is visited chiefly for silk and velvet, Barmen for strong threads and Berlin for dress-making. Then there are the institutions which specialize in the teaching of spinning and weaving in wool, cotton, linen, ribbon, lace and other stuff respectively.

The schools are of two grades. In the lower the *Webeschule* (weaving school), the object is to train up working men for the spinning and weaving factories. The object of the *Hohere Webeschule* (higher weaving school) is to equip prospective directors and and managers of these industries with the technical and scientific knowledge. These latter are provided with departments of spinning, weaving, dyeing, finishing, and in certain instances, with that of the manufacture of ready-made dress.

Among the Prussian institutions must be mentioned the ones in Silesia which provide people with training in handweaving as well as teach machine-weaving to the hand-weavers. In Hanover handweaving is still practised by the rural women in winter months. There are institutions in this district, known as *Webererlehrwerkstätten*, which serve the educational needs of such people.

The commercial side of the textile industry is taught in certain schools. In this course the object is to make the students experts in the examination of the goods.

Chemnitz, the Manchester of Germany, is visited naturally for its many-sided *Textil-fachschule* equipped as it is with all possible branches. It is besides acquiring a special value because of its division of mechanical engineering or machine technology which as a rule, is overlooked in ordinary textile schools. There is, further, a division for the training of textile school teachers.

The school at Reutlingen described as a *Technikum*, is no less important than the one at Chemnitz. Not only spinning, weaving and dyeing are here taken care of, but textile chemistry as well as textile technology receive special attention. Although originally intended for cotton industry, the school has grown up into an institution for the training of textile engineers in other goods as well.

5. SCHOOLS OF INDUSTRIAL ARTS AND HANDICRAFTS

Each and one of the arts and crafts has its special schools in Germany, and where it is not possible to institute a full school, certain classes in the schools or museums are devoted to the subject. These arts and crafts schools known generally as *Kunstgewerbe und Handwerkschule* are mostly run by

the State or the city. There are quite a large number conducted by private persons.

In these institutions the training of taste is provided for the representatives of every industry. Accordingly there are separate classes for carpenters and manufacturers of furniture, house-decorators, painters, modelers, sculptors in wood and stone, wood-carvers, metal-workers, die-cutters, blacksmiths, silver- and goldsmiths, enamel workers, designers, painters of advertisements, printers and compositors, bookbinders, glass-painters, glass-cutters, and porcelain artists. For women there are special classes in weaving, knitting, needle-work, embroidery of all sorts, clothing fashions and garment-making.

In each school the studies are oriented to three directions. First, there is the artistic aspect of every craft. And for this the scholars have to take general drawing, calligraphy, drawing of plants and animals, nature study, and water colour painting. Secondly, there is the technical or manufacturing aspect. The corresponding studies are construction, details of the special subject, and raw materials. Finally, there are courses in book-keeping, calculation of costs, industrial legislation, and civics.

The scholars must be at least 17 years old and must have practical experience in the crafts. Foreigners are admitted on payment of five times the fees charged of the natives. The schools are visited not only by young men and women who seek a full training which lasts often about 4 years and generally 2½ years, but also by elderly people who come in for certain courses in order to learn something new for their crafts as well as by artisans who, while employed as assistants in some studies, seek to advance their knowledge by attending evening classes.

These schools owe their origin to the inspiration derived from the London Exhibition of 1851 and the example set by the South Kensington school which was established as a result of that exhibition in order to educate public taste. The first school on the Continent was founded at Vienna and was followed by the institutions at Munich, Karlsruhe, Nuernberg, Dresden, Leipzig and Berlin.

For the first three or four decades the object of the schools was focussed on the rediscovery and popularising of ancient styles.

During the last decade of the nineteenth century the craze for the antique began to be replaced by the demand for "modern" art. This modernism in taste has been triumphant in arts and crafts as well as in the schools for these subjects since the Exhibition at Dresden in 1906.

At present there are 85 schools of this class under State or city management in the different provinces of Germany, of these 5 belong to Saxony, 22 to Bavaria and 40 to Prussia.

Of the schools in Bavaria two only are encyclopaedic in character. The others are devoted to special subjects such as wood-

carving, ceramics, photography, manufacture of musical instruments, embroidery, lace-work, etc. Similarly there are 12 "special subjects" schools in Prussia in which bookbinding, bronze-work, cutlery manufacture, and other crafts are taught. There are printing schools in Saxony.

The manufacture of toys is taught in some of the schools of Saxony as well as of Thuringen. Work in gold and silver constitutes the *Fach*, i.e., the speciality, of certain schools in Baden, Wurttemberg, and Prussia. Ivory work can be studied in a school in Hessen.

LECTURES ON RURAL RECONSTRUCTION

By L. K. ELMHIRST (of *Vishvabharati*).

III. Village Self-help and Government.

WHEN I came out to India, in the fall of 1921, the non-co-operation movement was at its height. On reaching Santiniketan, I had a talk with Dr. Tagore, who told me how, for twenty years, he had been watching the slow decline and decay of the rural life of India, and more especially of the villages in his own province of Bengal.

Dr. Tagore had no definite programme of reform, but he offered to hand over to our Department of Rural Reconstruction his house and lands at Surul, in order that, with a few students, I might collect facts and try to discover what reasons lay behind this terrible devastation of life, and a possible remedy. He added that he was not quite satisfied with any existing plans, and that he felt that the non-co-operation programme for the village was not really practical and probably economically unsound.

I then saw Mr. C. F. Andrews. He told me that a small band of devoted students had during ten months been using Surul as their headquarters for carrying out the non-co-operation programme, but that they had lately given up, partly for lack of funds,

partly because they could find no enthusiastic reception for their efforts at the reform of village life.

In a subsequent talk with some of these young men I asked them for their experiences, saying that anything they could show me of the difficulties ahead and of their successes would be very welcome, and that if they could tell me of any part of their programme which had brought definite relief to the villagers in the neighbourhood, we would be only too glad to adopt it in our own.

It appeared that they had succeeded in closing the liquor shop in one village, but not in the one next door, so that the old customers still found a source of supply, that they had done their best to popularise the use of the *charka*, the growing of cotton and the wearing of *khaddar*, but that the farmers refused to take their cotton seed, that only a few of the zemindars' sons had taken to *khaddar* and that none had really taken the spinning wheel seriously, that they had opened a National School and that a number of the local High School boys had joined them, but that, owing to lack of funds and knowledge of what or how to teach, they had

to close it down. They had, eventually, all succumbed, together with the bulk of the villagers, to malaria, which was very bad in the neighbourhood, and they had to leave.

I do not know whether this kind of experience is common in Bengal or not. I do know, however, that all the way through history, attempts have been made by city-bred and educated people to carry a ready-made programme of reform to their country cousins, but that, up to date, all have failed. Quite apart from the politics and economics of the recent Russian revolution, the main cause of its terrible results was this one fact that the cities and their academic folk tried to lay down the law as to what the villager and farmer should or what they should not do, forgetting that these men had brains and a fund of common sense and experience of their own, and that without rural co-operation their very existence would be endangered. For that reason Petrograd and Moscow are still little more than cities of the dead.

At Dr. Tagore's request, therefore, we went to Surul, not with any set programme, but with a determination to find out the facts and to take up problem by problem until we could lay down general principles for their solution. I cannot repeat too often the clause which we put first in the list of our aims and ideals: "To win the friendship and affection of the villagers and cultivators by taking a real interest in all that concerns their life and welfare."

In my two previous lectures, published in the *Modern Review*, I put before the public the results of our researches. I there tried to show how the introduction of peaceful conditions and of rapid and easy means of communication and transport, the sudden growth of the great City with its factory industry and its competitive search for livelihood, have completely upset, for the time being, the old co-operative life of the self-sufficient Hindu village, how the supply of effort that is needed to set the village upon its feet once more, has been sapped by disease, or swallowed up in the towns, so that, if the present decay goes on at the present rate, the City itself will have difficulty, both in finding its food and in providing its mills with raw materials.

You will remember, perhaps, our triad of problems,—monkeys, malaria and mutual mistrust,—to which our Dispensary has since

added a fourth, MEN, since in its preventive work amongst the girls and the women, it is the prejudices of the men which it finds most hard to combat.

We have found, as I said in the previous lectures, that the children are the chief lever by which village reform can be brought about, but that the confidence of the parents must be gained before it is possible to organise the boys and girls for co-operative enterprise, we have shown how terrible is the manner in which Calcutta exploits the resources of the country and kills off the best dairy animals in order to get its milk, a method which will ultimately lead to an almost complete absence of good milk in the diet of the City population itself.

We have touched, too, upon methods of fighting malaria, of utilising the available resources which at present go to waste and of stimulating and encouraging inexpensive co-operative measures on the part of the villagers themselves, quite apart from any legislative or outside government activity.

We have, however, never yet dealt with the problem of village self-help in its relations to Government and it is that subject which I would like to discuss to-day. Let me try and give you a short résumé of our experience in dealing with the existing forces of Government as they inevitably met us inside the confines of our neighbouring villages.

In the capacity of private secretary, it was once my duty to type out the first draft of that political programme which eventually became known as the Montagu-Chelmsford Reform Scheme. The author of that preliminary scheme had, at the time of composition, never been inside an Indian village, he had no idea of its problems or troubles, and when he had successfully worked out, on paper, the scheme from the top down, he found that the obstacle of literacy prevented his scheme touching anyone vitally further down the scale than the small professional men of the country towns,—the lawyers, landlords and business men, in whose hands the working of the scheme has, in fact, so far remained.

I might also mention here that a plan was seriously put down on paper, in 1917, by a committee of very academic persons, none of whom had had vital touch with the Indian

village, for overcoming this terrible obstacle. It included the importation of an army of elementary school teachers from abroad to endow the poor Indian peasant with some kind of literacy (I suppose of the English variety) at a tremendous cost!

For ourselves after two years' experience, we would much sooner trust the sound common sense of the illiterate farmer, based as it is upon actual experience, than that of the average matriculate student, or even of the average B. A. To be quite frank, we of Visva-Bharati, especially in our department at Surul, stand with the farmer, the villager, and the farm village labourer, the men in fact who though, at the bottom of the social scale are yet the most important productive element in society.

The Reform Scheme was, however, brought to birth, and was actually beginning to function, when we set up house at Surul in the Spring of 1922. At the same time there was just then a vigorous feeling abroad that we should have nothing to do with the Government under any circumstances. The fact was, nevertheless, that the moment we settled down to live our lives within the confines of the village itself, we were brought inevitably within the sphere of Government influence.

We were determined from the start to try and look at everything from the villagers' point of view. The first real test case we had was over the village *muchs* or tanners. They were starving and land-less, the new factories in the city having deprived them of their hereditary craft. We knew nothing of tanning but, in hunting around for some means of help, we came in touch with the Government Research Tannery which immediately offered us every assistance in showing these men how, with the help of science and a little training, they could regain economic stability. Were we to take it?

It seemed to us a matter of life and death, and Dr. Tagore insisted upon bringing this up as a test case and fighting a way through for co-operation. Similar experience in the matter of assisting a certain village to get its road mended, drove us to face the whole question, and we decided in committee upon the following resolution: "that in the matter of our own educational programme we reserve to ourselves the full right of control, but as far as our village extension work is

concerned, we regard it as our bounden duty to stimulate and encourage the activities of all bodies, public and private, including Government, which show a really sympathetic attitude towards the villager, and have his welfare at heart".

We did not take it for granted that Government agencies had this welfare at heart, but we had already found it essential to preserve an open mind. And then, one by one, we came into intimate contact with all the forces of government connected with the village, of which experience I am giving you a short summary.

First of all, we found it true in general that the Reform Scheme, as represented by the Transferred Subjects, the Departments of Health and Education, of Industries and Agriculture, and of Local Self-Government, including the District and Union Boards, have hardly as yet touched the village situation at all. I should here say that we found all of the bodies sympathetic and even eager to be of help, but I think it would be true to add that they were about as bankrupt of ideas as they were of funds.

That is the curse of any system of Government which has tended to run to extremes in specialisation and departmental separatism. In the city this tendency is not noticed, but in the village it is fatal. The village is a unit, a many-sided unit, and until the different departments of Government are willing to recognise that and accordingly adapt their methods, little progress is possible.

The village needs education, not in books, but in sanitation, in agriculture, in health and in new forms of industry and co-operation. When the farmer is ill, and eighty per cent of Bengal farmers were ill at the most critical time this year, it is no use taking him a new breed of rice, nor serum for his cow, he wants quinine! Nor is it fair to measure agricultural progress in rupees when his box may be full of money, but his cattle and himself are starving for want of food which he cannot buy.

In attempting to win public confidence, it is far wiser for any Government department to initiate only such expensive experiments, the results of which the individual citizen and villager may call for and appreciate, and to see that such useful results as may thus be achieved are properly and fully brought

to the notice of the *chasha* and the zemindar.

Until the various departments of Health, Industries, Agriculture and Self-Government can build up some kind of permanent link between their laboratories and the village, and can stimulate the villager to grasp the information and assistance held out to him, and can reach the children directly through co-operation with the Schoolmaster and the Department of Education, the public will continue to have good reason to complain of the lavish expenditure of their funds without sufficient results to justify it.

The work of the Anti-malarial Co-operative Societies, initiated by Dr. Gopal Chatterjee, is typical of this kind of effort, and, in our experience, the Transferred Departments are very ready, by giving of their expert advice and help, to encourage and stimulate unofficial endeavour. The crying need is for a village public opinion which will point the road for the Government to follow.

It is only as private enterprise arises in the villages themselves that it will be possible to make full use of these Departments. At present they have no link with the village and are powerless to create one that will not quickly die by being swaddled up in that red tape with which a bureaucracy demands that its governmental machine shall be safeguarded.

Let me give you some idea of the way in which we make use of our available resources.

We have just had a man trained for a year in the Government Tannery in scientific bark-tanning which can well be carried on in our neighbouring villages. We have taken on loan the services of a full time Government Agricultural Officer, who was previously trying hard to serve five masters at once under the Reform Scheme. We have begun to work out a scheme of co-operation between the Anti-Malarial Co-operative Society, the Minister of Public Health, the District and Union Board Chairmen and the Red Cross, in order to tackle the curse of malaria and ill health. The Veterinary Department is to supply us with a man to run a clinic, with the assent of the District Board which has asked us to supervise one of their dispensaries, and so on.

It is, gentlemen, a case of life and death for Bengal, so why wait to enquire who made the life-belt before throwing it to the drowning man?

A leading figure in the political world in Delhi said to me a few days ago "It is useless to try and do anything in Bengal until the zemindar is thrown out by the Legislature." "Rubbish," I replied, "if you wait till that happens, where will Bengal be, and if you throw the zemindar out, to-day, have you any alternative power with which to replace him? Without any further legislation, as the Bengali staff at Surul to-day will tell you, it is quite possible for Bengal to save itself, if only its young men will rouse themselves to the effort."

Whilst men are fighting to legislate for this or that, or to prevent others legislating for this or that, the population of rural Bengal is rapidly dying out, and who are we, who set out to save life, to wait until some mythical day of political salvation arrives?

So much for the Transferred Subjects. How about the administration of Justice and the activities of the Police in the Bengal village? Let me give you the example of our first week's experience, when without exception the villagers looked upon us with hostility and suspicion.

A group of Santals and a group of Muhammadan villagers appeared on the verandah. The Santals said that they had not been paid fairly by the Muhammadans for work done, and that when they went on strike the Muhammadans came and stole their cows. They had put the case in the hands of the police, and the lawyers at Suri had taken up the case. Twice they had walked 20 miles there and back. Twice they had paid their fees. Twice the case had been postponed, and now they were being asked to go a third time and take the cows in question, which had since calved, with them.

Now they wanted to know whether we would set a fine and arrange for them all to escape the clutches of the Court. The Muhammadans then admitted that they were guilty and said they would accept any punishment if only they could be freed from the hands of the lawyers and the police.

It would be true to say, in our neighbourhood at any rate, that it is impossible

for the farmer, the labourer and the villager to obtain justice either quickly or cheaply ; even a correct decision that is long delayed and leaves the applicant penniless can hardly be termed justice. The lawyers themselves are slowly bleeding our villages white, for a lawyer must live and, if there are not enough cases to go round, he must set to work to stimulate them.

What then is to be done ? As time went on and our workers, in my absence, gained the confidence of the villagers, all kinds of disputes were brought to them to settle. This, of course, brought us into intimate contact with the police, who, we, found were not nearly so bad as they were made out to be, and who, the moment they found that some one was there to encourage them when they played the game and to keep an eye out for petty oppression, seemed very ready to behave like ordinary human beings.

After all, theirs is not an easy job in the village. Everyone hurls curses at them, but the moment there is a dacoity they are expected, often after two or three days' delay in receiving the news, to trace the goods and the thief. Even if they do their duty well they get nothing but kicks. I remember the case of a game of Narkol Kara-kari where two constables, quite unobtrusively and without hurt to anyone, controlled what might otherwise have ended in a wholesale riot between Hindus and Muhammadans.

Whilst I was away it became the custom for our department to entertain the local police to tea, as it also became the custom of the police to call in the help of our Bengali staff to help in the discovery of the real truth and in the settlement of many a local dispute. You may say that this sounds like the millennium. Perhaps it does, but it is the truth.

In my absence the Union Board elections came on. Our village worker, Mr. Kalimohan Ghose, who had, during the malaria season succeeded in getting three villages to free themselves from malaria by their own efforts, and who has had a year's experience in settling village disputes, was invited by the local merchants and villages to stand for election. He refused at first, but eventually stood. He was elected by fifty votes to seven, and the other five members are sworn to support his anti-malarial and sanitation schemes for the whole neighbourhood. He

has won over the local Bar, as well one or two of the zeminders and the local Congress party, to support his Union Board programme, and he is likely to be put in as Chairman.

The local Police Officer himself asked us to urge that the first Union Board Bench Court should be established under Kali Babu's management, since he had already had so much experience in the settling of disputes. "If that happens," he said, "crime and quarrels will disappear from this neighbourhood within a few months, and some of the lawyers will have to try and find a living elsewhere, for men will once again begin to tell the truth." "With the groups of young men he has attached to the cause of sanitation and general reform and trained in Fire Brigade work," he added, "it should be possible to decrease considerably the local expenditure upon Chowkidars."

What conclusion are we to come to, then, after these few months' work ? Firstly, that the villagers do not have to wait to become literate to know the man whom they may trust and the man who has helped them to help themselves in their time of need, and, secondly, that it does not matter a great deal whether the machinery at the top belongs to this Reform Scheme or that, or what motion is passed in the Legislative Council, so long as the villager begins to realise that by concerted action upon his own behalf, he can turn any scheme to suit his own welfare.

If we all wait for the day when the perfect self-cooker machine is to be produced before taking our next meal, what will happen ? Do we not gather sticks, or cowdung, build our oven of mud and go ahead ? Then may I appeal at this time, not merely for those funds which shall finance our experiment with Indian (and no longer only American) money, but for a whole-hearted attempt to pull together all the groups or societies devoted to social welfare, to enlist all the sympathy it is possible to find within the departments of Government, and chiefly all that wealth of idealism and spiritual enterprise, all that sincerity and devotion, which has propelled so many great movements in Bengal, and which make India unique to-day in a world sunk deep in an abyss of pessimism and bankruptcy ?

I beg of you to make this village work your own, to equip yourselves for it, to attack

it with all the energy and co-operative force you can muster. Leader after leader during the last few months has driven home the facts of the problem I have put to you. Our own Founder-President, Rabindranath, has thrown himself heart and soul into this village enterprise. Without him and

his constant encouragement and sympathy, this experiment, carried on by Indians,—not merely for India but for a world that to-day is everywhere seeking for a solution of this same problem of rural decay and failing to find it,—would never have been possible.

WHAT IS AT THE BACK OF ANTI-ASIANISM OF THE ANGLO-SAXON WORLD ?

By TARAKNATH DAS, M.A.

AUTHOR OF "INDIA IN WORLD-POLITICS,"

U. S. Supreme Court Upholds the Anti-Alien Land Law.

JUST about two years after the opening of the Washington Conference, the Supreme Court of the United States handed down two important decisions confirming the validity of California Anti-alien Land Laws. The Anti-alien Land Law was adopted November 2, 1920 as an Initiative Measure and the principal provisions of the law are the following —

Section 1. All aliens eligible to citizenship under the laws of the United States may acquire, possess, enjoy, transmit and inherit real property or any interest therein, in this state, in the same manner and to the same extent as citizens of the United States except as otherwise provided by the laws of this state

Section 2. All aliens other than those mentioned in section one of this act may acquire, possess, enjoy and transfer real property or any interest therein, in this state, in the manner and to the extent, and for the purpose prescribed by any treaty now existing between the Government of the United States and the nation or country of which such alien is a citizen or subject, and not otherwise.

Section 3 provides that any company, association or corporation a majority of whose members are ineligible aliens or in which a majority of the issued capital stock is owned by such aliens is permitted to acquire, possess, enjoy and convey real property or any interest therein, in the manner and to the extent and for the purposes prescribed by any treaty etc. Hereafter, ineligible

aliens may become members of or acquire shares of stock in any company, association or corporation that is or may be authorised to acquire, possess, enjoy or convey agricultural land, in the manner and to the extent and for the purpose prescribed by any treaty . . . and not otherwise.

Section 4 provides that no ineligible alien and no company, association or corporation mentioned in Section 3 may be appointed guardian of that portion of the estate of a minor which consists of property which such alien or such company, association or corporation is inhibited from acquiring, possessing, enjoying or transferring by reason of the provisions of the act. The superior court may remove the guardian of such an estate whenever it appears to the satisfaction of the court that facts exist which would make the guardian ineligible to appointment in the first instance

Section 5 (a) The term "trustee" as used in this Section means any person, company, association or corporation that as guardian, trustee, attorney-in-fact or agent, or in any other capacity has the title, custody or control of property, or some interest therein, belonging to an ineligible alien or to the minor child of such an alien, if the property is of such a character that such alien is inhibited from acquiring, possessing, enjoying or transferring it . . .

(b) Annually every such trustee must file a verified written report showing . . . (3) An itemised account of all expenditures, investments, rents, issues and profits in respect to the administration and control of such property with partic-

cular reference to holdings of corporate stocks and leases, cropping contracts and other agreements in respect to land and the handling or sale of products thereof is required of such trustee

Section 6 provides for the sale and distribution of proceeds when, by reason of the provisions of the act, heir cannot take the real property or membership or shares of stock in a company, association or corporation

Section 7 provides for the escheat of property acquired in fee by any ineligible alien and no alien company, association or corporation mentioned in Section 2 or Section 3 hereof shall hold for longer period than two years, the possession of any agricultural land acquired in the enforcement of or in satisfaction of a mortgage or other alien hereafter made or acquired in good faith to secure a debt

Section 8 Any leasehold or other interest in real property less than a fee, hereafter acquired in violation of the provisions of this act by any ineligible alien or by any company, association or corporation mentioned in Section 3 of this act, shall escheat to the state of California. Any share of stock or interest of any member of a company, association or corporation hereafter acquired in violation of the provisions of Section 3 of this Act, shall escheat to the State of California

Section 9. Every transfer of real property, or an interest therein, though colorable in form shall be void as to the state and the interest thereby conveyed or sought to be conveyed shall escheat to the state if the property interest involved is of such a character than an ineligible alien is inhibited from acquiring, possessing, enjoying or transferring it, and if the conveyance is made with intent to prevent, evade or avoid escheat as provided for herein.

Section 10 If two or more persons conspire to effect a transfer of real property, or of an interest therein, in violation of the provisions hereof, they are punishable by imprisonment in the county-jail or state-penitentiary not exceeding two years or by a fine not exceeding five thousand dollars or both

The facts and the decision of the two cases can be best summed up by quoting parts of the decision of the court and they are as follows:—

"O' Brien is a citizen and resident of California and owns ten acres of agricultural land in the county of Santa Clara Inouye is a capable farmer, and is a Japanese subject living in California O' Brien and Inouye desire to enter into a cropping contract covering the planting, cultivating and harvesting of crops to be grown on the land They allege that the

execution of such a contract is necessary in order that the owner may receive the largest return from the land, and that the alien may receive compensation therefrom, that the Attorney General and District Attorney have threatened to and will enforce the act against them if they execute the contract, and will forfeit or attempt to forfeit the land by an escheat proceeding, and will prosecute them criminally for violating the act They aver that the act is so drastic, and the penalties for its violation are so great that neither of them may execute the contract for the purpose of testing its validity and its application thereto, and that, unless the court shall determine the validity of the act and its application, they will be compelled to submit to it, and so be deprived of their property without the due process of law and denied equal protection of the laws in contravention of the Fourteenth Amendment (of the Constitution of the United States)

"Appellees applied for an interlocutory injunction The matter was heard by three judges, as provided in Section 266 of the Judicial Code. The injunction was granted, and the Attorney General and the District Attorney appealed

"O' Brien, who is a citizen has no legal right to enter into the proposed contract with Inouye who is an ineligible alien, unless the latter is permitted by law to make and carry out such a contract At common law, aliens, though not permitted to take land by operation of law, may take by the act of the parties, but they have no capacity to hold against the State, and the land so taken may be escheated to the State ... In absence of a treaty to the contrary, the State has power to deny to aliens the right to own land within its borders ... The Article I of the American-Japanese Commercial Treaty in force reads as follows —

"The citizens or subjects of each High Contracting parties shall have liberty to enter, travel and reside in the territories of the other to carry on trade, wholesale or retail or own or lease and occupy houses, manufactories, warehouses and shops, to employ agents of their choice to lease land for residential and commercial purposes and generally to do anything incident to or necessary for trade upon the same terms as citizens or subjects, submitting themselves to the laws and regulations there established.

"Section 2 of the Act extends the privilege to acquire, possess, enjoy and transfer real property or any interest therein only in the manner and to the extent and for the purposes prescribed in the treaty The treaty gives no permission to enjoy, use or have the benefit of land for agricultural purposes The privileges granted by the act are carefully limited to those prescribed in the treaty The act as a whole evidences legislative intention that the ineligible aliens shall not be permitted to have or enjoy any privilege

in respect of the use of the benefit of land for agricultural purposes. And this view is supported by the circumstances and negotiations leading up to the making of the treaty. . . The privilege to make and carry out the proposed cropping contract, or to have the right to the possession, enjoyment and benefit of land for agricultural purposes as contemplated and provided for therein, is not given to Japanese subjects by the treaty. *The act denies the privilege because not given by the treaty*. No constitutional right of the alien is infringed. It therefore follows that the injunction should have been denied."

The facts of the other case are that a man named Raymond L. Frick a citizen was not allowed to sell his shares in an agricultural corporation to one Mr. N. Shatow, a Japanese for the grounds cited above.

The newspapers of Japan are very restrained in expressing their feeling regarding the decision. The ex-Senator Phelan of California has been reported to have said that the Japanese must become day-labourers or get out of California. The decision of the Supreme Court is beyond reproach from the standpoint of law. But the Japanese claim that unless the laws making a virtual discrimination against the Japanese are removed there cannot be real friendship between Japan and America.

The above decisions affect the Japanese Chinese, Hindus and all the people of Asia who are classed as non-whites according to the decision handed down some time ago by Justice Sutherland regarding the case of Bhagat Singh Thind, a Sikh from the Punjab.

From the standpoint of historic measures, the California Anti-alien Land Law is the logical development of the policy of the people of the United States regarding the Asiatic Immigration. Restriction of Asiatic Immigration has been the policy of the United States during the last twenty-five or more years. The first effort for restriction was directed against the Chinese who were permanently debarred from entering the United States since the ending of the treaty of 1894. Then the effort was directed against the Japanese immigration and by the so-called "gentleman's agreement" concluded between the U. S. Secretary of State Root and the Japanese Ambassador Takahira in 1908 it was tacitly agreed that the Japanese Government would not give passports to Japanese laborers to come to

the United States. Since then the question of Japanese immigration has become a question of national issue. The question of Hindu Immigration has been solved by placing India within the debarred zone from which immigrants are not allowed to come to the United States (of course students, travellers, etc., are exempt from this restriction).

This Anti-alien Land Law, which is an Anti-Asiatic measure, is being enforced by the British Government with greater rigidity. In fact the idea of exclusion of the Asiatics from the British dominions like Canada Australia and South Africa has influenced the American policy. In fact the immigration policy of the United States and the British dominions is similar and it is going to be more and more uniform because of the the idea of the ruling classes as well as the working people regarding the destiny of the Anglo-Saxon people in the field of world affairs. The following expressions of distinguished Americans will give an adequate idea.

AMERICAN ATTITUDE

In a pamphlet "The Germany of Asia" Mr V. S. Mc Clatchy, Editor and Publisher of "the Sacramento Bee" quotes the following opinion of Mr. Herbert Quick with approval. —

"Herbert Quick says referring to the countries of Asia, "We simply will not admit immigration from those countries freely, no matter what the consequences" (page 42).

Hon. John Sharp Williams, Senator from Mississippi says :—

"I want the English-speaking race to control the seas of the world, and I want them to do it not because they are the English-speaking race or my race, because they are the only two branches of any race in the world who love peace and who will fight for peace".

The motive of the world control is said to be world peace and this has been most eloquently expressed by George Burton Adams, Litt. D. in his pamphlet "The British Empire and a League of Peace". (1919) :—

"Whether, however, we realise the fact or not, whether we are willing to act upon it or not, we have, I venture to assert, the situation in our hands. Clear evidence—open, frank and unmistakable, presented to all the world, that seven Anglo-Saxon nations [U. S. included with

the British Empire except India] and their dependencies have banded themselves together in a league of peace, a commonwealth of nations, to have no more war among themselves, to lay aside for ever all ambitions of imperial domination, to pursue in their relations with all other nations a common policy of justice and fairness and to throw the combined weight of their resources upon the side of justice and fairness wherever in the world wrong is threatened—plain proof that such a commonwealth does really exist would rally to its support all the latent conviction and the passionate desire in every other nation. I am not asserting that this way of getting at a world league of peace might not leave remaining for some time the possibility of war, or of a threat of war, as the only means of peace. There would be very little probability of actual war, but a possibility must be admitted. I do affirm with the deepest conviction that this is the easiest and shortest road now open to the world to the extinction of war. And I do affirm again that the Anglo-Saxon nations are now nearly in a position to offer this clear proof that only the slightest changes are needed to make their union an actual fact.

“Let us see how the probabilities shape themselves considered from the standpoint of practical facts. In the first place it is a necessary preliminary that the world should be convinced of the sincerity of our professions. We may to a considerable extent take it for granted that this will be the case, though we should not overlook the fact that there will be difficulties here. To be honest we must confess that the past history of both the great branches of the Anglo-Saxon race justifies some suspicion. It is specially true that we have given other nations ample grounds on which to suspect our policy in just that particular which has brought about so great an alliance against the Germans—imperial expansion. It is not possible for us to change our past record, but never before was there offered to any people so great an opportunity to prove beyond the possibility of doubt that it had forsaken its past as will be offered to the Anglo-Saxon race at the close of this war”—*Ibid*, p. 17

Dr. Adams further says :—

“Any careful student of the drift of the public opinion during the past twenty years in the two branches of the Anglo-Saxon race must be convinced that our ideas regarding foreign policy and international duties and relations are already practically the same.

It is not out of place to point out that the British people are the upholders of the doctrine of “freedom of trade” to such an

extent that they did not hesitate to fight the Opium War to uphold this principle. It is the Government of the United States which formulated the idea of ‘Open Door Policy’ in China and thus spreading the idea of “equal opportunity in trade and commerce” in China. However the British Empire and the United States are also the two important states which refuse to accord equal treatment to the people of Asia. It must be said that in doing so they are within their sovereign rights. They have adopted the policy as a matter of self-defense or preservation of supremacy of the English-speaking white people all over the world. The following opinions regarding the attitude of Canada and Australia on this particular issue will be of interest to those who are anxious to probe at the root of this attitude of the statesmen of the west.

WHAT IS AT THE BACK OF THE ANTI-JAPANESE AGITATION BY THE ANGLO-SAXON WORLD ?

Dr. F. B. Vroocman, in a paper “British Columbia and Her Imperial Outlook” read before the Royal Colonial Institute on March 19, 1912 makes some remarks which may give some deeprooted psychological and political reasons, as answer to the above question. He says —

“The one all-absorbing movement of the world to-day is Asia *redivivus*, the immediate issues of which are involved in the Japanese programme. Let no one think that it will be less alarming when China has found her programme. But that is another question for another day.

“The vital world-issue of today, now especially on the Pacific, is the Japanese programme of Asiatic Imperialism *Asia and the American Hemisphere and the Pacific Ocean for the Japanese*. This is no less than the anconda ambition which is being crystallised in the orient with unprecedented and sinister dispatch and is being carried forward with celerity unknown in modern times It is plain, too, that one of the numbers in the new Japanese world programme is the occupation of British Columbia. Our province is becoming orientalised, and one of our important questions is whether it is to remain a British province or become an Oriental Colony—for we have three races demanding seats in our drawing room as well as plates at our board—the Japanese, Chinese and East Indians...Over and above all this, Japan is pursuing an unreasonable programme and plainly it is one we cannot accept. Not satisfied with having absorbed the whole western civilization, which she has no part in creating, and which she

is using to drive the Westerner out of Asia, she now crosses the Pacific and demands on our own shores what she denies us on her own. She is working feverishly towards a policy of Pan-Asiatic Imperialism and exclusion while she is laying claim to equal rights with the white man in his own white world. She has decided that white competition shall be driven out of Asia and off the Pacific, but she has already driven the yellow wedge in many places into the American Hemisphere from Alaska to Cape Horn. She denies all foreigners the rights of land tenure in Japan and yet she demands the right of the Japanese to own land on the Western Hemisphere, and they do own already large tracts of best land on the Western Hemisphere. . . There is, however, a remedial measure which so far as I know has been entirely overlooked. I have never heard it even suggested. It is so simple, and so obvious that it is worth a trial, and that now. Let the Anglo-Saxon peoples adopt the whole Japanese policy of exclusion. Let Canada and Australasia and the United States, as regards the disabilities of foreigners, re-enact the laws of Japan. At this point we must give at least some notice to two great principles. . . We must fill up the empty areas of Anglo-Saxon pre-emption. We must command once more the Pacific Ocean. That means we must have once more a world navy. A very large portion of this vast domain is entirely empty and wholly undeveloped, and some of it unexplored. The question for the British people to decide—and it must be decided pretty soon and I take it this Institute will have much to say in this decision—is whether this last great opportunity of the Anglo-Saxon race shall be occupied by an Anglo-Saxon civilization, or be overrun with the hordes of alien and unassimilable peoples. The problem of the white or yellow occupation of the Western Canada is both a local and Imperial question. In its local aspect in British Columbia it is a vital one, for we are now face to face with the possibility of being completely overwhelmed by the innumerable surpluses of Asia's billion of people, which more and more, with their awakening power, and ambitions and knowledge of the wealth to be acquired abroad, and incidentally, starvation to be avoided at home, are bound to pour out in increasing numbers to encroach upon the empty places of the earth. . .

Therefore I say that we in British Columbia have determined that so far as we can accomplish it the Pacific Ocean must be a white man's ocean. The [Western Hemisphere must be a white man's Hemisphere. Let Asia have Asia—indeed, Asia, has Asia (sic)—but we propose to keep Australasia and the America white from Vancouver to Melbourne, from Horn to the Arctic Archipelago. We shall see to it that the shores of the New Pacific

shall be at least half white, and that the islands and continents which lie within her immeasurable waters shall be kept as white as possible. We shall show that the civilization we have given to the world is one we believe in, and we shall see that it does not yield to the ideals of the yellowman.

One thing is certain, that every word, and every influence which tends to separate, or antagonise, the peoples of our racial stock is withholding the progress of the world. The white races must get together or go to the wall. The British Empire must be consolidated and defended. The Anglo-Saxon peoples must understand that they are one. . . These countless hordes (of Asia) are learning to use the Western equipment. The most of them are willing to work and work over hours, for something like six pence a day. They are thrifty, imitative, hardy, disciplined and efficient. With their present population and on the basis of German conscription, they could put a fighting force of 80,000,000 men upon the fields of war. And when they are no longer coolies, but skilled laborers, which is inevitable destiny of the Asiatic, they will organise a multitudinous host of industrial workers which, by sheer weight of numbers and cheapness, will overbear and break down the white man's standard of living and bring ruin upon Western industry. This is not all. With the introduction of sanitary and agricultural science, with the conversion of the limitless resources of Asia, it is likely that the population of that country will be doubled before our grand children are all dead. . . There can be no doubt that with this unformed Oriental rejuvenescence a new migratory instinct is being born, and a new blind migration is likely to begin which may combine the irrational motives of the Crusades and the irresistible ferocity of Jenghis Khan. So far as the empty and undeveloped reaches of our Empire are concerned the awakening of Asia is happening little too soon. I wonder if we are waking too late?

I bring you tidings from the watch-towers of your Imperial outpost on the North Pacific. There are red lights on the sea where the sun

The significant statement of a responsible person like Dr Vrooman* received support from many enlightened scholars specially Lord Charles Beresford, the author of "Break-Up of China" and one of the originators of the idea of "Open Door Policy in China". Lord Beresford wired to the Colonial Institute authorities as to his

* —Vrooman, Frank B.—B. Sc (Oxon) Ph. D F R G S. British Columbia and Her Imperial Outlook (A paper read before the Royal Colonial Institute March 19, 1912 Sir Godfrey Langden, K C M. G. in the Chair)

inability to preside on the occasion when Dr. Vioman read his paper because of pressure of business in Parliament and said, "I have read his most interesting paper which I entirely agree with . . ."

THE WHITE AUSTRALIA POLICY

The Prime Minister of Australia, Mr. W. M. Hughes in a speech in the Federal Parliament, on the Peace Treaty of Versailles said :—

"Members who have travelled in the East and in Europe will be able to understand with what difficulty this world-gathering of men, representing both colored and partly colored peoples, was able to appreciate this idea of 5,000,000 people who had dared to say over a great continent that this was not only theirs, but none should enter in except such as they chose. Therefore, perhaps the greatest thing we have achieved in such circumstances, in such an assembly, was the principle of White Australia. We are more British than Britain, and we hold firmly to this great principle of a White Australia" because we know what we know, and because we have liberty and we believe in our race and in our selves, and in our capacity to achieve our great destiny

THE POLICY OF OCCUPATION OF THE GLOBE BY WHITE RACES

The policy of exclusion of the people of Asia from various parts of the world even in Asia from enjoying some of the very fundamental rights of human equality has been described by Bishop Bashford in the following way —

"A policy rapidly taking shape among the white races of the world excludes the yellow races from five of the six continents and a portion of the sixth. Since 1848 Portugal has annexed approximately 800,000 square miles of territory, Belgium 900,000, Germany and Russia each 1,200,000, the United States 1,800,000, France, 3,200,000, Great Britain 3,600,000 and other white nations approximately 500,000 thus making 13,200,000 square miles of territory directly annexed by the white races during the last seventy years an area three times and one half times the size of Europe. The tendency at present is to exclude the Asiatic races from Europe, Africa, North America, South America, Australia, and from the Russian portion of this last (sic) continent. The exclusion policy extends not only to the Chinese and Japanese and Malaysians, but to the people of India, a portion of whom being of Aryan stock, are cousins to the higher branches of the white race. If the proposed aggression of Japan upon China and the exclusion policy of

the United States called for extended comment surely this denial by the white races of equal opportunities to their colored brethren demands our most serious consideration.

"It will contribute further to the peace of nations if the white races do not attempt to formulate too speedily a final policy as to the occupation of the globe, and if they do not resort to arms to exclude the yellow races from undeveloped portions of the globe. For the white races, numbering fifty-one per cent of the whole human race, to assume control over five continents and a considerable portion of the sixth, and to limit the yellow races, numbering thirty-six per cent of the whole, to a portion of a single continent is neither Christian nor statesmanlike" Bashford, James W. *China, An Interpretation* (The Abingdon Press, New York 1919, pages 446—447).

The above facts need modification because since the world-war German colonies have changed hands and the western nations, particularly Great Britain, have acquired more territories in Asia and Africa under the mandate system of the League of Nations. However the majority of the western scholars, particularly British authorities on the Far Eastern and Asian Affairs, are not satisfied with the situation because they feel that the awakening of Asia involves some possibility of their losing the predominance which they possess now. The following opinion will be of great value as it comes from the pen of one of the best British scholars on Far Eastern Affairs:—

AWAKENING OF ASIA ENDANGERS WORLD DOMINATION BY WESTERN NATIONS

"The rise of Japan to a position of prominence among the Powers of the world has produced a widespread effect upon the peoples of all Asiatic countries. Asia is no longer slumbering. In the vast territories that stretch from Peking to Teheran signs are manifest that the real awakening is at hand. Nor is it an awakening that will pass with the hour. It is an awakening that means that the East is standing upon the threshold of a new era, one that may be destined to witness a re-shaping of the map of the world. In other words, after centuries of dull sleep the East is now undergoing the process of revitalisation. And Japan leads the van in the march of Asia towards the attainment of her ideal, the recognition of equality with the nations of the West. The civilization of Japan may be superficial, but it is essentially a militant civilization. The danger to the west lies in the existence of a state of indifference which may find unpreparedness when the time arrives for

the inevitable conflict with the nations of the East. By this I do not suggest that there may come a military combination of the Asiatic races. For these peoples, like ourselves, have their own jealousies, their quarrels. *But there will come a time in a future that is not so far in the distant when, unless the West awakens to the imminence of danger, the predominance of the white over the yellow races will cease. Education is the great force that is at work. With education there comes the awakening of the national spirit, and this will make itself felt in many directions. There will be keen commercial strife. By countries now prospering under alien guidance demands for self-government and eventually for autonomy will be insisted upon. And unless the Powers are virile enough to combat, such movements they will lose their possessions one by one.* To retain them there can be no combination among the nations of the West. To gain them there can be no common action among the nations of the East. International jealousy is alike strong in both spheres. But the nations of the West will be at this disadvantage—that whatever act on they may take must inevitably be directed from a base that is far distant, while at the same time they will be called upon to combat peoples possessed with all the fervour of newly awakened races. Japan has become the guiding star of the East. The knowledge she is imparting to others may not be the deepest kind, for she herself is as yet groping in a darkness only illumined by a few shafts of the light of true civilization. But this knowledge is sufficient to inspire effort and to raise ambition. At least it will tend to give to peoples fresh from sleep of ages that burning desire to fight and conquer in all fields of human activity. Time and experience will do the rest.

"It is the West that has brought East within the hailing distance. We have built railways that, in point of time, bring Peking nearer than Pretoria, and we are now shaping further projects which will include India and Persian Gulf within the possibility of a transcontinental journey. To the millions of the East we have taught the arts of war and peace. Rudely have we awakened them from the slumber of ages, and now abruptly we are brought face to face with the consequence. Russia, whose frontiers lie athwart Manchuria, Mongolia, Turkestan, Persia, Afghanistan, and Turkey, has been singled out by Nature to be protecting bulwark of Western civilization. Her peasantry are awakening at a time when the hordes of Asia, are, too bestirring themselves. The Russian Government have realised that they cannot hold territories, that they do not develop and

populate—hence the Amur railway to the Far East, and emigration to Siberia. Thus we may say that an outpost of Western civilization is being converted into a barrier—a barrier composed of sturdy Russian peasants whose industrial activities and, if necessary, whose strong right arm will stem the tide of Asiatic aggression. For in no circumstances can the West assimilate with the East; it can only raise a breakwater against the East. Yet we may be thankful that the progress of Russia has been retarded until today, and that she still has in reserve those millions of sturdy sons of the soil. Both as a man and a soldier, the Russian peasant is unsurpassable. Feed him, clothe him, house him with but a meagre degree of comfort, and day in day out he will work as hard as in time of war he will fight courageously. He is, indeed, well worthy to represent the liberty-loving manhood of Europe in the coming keen struggle against the economic forces of Asia."^{*}

ASSERTION OF ASIA IS ESSENTIAL TO UNDERSTANDING BETWEEN EAST AND WEST.

I believe that a struggle between the East and West is not inevitable as the western, particularly British, scholars and statesmen hold. Because they believe that they will have to fight one day to retain their supremacy, so they are anxious to restrict all opportunities which will increase the strength of the people of the Orient (like India) through education and commercial and industrial development of the land under the control of the people (of India)—not to speak anything about the military and naval education and national defense—.

Will the people of Asia be given equal opportunity to contribute their share in the progress of the world without a strife? This will be only possible if the dominant nations of the world change their world outlook. The East has much to learn from the West and East and West should make sincere efforts for a better understanding on the basis of equal opportunity for all and no special privilege to or domination by any one. Awakening of Asia is a definite asset to bring about such an understanding with self-respect and dignity.

^{*}Lawton, Lancelot.—The Empire of the Far East, Vol. 2. (London Grant Richards Ltd, 1912), pages 800-810.

INDIA AT THE EMPIRE ROUND TABLE

II. THE REASON OF OUR FALLURE

By ST. NIHAL SINGH.

IN the concluding portion of the preceding article I contended that the men who, without a mandate from the Indian people, were sent by the British-Indian Government to the Imperial War Conference of 1917 to speak in behalf of Indians permitted themselves to be outwitted by the Boer Prime Minister of South Africa (General Jan Smuts) and his colleagues, and that in consequence the Indian immigration problem has become almost hopelessly bungled. I propose, in this article, to present the evidence upon which I based that contention.

At the very first Conference at which "India's representatives" sat at the round table with representatives from the British Dominions and the United Kingdom (Southern Ireland had not yet been constituted into the Irish Free State) the question of the status of Indians settled in the Dominions and Colonies came up for discussion. General Smuts, who not only possessed a subtle mind but also had military experience which enabled him to acquire a fine understanding of tactics and strategy, at that time had the shrewdness to manoeuvre himself into a position which would give him advantage over Indians in all subsequent discussions. Sir Satyendra Prasanna (now Lord) Sinha, who was the only Indian "representing" British India, either did not realise what the Boer General-statesman was aiming at, or, if he did have the foresight, did not find himself so circumstanced as successfully to outwit him.

The proposition which General Smuts advanced at that meeting of Imperial statesmen was that his people were afraid of becoming swamped with emigrants from India, and, therefore, he wished India, among other component parts of the British Empire, to

agree to a formula which would rid South Africa of that fear and make it possible for it dispassionately to view the question of the status of Indians who already were settled there. The formula to which he wished the "Indian representatives" to assent was that each unit of the Empire could determine the composition of its population, or, in other words, that it could employ measures to keep out anybody it wished to exclude. In order to persuade Sir Satyendra and his colleagues to swallow that bitter pill, they were given to understand that if India agreed to the formula she would have as much right to use the power which it gave as any other unit of the Empire. In any case once South Africa got rid of the fear of being swamped, the question of Indian settlers could be easily disposed of. Let me quote what I consider to be the most important passage from General Smuts' speech.

"Once the white community in South Africa were rid of the fear that they were going to be flooded by unlimited immigration from India all other questions would be considered subsidiary and would become easily and perfectly soluble."

I have taken these words as quoted by Sir Tej Bahadur Sapru in his speech before the Imperial Conference on Wednesday, October 24, 1923.

Mr. Burton had spoken even more explicitly on a former occasion. He said:

"As far as we are concerned it is only fair to say, and it is the truth, that we have found that the Indians in our midst in South Africa, who form in some parts a very substantial portion of the population, are good, law-abiding, quiet citizens, and it is our duty to see that they are treated as human beings, with feelings like our own and in a proper manner."

If the men who spoke in our name at that Assemblage had been shrewd they would at

* The first article appeared in the January issue of the *Modern Review* Editor, M. R.

once have said to General Smuts and Mr. Burton

"We are naturally anxious not to assent to any proposition which is likely to abridge the right of migration, which is inherent in human nature. But since you say that you are on the one hand determined to slam the door shut in the face of further immigration from India, while on the other you say you are willing to treat humanely the Indians who are already settled in South Africa, we will come to terms with you for a definite number of years. If you concede to the people who are already settled in South Africa the full citizenship rights enjoyed by your British and Boer fellow subjects, we will consent to South Africa and other parts of the Empire having the power to keep out further immigrants and settlers. If you will give us that pledge now, and on going back to South Africa you will introduce legislation on that line and make its acceptance by your Parliament as a question of confidence in your Government, we promise to go back to our people and see that nothing is done in India which will in any way contravene this agreement."

Instead of following such an obviously common-sense course, India's "representatives" permitted themselves to be hood-winked by the fair words spoken by General Smuts and his colleagues. Without demanding any guarantees for the Indians already settled in South Africa or elsewhere they yielded to the demands made by the South Africans and others

It would be only fair on my part to say that these men may have honestly believed that if they secured from the Imperial Conference of 1917 an assurance that India would be able to use the "doctrine of reciprocity" as effectively as any other unit of the Empire could employ it, they had succeeded in securing a great concession—a concession which would enable them to secure to the Indian settlers in the Dominions the rights which they considered were inherent in British citizenship. They may have thought that India had been admitted into the Conference for the first time and, therefore, it behoved them not to act in a manner which might be regarded as obstreperous, but to behave so as to win the golden opinions of their colleagues from Britain and Britain Overseas.

I do not claim to speak for any of the men who "represented India" at the Conference of 1917. What I am saying in regard to their motives amounts, therefore, only to a mere conjecture upon my part, and I am indulging in that conjecture actuated only by a spirit of fairness.

II

Whether through shortsightedness or through politeness, or through mistaken tactics, Sir Satyendra and his colleagues committed an egregious blunder in consenting to a proposition which gave South Africa all that she wished, not only for the time being but for all time to come, without making any stipulation which would have helped Indians even at that time. They really consented to placing the cart before the horse, so far as India was concerned, and as became patent not long afterwards, our people have to suffer in consequence.

This grave failure upon the part of the men who fancied they were playing a part which would entitle them to the gratitude of posterity is all the less forgivable because of the special circumstance of the time in which they met. The war was then raging, and as everybody knew, Britain and her Allies had entered upon a very critical phase of it. The man-power in Britain and France had become largely exhausted, and demands were, in consequence, being made upon classes of the British and allied population which had theretofore been regarded as either too immature or too mature for fighting. In urgent need of men, Britain then looked to India, where there was an almost unlimited supply of potential fighters—that is to say, if the Anglo-Saxon militarists could, for the time being, forget their prejudices regarding the classes of Indians which were martial and those which were non-martial. Indeed, Britain had not hesitated to call upon India for help, and the Assemblage at which these men gathered had been expressly convened for the purpose of putting more vigour into the prosecution of the war, which meant that India was to be asked to make a further sacrifice for the common good of the Empire.

If there was ever a psychological moment when the men who were considered by the British to be fit to "represent" Indians could have afforded to speak their minds plainly,

and to have told their colleagues that India would be willing, nay ready to co-operate if she could only be assured that she would be allowed to participate in the advantages accruing to the Empire and not merely be asked to make sacrifices, that, indeed, was the psychological moment. Hence the tragic failure of those men.

III

The only reason which I can assign for this grave bungling was the "system" by which India was represented at that Conference. No representative body of Indians had ever been asked to nominate an Indian to serve on that body or even consulted as to whether or not such and such an Indian would be the right person to be nominated. Even if Indians had been allowed their choice in the matter, their nominee would have had to play not second, but third or fourth fiddle, as he would not have been permitted to head the deputation. Though nearly seven years have elapsed, I still remember the intensity of the resentment which was roused in me at constantly seeing the names of the only two Indians who served on that deputation figuring behind those of the two Britons, and the name of Sir Satyendra always at the tail of the procession.

And what difference would it have made if an Indian, at that time or even now, were to be placed at the head of a delegation to an Imperial Conference, so long as India herself was held in Britain's leading strings? So long as India is not allowed to become mistress in her own home, any delegation, no matter what its composition, must, of necessity, be a delegation of marionettes dancing a jig when the man at the head of the India Office twiddles his fingers.

That brings me to the crucial point of the situation. It should have occurred to Sir Satyendra and his colleagues that the doctrine of reciprocity would not be of the slightest utility to India so long as she was held in subjection—that so long as the policies which dominated India were not formulated or administered by Indians, it was of little avail whether technically India possessed that right or not. For the application of that doctrine would ultimately mean that one office built at India's expense in King Charles Street, which opens out of Whitehall, would have to declare war upon an office

standing next door to it, which, though not built at the expense of the Dominions and Colonies, transacts business with them. Not until the day actually dawns when a Government put into power by the British Parliament permits two of its principal members thus to cut one another's throats in public will I, for one, believe that that pretty and edifying spectacle is possible.

IV

When the Pundit V. S. Srinivasa Sastri sought, at the Imperial Conference of 1921 to regain the ground which had been lost to General Smuts, he found the latter too strongly entrenched to be routed. The war was over. India had helped Britain to knock Turkey out of the field, and in other ways to win victory. The sense of brotherhood of which people sentimentally talked while the struggle was going on and sacrifices were required of India had evaporated. The Boer General without ceremony reminded "India's representative" that in view of the feelings on the subject in South Africa he dared not and would not concede to Indians the rights of citizenship which other British subjects enjoyed in that Dominion.

It is easy to conceive that Mr. Sastri reminded the General of what had taken place in 1917, and that he may have retorted: "The reciprocity resolution?"

"Yes," Mr. Sastri may have replied.

"Well, if it comes to that I would sooner have India use that weapon than capitulate here and be devoured by my own people when I go back to South Africa," the Boer Prime Minister may have rejoined.

The words placed in quotation marks must not be taken literally. I was in London when the Conference took place, but the press was excluded from it. But from what I heard at the time I have little doubt that words not materially different from those I have used were employed on that occasion.

At any rate, I am as certain as certain can be that General Smuts knew even better than did Mr. Sastri of the hopeless weakness of the latter's position *vis à vis* the Government which had nominated him to play the role, of "representative" and he knew that no Government in Britain would permit the Government of India to differentiate against South Africans even if Mr. Sastri lost his temper and made a recommendation to that

effect. Having once succeeded in throwing dust in the eyes of the "Indian delegation" at the Conference in 1917, the Boer General could afford to let the "Indian representatives" at the future Conferences fume and fret and even explode while he preserved an outward attitude of calm and smiled in his sleeve or appeared to protest in warm language if the latter tactics suited his purpose better.

V

Sir Tej Bahadur Sapru, at the Conference of 1923, was at an even greater disadvantage than was Mr. Sastri in 1921. Another two years had gone by since the cessation of hostilities. In the meantime the regime at the India Office had changed and had assented to the betrayal of Indians in a Crown Colony (Kenya), in face of the pleas advanced by Mr Sastri and his colleagues who had been sent (not as "representatives" of the Government of India but of the Indian people upon a special mission to England who pointed out that His Majesty's Government's consent to worsen the Indian position in Kenya would have the most injurious effect.

In this circumstance it is not difficult to conceive that Sir Tej Bahadur Sapru must have regarded his position at that Conference to be hopelessly weak, for he is a man of great courage, and in another situation would have acted very differently. Some day when the manifold part that he played while a member of the Governor-General's Executive Council (a part which, alas! often proved unsuccessful because the decision of his colleagues went against him) comes to be known to our people, his countrymen will have cause to feel exceedingly grateful to him. When a man of that courage could not boldly fare forth into the arena and say, in so many words, to the representatives of His Majesty's Government that the great wrong that had been done to the Indians in Kenya must be undone, and the right example must be set to the recalcitrant South Africans, he must have felt that he was powerless to accomplish anything tangible.

When the Boer General rose to reply in behalf of South Africa he promptly dismissed the vehement eloquence which Sir Tej Bahadur had put into the exposition of his case, and knowing the great disadvantages

under which India laboured, he refused to budge an inch from the position he had assumed two years earlier. He indeed went further, and repeated a suggestion which high Tories of the *Morning Post* school had been propounding for several weeks to the effect that British citizenship does not carry with it any right except protection against external aggression. It is a pity that that interpretation was not challenged, and an authoritative answer secured, for then Indians (and other citizens of the Commonwealth) would have known just what value to attach to membership of "an Empire over which the sun never sets"

VI

I find that an effort is being made to trumpet the new constitutional concession which Sir Tej Bahadur Sapru succeeded in securing from the Conference, namely that India is to have the right of direct negotiation with the Colonial Office in respect of Kenya and other matters, and with the Dominions (other than South Africa, which maintains a *non-possumus* attitude) in respect of matters pertaining to Indian settlers. Far be it from me to say anything which may have the appearance of seeking to take away any credit which may be due to my friend. There are, however, two points which need to be remembered, namely:

1. The area of negotiation is strictly circumscribed, and, therefore, it is necessary to reserve our hallelujahs and hosannas until India can have the right of direct negotiation in respect of any issue which may arise between another Dominion and herself for then she will have the power to bargain with the Dominions, and use their sense of self-interest as a lever to improve the Indian status.

2. Even if the widest powers of negotiation were conferred upon India, they would be of little avail, and, in certain conditions, might even prove a grave menace, if those powers could not be used by Indians actually representing Indians.

VII

Again I come back to the crucial point. Swaraj is for us the first as well as the last issue. An India whose sons and daughters are treated as adolescents and lorded over by raw youths from British Universities cannot hope to be able to inspire respect

much less fear in the hearts of recalcitrant Boers or other outsiders. Nor can such an India ever be able adequately to safeguard her interests in any respect.

In the proportion in which Indians acquired control over their own affairs—in the proportion they cease to play second fiddle in their own land to Britishers—the difficulties under which Indians labour in other parts of the Empire will decrease.

The Dominions it must be remembered, are no longer contented to remain in the agricultural stage, but are intent upon developing industries, and it may safely be assumed that they are not going to endanger their prospective markets in India by subjecting Indian settlers to iniquitous treatment. But that consideration can never weigh much so long as it is possible for the British to get the Indian Legislative Assembly to confer special rights upon Colonials (as, for instance, under the so-called racial equality legislation) when Colonials are kicking Indians in the face.

It would be far better if we Indians were to cease inspiring hope in our people who are settled amidst hostile Colonial populations—hope which we have not the power to fulfil and were frankly to tell them that we can do little for them until we have first placed ourselves in a position of power in our own country. Anything else is wrong tactics, and does us grave damage by making us feel that we possess power which we do not really possess. And it lowers us in the estimation of outsiders.

VIII

A little while ago I had the opportunity of talking with a friend who happened to be at the last session of the Imperial Conference, and who is exceedingly friendly to our cause. I asked him what impression the men who were put up by the British to speak in India's name made upon him.

"Sir Tej Sapru" (as my friend called him according to the fashion prevailing among his colleagues), he told me, "was most eloquent."

"And how about the Maharaja of Alwar?" I asked.

"The Maharaja also spoke well and impressed me as a good Indian loving his country and his people. But he was much too abstract for the British, who are essentially an objective people. He seemed to be in the clouds all the time," was the reply.

"Yes," I persisted. "But you are not telling me what impression they left on your mind."

"To tell the truth," he replied, "I felt all the time they were talking that they were wasting their breath on what appeared to me to be a mere side issue, instead of pressing the one question which really mattered—that of India securing her birth-right—the power to administer her own affairs."

That is how a man who had the benefit of hearing everything that Sir Tej Bahadur Sapru, the Maharaja of Alwar, and Lord Peel said at the Empire Round Table in behalf of India felt. That is my own view.

Swaraaj is the only thing that is worth striving for. Everything else is a mere side issue. The least of the side issues is likely to remain unsolved until the main problem has been satisfactorily worked out. Let us, therefore, concentrate our energies upon obtaining control of our affairs at home. Once we have succeeded in doing that, the other units of the Empire will find it difficult to flout our people.

This statement does not imply that I counsel our people to refrain from such efforts as they can make to bring about the palliation of the troubles which our countrymen are experiencing in South Africa, Kenya and elsewhere in the Empire. It only means that we must recognise that until we have succeeded in winning control over our affairs in our own country such endeavours cannot be anything but palliatives.

To recognise our helplessness in the existing circumstance is not cowardice. It is on the contrary, the beginning of courage. Only a brave people can dare to look facts in the face. Cowards put on blinkers and try to derive satisfaction by pretending that things are better than they really are.

EDUCATION THROUGH MUSIC.

BY SHLOMITH F. FLAUM.

II.

THE little child has no pleasure in formal tasks nor in working toward far-off ends. Therefore folk-dances should be simple in thought and form of expression, with sufficient opportunity for each child to take part. Young children are not especially interested in watching others play a part. They are intensely active and only by doing can they learn. They are individualistic, not communistic. It is a child's greatest desire to act, to do something; hence folk-dances that involve long waits are not suitable. If they require lengthy preparations or drill, if they are complex, so that the end in view is remote, beyond the child's limited vision, they are impracticable. They are no longer spontaneous but mechanical, and the very element which makes them a pleasant form of play should be a liberator of activity—physical, mental and emotional.

The first folk-dances should be short and simple, so that they may be learned in the first lessons, and should give all opportunity to take part at the same time. It is well to review, from time to time, the thought content of those dances already learned, or as it were, to re-create the atmosphere for them specially when they have been dropped for a while, thus they again become a real, live, spirited expression, with added pleasure. The themes can often be correlated with other work in the school, and when this is done, the folk-dance becomes a more intense expression.

This is especially to be desired in working out original dances, so that the child will be filled with a desire to express what he already possesses through his own experience. To make a folk-dance the true expression of the child, he must know what the gestures represent, otherwise he is merely imitating and not thinking for himself. Even a folk dance, with all its exhilaration through the rhythm and the movements, can become a

more or less mechanical process, unless it is based upon certain definite observations made by the child himself. These observations can be made during the presentation of the material. For example instead of presenting a folk-dance completed for the child merely to follow directions, an atmosphere for the subject can be created through stories, pictures, dramatizations, costumes, conversations, so that the form of the dance and the gestures can be evolved by the class. The dance would then have a definite meaning.

Even the music can often be analyzed, so that certain gestures, changes, stops can be discovered by the child, instead of his depending upon some one to indicate these. Free rhythmic movements, hand rhythms, in fact, any spontaneous and initiative movement suggested by a child, can lead into an original dance.

Children are quite capable of evolving their own little dances and greatly enjoy doing so.

Songs are, or should be, the expression of an emotion in both poetry and music before speech was used, and remains the heritage of every child. Every song given to children should be examined from many angles. First of all, is its text good poetry and is the meaning suitable for children? Is the thought-content worthy of a place in the impressionable mind of a child? What can we say of the rhythm? We have learned that as rhythm is the oldest of the elements of music, so is it the first to be developed naturally by the child in a modern scientific training in music.

There are songs which are of quiet, sweet thought, contemplative, imaginative, which teach a moral, a lesson in manners, or are simply things of beauty.

Singing is an instinctive mode of expression, and it is just as reasonable to give children opportunity of expressing their

ideas in original melodies as in colour, clay, blocks, etc.

Not the result but the activity gives pleasure in one's own creative efforts. Children inherently feel rhythm, and when speech is added, melody naturally follows.

Creative singing should be begun before the child has any means of comparison to embarrass him, to have such work absolutely spontaneous and free, untrammelled by fear of failure, criticism, comparison or suggestion.

The early efforts are not necessarily useful as songs, the melodies often wander about vaguely, and must be looked upon as stepping-stones which, if persisted in, will lead to definite and good results.

Why not teach songs beautifully with cello, esraj, sitar, harp or violin accompaniment? Or why not permit the children to become familiar with the classics, and the beautiful lullabies, making them their own for life, and at the same time, stirring and stimulating mental processes, that are immediately reflected in every branch of study and that function every phase of development? Music is an activity not to be approached in the spirit of mental idleness. It is an art of sound which can never be appreciated through the eye.

Singing games are of interest to little children. Children are more interested in the action than in the song. There are some singing games which can have the voice accompaniment omitted during certain portions. In the "Green Mill", children easily discover the difference in the music between walking and the turning of the mill-wheel. They recognize when the music suggests the wheeling round at the close. A far happier result is gained when the game is evolved by the class than when it is learned exactly according to the teacher's directions.

Bands are a little make-believe game in which children imitate different instruments with gestures, or use toy instruments to the accompaniment of music. Bands, too, are a tangible means of expressing something felt and recognized in music. There are two kinds of bands, those in which keeping time to music is the object, and those based upon the interpretation of music. The first should be an introduction to the latter, for they are the simpler form-recognition of rhythmic effects only, while the latter require

analysis of effects in chords, runs, themes, fast and slow, loud and soft, high and low, legato and staccato.

Bands are a happy means for discovering something interesting in music. Children can learn about the various instruments, either through first-hand experience or through pictures and descriptions, how played and how they sound. Hand rhythms imitating bugle calls, drum, flute, esraj or the harmonium, are preparatory steps. These are necessary, so that the band itself can be worked out by the class. These bands, like the music dramatizations, should be the work of the class, evolved by all the children and not drilled into them by the teacher.

Selections for bands must be short, so that they can be remembered easily as a whole. Nothing should destroy the spontaneity and happy spirit of play in music dramatizations and bands. They should play, not work. There should be no mechanical repetitions.

The instrumental music which the student should hear and study as a model for his own reproduction finds its flower in the symphony, which is acknowledged to be the highest type of music. Such music literature is the music itself, easily heard, loved and understood by all.

Certainly hearing and enjoying music, because it is beautiful, should be a part of every appreciation lesson.

There remains the great field of quiet enjoyment which is cultural through its inherent beauty of thought, form and expression and which everyone loves just because it is beautiful, and, as Keats expresses, "A thing of beauty is a joy forever".

A child or a musically uneducated person is limited in his ability to listen to and appreciate intricate and complex music, but his enjoyment of things within his comprehension is without alloy. The habit of listening for pure enjoyment is of the utmost importance and if established in school, it will remain a life long benison. The tiniest children should hear the music of the masters.

The biography of certain musicians could be told in a simple way to raise their interest to listen to.

Music dramatizations are little games of sociableness with a musical background. Music dramatizations can be in pantomime with a musical background. There are no

rules to follow and no definite forms. The story should be worked out by the class and each little dramatization, when repeated by different groups, should be the actors' own ideas of the music, and never a cut-and-dried plan. All music cannot be dramatized. Only such music is practicable which, through dramatic effects, suggests activities, moods, stories. The greater the contrasts in the music, the better the result. This is necessary, so that the class can recognise the difference without the teacher's help. Example: sleeping, dancing, etc. Music dramatizations can be correlated with other school activities, stories, songs, games, pictures and occupations. The music should be carefully presented before attempting to dramatize.

An impression of anything may afford a motive for a drama, poem or a dance, and the study of definite form, colour and movement in nature, besides being necessary for the poet, painter, etc., is the only sound starting point for any creative work.

Creating an atmosphere where work and play are in relation to one another, everything one does, and feels and sees, is bound to have some effect on one's work, either for good or bad; and children, of course, are specially affected by their surroundings.

One has to see the Schools of Montessori in Rome, Elizabeth Duncan's pupils' expression of the plastic Greek dance, Anna Pavlova interpreting "The Swan" by Saint-Saens.

The only phase of musical education which has universal application is music appreciation. Since music is the language that begins where the power of the spoken word ends, it is obviously impossible to impose upon it arbitrary classifications.

There are many feelings which are both the cause and the result of music. These emotions give rise to both the creative and interpretative elements in art—in pictures, word poetry or any of the accepted art-forms. Little children instinctively respond to the vigour of the military march, or are quieted by the influence of a lullaby long before they know the meaning of the words "vigour" or "repose."

Everybody should be able to know and love good music. This can come only through education. In all our hearts there is that urge which makes it not enough that we should merely live but demands that we

should live more abundantly. Music has a vital place in the more abundant life.

This can only come about by beginning with the children, little children at the mother's knee, and in the school, and so surrounding them with beautiful music that it becomes a vital part of education, development and life. Thousands of people pathetically try to hear "a symphony" or tone poem, but having ears they are yet unable to hear because those ears missed definite training in childhood. These conditions are no longer tolerable in the light of the present educational awakening. If music is an educational factor, an individual and community asset, then it should be given its rightful place in the curriculum of our lower schools, because we believe that next to reading and writing, music is the greatest single factor in educational processes.

Music should be the concomitant of everyday's experience in a child's life at home and in school—not only in the music period but permeating every phase of his activity and development. The need is great and the material offered is rich in usefulness and adaptability. If we have led the way to a new field of the child's fairy land, which shall grow with him to manhood's most beautiful playground of the soul, our highest hopes will have been fulfilled. "But we cannot realize truth if we do not love it . . .", the Poet says.

Music should be woven into the different activities of the day, so that the child may never gain the idea that it is a thing separate and apart. It should be infused into almost every study as a natural illuminant of the work in reading, writing, nature study, art, stories of other lands, myths, rhythms, etc. Then and then only can it really enter into the very thought processes of the child and have a place in the events of daily life.

Nowhere is this thought more clearly brought out than in the educational system of the ancient Greeks. There education was classified under two heads. physical culture and music. By music was meant all the arts presided over by the nine Muses. Music entered extensively into every art and science, and the opinion obtained that one without musical accomplishment was deficient in the culture of a Greek citizen.

My experiences with the children of Tagore's School at Santiniketan encouraged

and convinced me more and more of the child's creative powers in all phases of art—there, where painting, music and literature are the source of life and daily expression. Their literary evenings are unique and inspiring

Their spontaneous expression in all phases of art is their own creation, encouraged and developed. Their products of poetry, stories, painting and other industrial arts, their rhythmic movement and love for singing show how all creative powers are lying dormant in the child and how by right way of psychological understanding we can bring them forth to light.

I had the chance to see the performance of a "spring festival," a musical nature-drama by Tagore, with the imagery of spring with its wealth of bloom, its glory of light, its sweet perfume and its immortal youth beneficent and bright. The delights of spring have been powerfully depicted by the Poet and executed by the pupils of his School. Of course all this is possible if the child's environment is providing him with experiences of art expression. In accordance with the best Indian tradition, he is poet and musician in one. Tagore is strongly Indian, but he is even more strongly human. He believes in his country's great past but he believes in a future much larger. His poetry is the language of the soul of India and is beginning to speak to us for itself. To hear him singing his own creations with his pupils sitting around him, is to realize the music in a way that it is seldom given to a foreigner. He unites all people through the force of an idea and his prestige is such throughout the world that a kind of international religion is created about his person and his genius, a creed which brings mankind together.

This is the kind of air the children of Santiniketan imbibe and their response is so hearty and sincere. In a short time they accepted me as an old friend of theirs. I lived their life, enjoyed with them, guided them and introduced to them and taught them to understand and appreciate the best of

Western classical music and freely express in movements, as they felt it. My goodwill was fully repaid by their natural spontaneous response.

Romain Rolland, one of the French musical critics, expressed somewhere, that there is no gulf between the musical art of Europe and that of Asia. It is the same man whose soul, at once unique and multiple like a tufted oak, seeks with his hundred arms to embrace the limitless and unseizable life. The essence of Indian music is so profoundly and universally human, that it is bound to touch a chord in our heart of hearts.

Therefore it is necessary to give the opportunity to western children to listen to eastern music and easterners to western music. The exchange with it will open the door for an understanding and mutual appreciation. And for those who are interested and believe in the child's creative powers, it will give an opportunity to watch their response and expression.

Once the Poet passing and seeing me at work spoke to me these words: "I believe every man has some potential creative power of his own, only he has to find out in which part of his nature it lies imbedded. Waste never finds a place in Nature's economy. The very fact that a human mind is in existence proves that it has some special contribution to make to the world process. This creative expression may manifest itself in manifold ways; some may create by use of the pen, some by graceful movements of the body, or the brush, some again by words of mouth or by social activity—in fact there is no end to the methods in which human beings may express the creative urge in their nature. But the main thing is that every human being must discover his own individual creative power and exercise this power fully, so that at one point he has to live only his own life, not even following directly the life of any other human being, however great he may be, or the influence of his greatness upon his life."

The greatest cry of Creation is—"I want," This is real education.

ROMANCE AND REALISM IN THE LIGHT OF THE HISTORICAL NOVEL

CATCHWORDS are useful so long as we remember they are catchwords and no more. They are not worth definition since one always uses them in a vague fashion, and even if the vagueness is not there, abstract definitions would not advance matters, very much. When we speak of "romantic" and "realistic" writings, it is all right so long as we know what things we are talking about and make ourselves understood. We call Stevenson's "Master of Ballantrae" romantic and Tholope's Barchester novels realistic, and these examples may explain what we mean. Yet one may attempt to explain it a little more.

The difference between the two kinds of works is firstly one of method. The realist tries to paint the average man and his everyday life. He does not, it is true, heap together all the irrelevant and disconnected details of the lives of his characters, he selects some among all these, but beyond this selection he obtrudes himself little. The mass of details is there and the reader has to recreate the man from these details, and if he wants to go further, to apply that experience to his own life. The realistic method is to start from the outward, apparently disconnected incidents and try to arrive at an understanding of a unity governing all this diversity, of what we call a human character binding together all the details of his life and action. The romantic proceeds the other way. He starts with the general conception of this character which is clear-cut and well-defined from the beginning. The character being understood, the man's actions follow as a logical consequence. The character need not be described in a few general sentences, but one or two striking incidents may bring it out. The point is that the realist delights in fullness of detail, and once the details have been placed before his reader, he expects that the latter will

make out the outline from the grouping of the details. With the romantic, the outline is the more important and comes first; he feels that once his reader has taken in the outline, the details may follow and be placed, each in its proper place. In other words, the realist works inductively, the romantic deductively.

But there is also a difference in the subject-matter,—in the nature of the story.

While discussing the history of the English novel, Raleigh says: "Literature has the double tendency to negative the life around us, as well as to reproduce it." Only in some works the one tendency preponderates, in some the other. Where the tendency to negative life preponderates, we call the work romantic, where the attempt is more to reproduce life, we call it realistic. Yet it must be understood that so far as novels are concerned, practically every work must have both tendencies. The most romantic novel must have some basis in reality. The most realistic works must, in some respects, get away from life. However accurately the realist may try to portray the life around us, he must at least select some particular events from this life and as soon as selection comes in, the photographic quality is lost, to some extent.

Still there is a difference, and it is the difference noted by Aristotle in the *Poetics** that some describe things as they *are* and some as they *ought to be*. The realist seeks to paint life as it is, the romantic as it ought to be. An example of this difference is to be found in the way of rounding off stories. It has been claimed by writers who seek to depict real life that one cannot have a happy ending to all stories without the violation of the laws of probability, that 'journeys do not end in lovers' meeting and that life is not a fools' paradise where all

* Sec. 25.

Rosalinds and Violas live happily ever after. Certainly there is truth in this contention, and one can say this for the Victorian novel, historical or otherwise, that the happy ending was regarded almost always as a conventional necessity and it had to be brought about by all sorts of impossible devices. One remembers now the "Great Expectations" would not satisfy Bulwer until Estella and Pip were properly mated; and a new last chapter had to be written by the author. All this is very true, but if the convention two generations back was in favour of the happy ending, now it is equally so for tragedy and pathos. If the Victorian novelist had to use improbable coincidences and extraordinary *deus-ex-machinae* to reconcile all at the end of the story, now the novelist uses incidents almost equally improbable and characters almost equally unnatural to bring about the catastrophe. One can write a dissertation on the part played by coincidence in the best stories of the present generation,—in those of Mr Hardy or Mr. Moore or Mr. Bennett.

But we can understand the novelist's position. He thinks his duty is to portray life in its actuality. Now the last chapter of life is not marriage (heaven help those for whom it is!) but death. So if the writer wants to finish off his story, he should bring the hero to his end. Of course, he may leave things hanging and the story may give the impression that it is not ended. The hero passes through the crisis of his life, and matters return to the level of every-day life; and the author leaves him there. The writer of short stories often does this and it may be easier to do it, but a novelist generally feels that he should not shirk the problem of ending what he has begun; and what end is more natural than death? But the trouble is that he cannot write the whole life-story of his hero, proceeding from his birth to his death. He has to compress and choose the critical events of life but these events must have a connection with one another and the end of the story should logically follow what precedes. His action in that part should naturally lead on to the catastrophe, his death. Things do not so happen in life, death generally follows an uneventful old age. But the novelist cannot have it so, and in spite of all his realism he must here depart from life. The death of his hero

must be the consequence of his acts and environments, it must follow an eventful youth or maturity—not a peaceful old age. Hence the sense of an untimely end,—the note of gloom and pathos at the end.

Even if the end of the story is not in death, it is usually tragic. It is tragic in bringing out the failures and shortcomings of man, his struggle and his defeat. The realist would have it that this is the normal character of life, that its prevailing colour is grey, and the sooner we are convinced of it, the better. Such an ending certainly produces a deeper influence on the mind of the reader and in that sense is more effective. But one sometimes feels that one comes to literature to escape from the disease, life, and he does not like to have his disease brought home to him painted in lurid colours, exaggerated perhaps beyond its real proportions.

The matter of the difference of realism and romance is important from the viewpoint of the historical novelist for critics who claim the former to be the only legitimate method of fiction doubt if a writer has any business to write historical novels. I am thinking in this connection of some of Prof. Brandes Matthews' criticisms of the historical novel. We agree with him when he says. "Fantasy is ever delightful when it presents itself frankly as fantasy." But when he goes on to condemn "romanticist admixtures of Scott and Dumas" we feel the narrowness of his literary appreciation. When he speaks of literature as a criticism of life, we feel inclined to agree with him, but we feel we can never agree with him in thinking that "life" here means the life of to-day. We think that if literature is to be a criticism of life, it is to be one not of the externals of life, not of manners and customs, not even of thoughts and ideas of a day, but something behind it all that continues unchanged through the ages. One cannot understand why the significance of life should be grasped only from an examination of contemporary men and why men of the past in so far as they were men should fail to give up the key to a right understanding. When I judge the life of men of the past, I do not judge them by the standards of this age but by trying to transfer myself in imagination to the age I am considering.

Again we partly agree with him in thinking that "no man can step off his own

shadow" and that in recreating men and women of the past we are apt to use modern ideals and standards. But we do not think that the charm of a novel is only in the presentation of character; we think that the story may have an interest of its own and that one can tell an interesting story about the past as about the present.

His analogies of Greek tragedy and Latin verse and Racine are all misleading. In imitations of Greek tragedy the question is one of form and not subject-matter. Trying to write a play to-day in the manner of one suited for the Greek stage is entirely different from writing a prose-story with the matter of Greek history or legend. The attempt to give new life to a form old and dead is much more difficult than trying to give a picture of a man of the past in the accepted manner of to-day. With Latin verse the task is more difficult, for not only the form, but the medium, the language, is against us. Again, Racine's difficulty was infinitely greater than that of the historical novelist. The latter is not bound to reproduce a story already told; he can exert his imagination on a thin layer of history; and the historical figures are always in the background, so that the novelist is free to develop his story as he likes. But when a dramatist takes up a theme already treated in ancient drama, when he takes up the story and the main characters *en bloc*, his scope for exerting his imagination is very limited indeed. The story in its main outline he cannot alter; so the only thing he can do is to give a new colour to the characters. He must try to make them out to be different from what they were in the older works, if his work is to be a new work and not simply a new edition of the ancients. So what more natural than that the characters should be modernised, should have modern thoughts and feelings put into them. The historical novel does not take up a story already dealt with; the characters have not to be moulded on lines different from some other representation. So the novelist is much freer in his movements and the risk of modernising is less.

We come now to the charge of hypocrisy against the historical novel.* The charge is partly true so far as some writers are concerned. We must think of the anti-literary attitude of the so-called scientific

historians, and we must remember how the pioneer of the movement was led on to his stand-point through detecting the errors of a historical novel. His followers in asserting the scientific value of history came more and more to make history a branch of study only for the select few. By banishing all colour and imagination from history, they made it as unattractive for the people at large as possible. The historian, to justify his creed, had to be literally "dryasdust", and he wrote for a coterie, an academic band. But the public had still a craving to know about the past, no matter if such knowledge did not satisfy the intellectual high-brows of the universities. When the historian refused to satisfy this hankering, some one else had to take up the work and the people felt that the historical novel would do. I do not mean to assert that the historical novel had its origin in this want. In his essay on the subject, Mr. Saintsbury tells us that Xenophon was the writer of the first historical novel and one may supplement his statement by a reference to the classical literature of other lands, one may mention the Sanskrit romances dealing with Sriharsa and Udayana. But what I mean is that the glut of historical novels especially in England in the last half of the 19th century is partly explained by the withdrawal of the historian from the market-place to the academic closet. It has been said of Bulwer Lytton that he understood better than any other English novelist what the public of his time really wanted. And it is rather significant that he not only wrote several historical novels, but in almost each case contended in his Introduction and Notes that he had tried to represent faithfully the times of his stories. In other words, he claimed to take the place of the historian with the public. When the historian had published his documents or his passionless analysis of records, the novelist took them up and gave them life and movement. People were made to gather their knowledge of the past through a study of living men and women, the creations of the author. The actions of these men and women were taken to reflect accurately the past world and the public was satisfied with this sort of historical information.*

* Lytton's novels come too early to support my contention fully, and I am thinking more of some novels of the next generation.

But most historical novelists have felt that their duty is not to write history, but a work of imagination. They are bound by facts, to some extent; but that not so much from the view-point of giving an accurate historical picture as from that of producing an illusion of reality on his readers.

The fact is that Professor Brandes Matthews' ideas about the function of the novelist in general and of the historical novelist in particular are very different from ours. He refers with approval to the idea that "many of Scott's novels are *immoral* because of the falsification of historical truth.*" He thinks that one great merit of the contemporary novel is that we get what "the author meant to *teach* us" as well as some teaching he did not bring forward consciously. Speaking of the gradual development of fiction he says "Fiction dealt first with the Impossible, then with the Improbable, next with the Probable and now at last with the Inevitable."† He refers with apparent contempt to that fiction which is "mere story-telling,—the stringing together of adventures ...with the wish of forgetting life as it is, of getting outside of the sorry narrowness of sordid and common-place existence into a fairy-land of dreams where Cinderella always marries Prince Charming."‡ These provide a "drug" for the "dissipation" of the reader. "But story-telling of this sort is as dangerous as any other departure from truth; and if it 'takes us out of ourselves' as the phrase is, if it supplies the 'anodyne of dreams', as a British critic calls it, we had best remember that the morphine habit once acquired is not easily relinquished."§ The aim of literature, —and especially of fiction, is to bring sunshine into our hearts and to drive moonshine out of our heads.||

We must confess that we cannot agree with most of these ideas, that we fail to see any great point in the differentiation of "Romance" from "Romanticism" and that we would rather be ostracised as drug-takers

than lose all enjoyment in some works with a great whirling splendour of peril and achievement, a * wild scene of heroic adventure, and of emotional ground and lofty tumbling."

II

We may now turn to the question of the normal and abnormal in an historical novel. Generally speaking the authors introducing princes and potentates, generals and nobles have a tendency to leave the humdrum life of a common day and bring in something out of the common. It is often an atmosphere of war, unrest and disquiet; and there is a good reason why the author introduces such an atmosphere. He has to bring his king or noble, the illustrious great into touch with an imaginary figure who found no place in the pages of history. In an atmosphere of chivalry and war, it is easy to make out the unknown knight as important as the world famous chieftain. Only one Bertrand du Guesclin figures in the pages of history; yet surely there were many soldiers of fortune as brave and as chivalrous, who, in stories of Cressy, Poitiers and Agincourt, might be given as much prominence as the Black Prince or Henry. The era of the machine-gun was not yet begun and the personal bravery of a knight made him the fellow of his leader and prince. In peaceful times it is different. Then it would be difficult for our unknown protagonist to move in the same sphere as the prince or king, much less to figure as an equally important person in the eyes of the people. Yet once bring in the extravagant ideals of chivalry or a troublous time and it can be done. Once grant that the desire to shine in jousts and single combats is as strong in a prince as in the most insignificant knight so that the former willingly places himself on the level of the latter or grant that the stress of the times reduces the prince to the level of the common soldier, we can have our story. Thus is possible the association of Kenneth or Ivanhoe with Richard, of Waverley with the Young Pretender, of Everard with Charles II, of Roland with Mary, of Damian with Henry II. Or to take other writers, we have a similar atmosphere in "Westward Ho" and "Hereward the Wake", in "Harold" and

* P. 27.

† P. 102.

‡ P. 26.

§ Pp 100-101

|| P. 106 One would like to ask if the realist always brings sunshine into our hearts.

* P. 45

"The Last of the Barons", in "Esmond" and "Ninety-Three." One can feel that in the days of Drake, Raleigh and Gilbert, there may have been many Amyases who were as intrepid as the great leaders; in a story of the Marlborough Wars a successful officer may be a distinguished figure even if he is no lordling, in a convulsion like the French Revolution, many a Gauvain was as important as Danton, Robespierre and Marat. Dumas is almost equally successful in choosing his periods. There is the atmosphere of stress and trouble, and in the stories dealing with the days of Catherine de Medici and her children, the actions of his heroes seem plausible and probable. So again in the days of Richelieu and Mazarin, he can find suitable occupations for his main characters, though then the atmosphere is more of plots and conspiracies than of straightforward fighting, still the former can lead to deeds of heroism and adventure.* In his case as in that of Hugo or Scott, Kingsley or Lytton, the statement holds good that the author trying to make imaginary figures as important as princes and potentates finds it convenient to paint a world of storm and stress, of war and strife.

Of course the thing may be worked in other ways. A scion of nobility, a successful artist or a professional jester may not have figured in history and yet been a considerable figure in a king's court. But it is difficult to make such figures interesting and attractive in the surroundings of the Court, in the atmosphere of suspicion and intrigue or of jousts and battles. Scott fails to bring it off in *Nigel and Peveril*, Reade understands that Gerard can see the Prince and the Pope only once in his life, Dumas cannot keep Chicot the mere jester.

So it is that in these historical novels which bring in princes and rulers as active figures in the story,—and such historical novels are much more numerous than the other variety where the corporate life of the past age is sought to be brought out,—the atmosphere is generally removed from every-day life and is what we may call "romantic." Of course, "romantic" does not necessarily imply war and unrest. The atmosphere of Rosalind's Forest of Arden, of Perdita's Bohemia and

of Miranda's island is romantic. These are further removed from real life than the novels, but the novelist's romantic atmosphere is generally not one of ideal peace and quiet, but of ideal trouble and strife. Now there is an essential difference between Shakespeare's romantic atmosphere and that of these historical novels. In the former the scene is in professedly unreal regions where the rules of the life of this world do not hold good. The forest of Arden and the "isle" of Bohemia are spots where we have to resign our rational faculties; anything is possible in that serene atmosphere and we are not to throw the cold light of our reason on the happenings of these scenes. The romantic novelist, on the other hand, brings before us scenes which though not drawn from every-day life, are such as may have existed without any violation of the laws of probability and reason. The historical novelist, however romantic he is, brings before us characters the like of which may well have lived in this world in the past days, in fact, he would wish to impress on us that they did exist and his world is a real world to be judged by the laws of real life. This point of verisimilitude brings in an important question about the art of the historical novel and we cannot fully discuss it here. For the present we may leave this matter with a note on Aristotle's dictum about the "probable impossible" and the "improbable possible." What happened in the forest of Arden is impossible in real life but probable in the atmosphere induced; it is not truth to fact, but a different kind of truth. What happened in *Ivanhoe* and *The Talisman*, in *Woodstock* and *The Abbot* is quite possible, though improbable. The former neglects the material conditions of life, but has an inner poetic consistency, the latter follows the physical laws of life, but still is not as convincing. So Aristotle thought that probable impossibilities are to be preferred to improbable possibilities.

The question of probability leads us on to that of the "happy ending" of a novel, the question how far this matter troubled the writers of the historical novels we have called "romantic", and whether they brought about the "happy ending" in a skilful fashion or not.

We find that the historical novelist has

* We may also think of Vigny's *Cinq-Mars*, dealing with the same period.

here a great advantage over his fellow-workers; he has no trouble about the *deus-ex-machinae*. He has the illustrious people, the men of authority and power who are called "historic figures in the back ground of the story." They are involved in the story of the fortunes of humbler people; and with the knowledge of the lives of these humbler people, they, by virtue of their position in the world, can easily set right wrongs, bring the victims to punishment and the righteous to reward. Henry Ryecroft once performed a six-penny worth of miracle for the benefit of a weeping street-boy who has just lost a coin. For kings and nobles it is as easy to adjust the tangled affairs of ordinary men, once they get hold of the true state of affairs. Of course, the king may have a righteous, all wise councillor, who seeks out the troubles of the subjects and makes them known to his master, so that through the removal of these the fame of his justice may increase. Or the king may be a Haroun-al-Rashid or a Richard of the Lion Heart, who takes pleasure in wandering about in disguise among his subjects. He may be a Charles Stuart forced to hide his identity while flying from his enemies, or if he is a Henry II* or a James I† he may prefer to have a private closet for overhearing what his subjects in trouble say. Or he may be an Oliver Cromwell to whom sudden impulses of mercy are as natural as the strictest rigour on occasions.

Again, if the novelist prefers to employ an accident to bring about the happy ending, the stress of war or the catastrophe of a great historical event may give him opportunities for it. An Evandale may be shot in the nick of time leaving a Morton to claim his bride, the wounds of a Spanish war may lead an Amyas to an Ayacuara; a pestilence may lead ‡ to the reunion of separated lovers.

We have now to see how the historical novelist, who prefers to describe the normal life of every day, fares in this matter. Reader complained in the concluding chapter of the *Cloister* that as the writer of a historical novel, of a work claiming to describe fact as opposed to fiction, he is prevented from supply-

ing the suitable happy ending to his story. Those whom the Gods love die young and earthly rewards and punishments are not meted out to people as they deserve them. As soon as he makes use of an accident to divert the proper course of things, he loses his claim to be an accurate transcriber of real life. When Kingsley describes the life of the Alexandria of the early fifth century, he is successful in giving us an impression of the every-day life of the time. The leading characters may be exceptional in their qualities of the head and the heart, but they live among and mix with the people to many of whom we are introduced. In fact, the intellectually great are not avoided by realist in the same way as the men of position and authority, the kings and nobles are. The learned and the wise are often the poorest and outwardly among the most insignificant members of society, and the atmosphere in which they move need not be removed from the ordinary run of life. So we have the corporate life of the age reflected in *Hypatia* and affairs run on to the probable tragic end. So again, in *The Tale of Two Cities*, melodramatic though the work is in certain respects, the concluding note is one of infinite pathos. Similarly the end of *Romola* brings out as much of the pathos of human life as any realistic novel of to-day.

These novels which resemble the works of modern realists, in their attempt to bring out the average every-day life of men, resemble them also in this point of an "unhappy" ending. *The Last Days of Pompeii* is exceptional, in a sense. It brings out in a vivid manner the life of the citizens of Pompeii just before its destruction. The author gives flesh and blood to the skeletons dug up by archaeologists, he restores the colour and paint of houses and streets which had lain covered with ashes for nearly two thousand years. Yet Lytton is not realistic enough to bring things to their probable conclusion; he cannot involve his leading virtuous characters in the general catastrophe. He rather utilises it to cut the knot of the machinations of the wicked and the good are saved for a happy life in the future. But the happy ending is exceptional in the historical novels we may call "realistic."

One reason why the authors, in these novels, do not seek to assign the proper rewards to the virtuous, is that in their effort

* Scott's *Betrothed*.

† *Fortunes of Nigel*

‡ Manzoni's *Betrothed*.

to paint the corporate life of the times they loose their interest in individual characters and their fates : at least, they generally have less energy than others to concentrate their interests on a limited number of figures. They choose too wide a canvas and diffuse. their interests over minor characters whom they regard as important for their purpose of delineating the life of the day. To understand the point we have to go more closely into the method of work of these novelists.

In order to give us an impression of national life, they have to give us characters from various ranks and classes of society. If however the author's interest is centred in one or two individuals, it is difficult to associate those with all the numerous characters he has to bring in. So instead of following the fortunes of one set of persons, he takes account of several sets drawn from different spheres of life. Reader's work is exceptional in this respect ; but by making his hero a traveller he could bring him into touch with a great variety of people. So even with only two or three main characters, he could achieve his end. But if we examine other works of the type, we shall be in a difficulty to find out a proper hero in the story. The story in *Hypatia* or *Last Days* or *Tale of Two Cities* or even in *Romola* moves about several groups of characters who have very little of real contact with one another ; and it is rather difficult to prevent such a work from being invertebrat.

The work of the other class of our writers is comparatively simple. They may follow the straightforward biographic method as opposed to what we may call the annalistic one, that is, they may follow the adventures of one individual and tell us of other people only in so far as they come into contact with him. I refer to the method of *Waverley*, *Old Mortality*, *The Abbot*, in fact of most of the novels of Scott,* of *Westward Ho* and numerous other works we may place in this one group. The author may give us one or two introductory scenes, bringing in a number of people ; but he concentrates our interest almost immediately on one individual,† and for the rest of the work we follow his doings. The extreme instance of this method is the

autobiographic novel, of which *Lorna Doone* is a good instance, while *Esmond* and a part of the *Virginians* may be said to follow it. Here the main character is supposed to be narrating his story in the first person, and surely it is more difficult to conduct the story in this way since it leaves the author little freedom to bring in any incidents which the hero may miss or any characters not directly connected with him. If he wants to introduce such incidents and characters, he has to put long narratives into the lips of some characters and the story naturally suffers. So in the usual course of things, the author narrates the story, telling us mainly about one person, but leaving himself at liberty to digress on some occasions, if he feels that there are some things which the reader should know, but which should for the time being, be hidden from the leading character.

In this connection we may touch on the possibilities of the two types of historical novels for plot-construction and characterisation. From what we have seen of the two ways of story-telling, we may be sure that the author with his interest in one or two individuals has a much better chance of constructing a coherent plot. In fact, the author who wishes to depict the atmosphere of the times has to tell not one story, but several. A dramatist trying to combine a sub-plot with the main one has a more difficult task than one attempting to round off one compact thing. So a novelist trying to tell several stories at once is at a disadvantage. He may succeed in attracting the reader's attention to all these different threads, but the danger of incoherence is certainly great.

So far as the construction of a plot goes the danger for a novelist, following the fortunes of one individual, is somewhat different. In a novel we do not expect the same close-knit plot as in a drama. Yet if the novelist starts off to tell the whole of the life-story of the hero, if he starts from the hero's birth and goes through his childhood and youth to old age and death, he naturally overloads his story. We do not demand that the story should be only that of the hero's fortunes at a critical point of life, but we want that for a good plot, the main part of the story should move quickly. There may be a prologue, a story of childhood, and an epilogue, a story of marriage

* *Ivanhoe* is a notable exception.

† We may compare Sardon's method of introductory scenes in his plays.

or death ; but the central part of the story must not be drawn out over a lengthy period of time. For one thing the man, we are interested in, cannot remain the same man at all periods of his life ; and in a good novel we generally want the story of one man and not of several, though these latter may bear the same name.

For the historical novelist, this matter is all the more important. The central character, who is a creation of the author's imagination, is brought into touch with historic figures who are placed in the background. We have noticed that the hero, being in a humbler sphere of life, cannot be a fellow of the prince or leader of men under ordinary conditions. So just as the novelist takes up in the nation's story a period of unusual incidents, so in the life of an individual he has to choose a critical period. The hero moves in the company of the historic figures for only a limited period of his life ; and our novelist's main business should be to tell the story of that part of his life. Thus in *Old Mortality*, Scott does not tell us of the first meeting of Morton with Edith, the story of their early love,—in fact, nothing of Morton's life till the period when by the force of circumstances he is brought into touch with historic figures, and the novelist does not go beyond the point where Morton's activities in an historical affair had to cease, he simply adds an epilogue to describe his subsequent fortunes. The best plots of historical novels are thus constructed and we may verify it in numerous cases. We may take *Waverley*, *The Abbot*, *Quentin*, *Tahsman*, *Woodstock*, *The Three Musketeers*, *Twenty Years After* and other instances and we shall find it true. The charm of *Esmond* and the *Virginians* is not in a well-knit plot ; and we may have a very good novel without it. But plot-construction is surely an important factor in the novelist's craft.

In plot-construction, then, the novelist interested in the average life of the past is decidedly weak. In general terms we may say that this is a weakness of most, of the modern novels which are called "realistic" But at least a good many of them show a deep insight into human character, and we have another catchphrase, the "psychological novel" In such works the action does not progress ; the figures remain more or less static. But we have a close and detailed

analysis of the feelings of the main characters we have disquisitions on emotions and a dissection of the human heart and mind. We do not read Dostoeffsky's *Crime and Punishment* or Gjellerapp's *Mina* or Bourget's *Woman's Soul* or even Conrad's *Rescue* for the story. We are interested in the struggle in a person's mind at a crisis of life, we recall what our own emotions were at a similar crisis, and verify the one by the other. The interest of these works is the same as of many of Browning's works,—of *Paracelsus* and *Sordello*

What we normally understand by characterisation is not this elaborate psychological analysis. We are shown how a man acts under various conditions of life ; and from this we arrive at an estimate of his nature and probably can guess how he would have acted if he were placed under circumstances we imagine for him. Let us take up our author who has chosen a troubled period of a nation's history. There is unrest and strife,—probably civil war and party struggle. Our hero is probably a man who has decided leanings, neither the one way nor the other. He chooses one side and we are given to understand why he chooses that side. We do not go through the whole gamut of his emotions, we do not hear his "to be or not to be", the author does not trouble to vivisection him for our benefit. Moreover, at such moments, quick action is necessary for the man ; he does act and partly shows us what stuff he is made of. Then follow triumph and defeat,—it does not matter which comes before the other. But we see our man in both sets of conditions and decide his destiny for ourselves, but follow our author to the end of his story and are satisfied or dissatisfied with it. But we know our man and understand him through and through. If the author is able to give us this knowledge of his hero, we say he is successful in drawing that character.*

This is what our historical novelist interested solely in individual figures can do for the painting of character. Unfortunately

* Some critics love the two words, "subjective" and "objective" They would probably explain the method of the psychological novel as subjective and the other as objective. As I do not understand these words, I have preferred to describe it in my own way.

he does not always proceed in this way. He sometimes tries to give us a list of the characteristics of his figures when he is introducing them. We condemn this method as feeble for two reasons. First, if the author is really going to tell the story of the man's actions, we shall surely see how he acts and thence deduce what sort of a man he is. The author, by his introductory description of the person's attributes seems to tell us that he has no faith in our powers of simple inference. We resent this lack of faith and feel we have been treated like children. Secondly, if the author gives us the abstract description first and then proceeds to justify this description, as it were, by the story of the man's actions. We feel that the latter have been made to order, we regard the author's creation, not as a human figure, but as a puppet moved by strings.

Scott sometimes falls into this error ; but there is nothing in the nature of the historical novel as such to prevent "objective" character-painting. But where the novelist's aim is to reproduce corporate life, the individuals are but the means to an end,—not the end itself. Thus we may expect a neglect

in painting character, we may fear that his creations will be vague, unrecognisable objects. As a matter of practice, however, we find their portraits fairly distinguishable, though perhaps without the full length they might otherwise have. The reason is that for understanding a man's nature, what is needed is not an abundant but a significant mass of evidence.* We can know a man's real nature on seeing his conduct in two or three instances, provided the instances are wellchosen. Thus Sidney Carton who appears in the story only at rare intervals is one of the best known characters in all Dickens' works. Denys of Burgundy is an immortal figure of fiction. *Romola* can give us several such examples. In short, just as we have in Scott's novels, many well-drawn figures of minor characters, so we have successful character-sketches of men and women in novels whose primary aim is not to give pictures of individuals, but of nations.

N. K. SIDHANTA.

* We may think of some of Shakespeare's minor characters and remember in how few lines he sketches Barnardine or Virgilia.

LORD MORLEY'S RECOLLECTIONS.

(2)

WE shall now make some extracts from Lord Morley's correspondence, and leave the readers to judge how sound his opinions on Indian questions usually were

"Suppose the designs of the extreme men are as mischievous, impracticable and sinister as anybody pleases. Call them a band of plotters, agitators, what you will. Is that any reason why we should at every turn back up all executive authority through thick and thin, wise or silly, right or wrong? Surely that is the very way to play the agitator's game. It really sets up his case for him. Everybody warns us that a new spirit is growing and spreading over India. Lawrence, Chirrol, Sidney Low, all sing the same song: 'You cannot go on governing in the same spirit; you have got to deal with the Congress party and Congress principles, whatever you may

think of them be sure that before long the Mahometans will throw in their lot with Congressmen against you,' and so forth and so forth. That is what they all cry out."

"My firm principle is that if any official resigns because he cannot have his way, I (if it be my business) will definitely accept his resignation. Your [Fuller's] policy was not recommended by success. You talk of the injury to prestige caused by the acceptance of your resignation. You should have thought of that before you resigned. The responsibility is yours. I don't believe it is for the good of prestige to back up every official whatever he does, right or wrong."

"In this country, what I firmly believe to be a wholly disproportionate stir is worked up about Unrest in India whenever some wretched

riot is reported Everything is put under a microscope, and a whole horde of old Anglo-Indians pounce down with alarmist letters "

" . Forgive me for saying that all this military analogy from Fortress and Glacis strikes me as essentially misleading, or at any rate narrow and partial, and the result of it is to make the Government of India, as it always is, and always will be (except when by the mercy of Heaven there is an accidental Secretary of State of the opposite persuasion in power), virtually and by the natural drawbacks of the position what I will call for short and without offence *Jengo* I think this mischievous for several reasons, and among others because this sort of absorption in military apprehensions, forecasts, and the like, withdraws the best and most capable minds in Government from the vast problems lying outside the master idea of a Fortress. In a poor country like India, economy is as much an element of defence as guns and forts, and to concentrate your vigour and vigilance upon guns and forts, and upon a host of outlying matters in Tibet, Persia, the Gulf, etc., which only secondarily and indirectly concern you even as garrison, seems to me a highly injurious dispersion from the other and more important work of an Indian Government Then again, notwithstanding all you say about the Man on the spot, I humbly reply that this is just what the G of I is not China, Persia, Turkey, Russia, France, Germany—I have never been able to understand, and never shall understand, what advantages the G. of I has for comprehending the play of all these factors in the great game of Empire On the contrary, the G of I is by no means the Man on the spot That, I say again, is just what the G of I is not The other day I read over again a memo. sent to me by your Foreign Department a year or more ago upon the Baghdad Railway Really it was painfully wide of the mark. I am sure that if you think of it you will see that it could not be anything else Your Foreign Office is and must be what I will venture to call provincial "

"We worked hard at your Press Act I dare say it is as sensible in its way as other Press Acts, or as Press Acts can ever be But nobody will be more ready than you to agree that the forces with which we are contending are far too subtle, deep, and diversified to be abated by making seditious leading articles expensive There are important sentences in your official telegram that show how much of the poison is entirely out of our reach ... Neither I nor my Council would have sanctioned it, if there had been no appeal in some due form to a court of law, and you tell me that you would have had sharp difficulties in your own Council " [This safeguard proved in the sequel, as we all know, to be quite illusory.]

"At this point they have just sent me your press telegram of yesterday It startles me that even hard Tchinovniks like your—and your—should so far forget that they are the servants and agents of Parliament in a free country, and should dream that a Secretary of State could live one hour after the assembling of Parliament who should have assented to these new provisions. I see that—says that this drastic power of muzzling an agitator will save the necessity of 'urging deportation' He must have forgotten what I very explicitly told him that I would not sanction deportation except for a man of whom there was solid reason to believe that violent disorder was the direct and deliberately planned result of his action. Who are these—and—? The very men who resisted you in your Arundel reforms—the most admirable and prudent thing that has been done in our time! The very men, or sort of men, who urged us to take advantage of disorder at Lahore and Pindi, as a plea for dropping Arundel reforms! I daresay these executive gentlemen (who are so ready with compliments to one another for sagacity, experience, and all other virtues) can dispose of them [some of the most delicate and thorny points in the whole range of law and politics] in a week or an hour But then they have the advantage of not having to argue and defend their proposals. I am not in so happy a position. I have often told you of my wicked thought that Strafford was an ideal type, both for governor of Ireland in the seventeenth century, and governor of India in the twentieth century. Only they cut off poor Strafford's head, and his idea of government has been in mighty disfavour ever since My decision will have reached you by wire ere this, but I shall be much surprised if it is anything else than a flat veto "

"The former proposal to pass a general Press law to be put in force exclusively on the initiative of the military authorities was, I should guess, about as stiff a dose as ever was proffered to a British minister within a hundred years. But this notion of turning a private meeting into a public one almost beats it! And the notion of giving the Lt Governor or other authority the right of forbidding a speaker whose views he dislikes to open his mouth in a given area! Let—go for an honest guillotine and have done with it "

"If I know anything in the world, it is the record and working of Irish Coercion since 1881, and the notion in the present parliamentary circumstances, and with me of all men in the universe as the Secretary of State, of our being a party to a new law authorising 'detention without trial' is really too absurd to be thought of. The venerable Regulation of 1818 is not easily swallowed, and a new version of it is a

dream that a shrewd man like B—should be too wideawake to nurse in his head for a single minute.”

[Referring to Krishnavarma, the Editor of the *Indian Sociologist* which used to be published from Paris after it had been hunted out of England] “It occurs to some people that we might ask the French government to deal with K— But it is quite hopeless, and we should certainly be asked to remember John Bull’s shelter and encouragement to Poles, Hungarians, Italian Carbonari, and all the other swarms of political refugees for the last eighty or a hundred years. You could not be perfectly sure of a conviction even from a British Jury. The vile murder of poor Wylie has no doubt done a good deal to dissipate this sort of sentiment, still Liberty of the Press is a powerful faith, and so it ought to be.”

“The ex-Anglo-Indian, with plenty of time on his hands, and a horrible facility of penmanship, flies to the newspapers in most lively vociferation, above the familiar signatures of ‘Indicous alien’, ‘One who knows’ and so forth. Then, more sensible and more serious, are the various orders of Money-Changers, who are interested in Indian loans of all kinds. That they should watch us with anxious eyes is in the natural order of things, and so it is that they should curse us for want of vigour and all the other fine words in that specious vocabulary. Well, I am as much for vigour as they are, but I am not going to admit that vigour is the same thing as *Pogroms*. When I read of the author (or printer) of a ‘seditious pamphlet’ being punished with seven years of transportation, I feel restive . . . Then—is said to have sentenced some political offenders (so-called) to be flogged. That, as I am advised, is not authorised by the law either as it stood, or as it will stand under flogging provisions as amended. Here also I have called for the papers, and we shall see—said to me this morning, ‘you see, the great executive officers never like or trust lawyers’ ‘I’ll tell you why,’ I said, ‘*because they don’t like or trust law*: they in their hearts believe before all else the virtues of will and arbitrary power.’ That system may have worked in its own way in old days, and in those days the people may have had no particular objection to arbitrary rule. But, as you have said to me scores of times, the old days are gone and the new times breathe a new spirit, and we cannot carry on upon the old maxims.”

“I must confess to you that I am watching with the deepest concern and dismay the thundering sentences that are now being passed for sedition, etc. I read to-day that stone-throwers in Bombay are getting *twelve months*! This is really outrageous. [What, one wonders, would

Lord Morley have thought of some of the sentences passed during the Non-co-operation movement?] The sentences on the two Tinnevely-Tuticorin men are wholly indefensible—one gets transportation for life, the other for ten years. Such sentences! They cannot stand. I cannot on any terms whatever consent to defend such monstrous things. I do therefore urgently solicit your attention to these wrongs and follies. We must keep order, but *excess* of severity is not the path to order. On the contrary, it is the path to the bomb.”

“You warn me against ‘disapproval at home of severe sentences,’ and you draw me a vivid picture of the electric atmosphere of the daily life around you, and of the dangerous inflammation of racial antipathies. Vivid—but I’m sure not a single shade too vivid for the plain facts. I wish you would in your next letter tell me the end of the story of the young Corporal who in a fit of excitement shot the first Native he met. What happened to the Corporal? Was he put on his trial? Was he hanged? I cannot but honour Curzon for his famous affair with the 9th Lancers, so far as I have correctly heard the story. If we are not strong enough to prevent Murder then our Pharisaic glorification of the stern justice of the British Raj is nonsense. And the fundamental question for you and for me to-day is whether the excited Corporal and the angry Planter are to be the arbiters of our policy. True, we should be fools to leave out of account the deep roots of feeling that the angry Planter represents and stands for. On the other hand, is it not idle for us to pretend to the Natives that we wish to understand their sentiment, and satisfy the demands of ‘honest reformers,’ and the rest of our benignant talk, and yet silently acquiesce in all these violent sentences? You will say to me, ‘these legal proceedings are at bottom *acts of war* against rebels, and locking a rebel up for life is more affable and polite than blowing him from a gun. You must not measure such sentences by the ordinary standards of a law court, they are the natural and proper penalties for Mutiny, and the Judge on the bench is really the Provost-Marshal in disguise.’ Well, be it so. But if you push me into a position of this sort.. then I drop Reforms. I won’t talk any more of the New Spirit of the Times, and I’ll tell Asquith that I’m not the man for the work, and that what it needs, if he can put his hand on him, is a good, sound, old-fashioned Eldonian Secretary of State. Pray remember that there is to be a return of these sentences laid before Parliament. They will be discussed and some body will have to defend them. That somebody I won’t be. Meanwhile things will move, or may move, and we shall see where we stand

when the time comes.—writing to me by the last mail, says this ‘If the situation took a turn for the worse, I wonder if you would support me *in the deportation of two or three dangerous men*’ etc I have replied to this cool demand for a number of blank *lettres de cachet*, given under my hand, to be filled in at discretion, by saying that ‘no resort to this proceeding must be taken without previous reference to me, with a full statement of the case’. However, I fervently hope that things will *not* take a turn for the worse. Anyhow, it is silly to be in such a hurry to root out the tares as to pluck up half your wheat at the same time. If we have any claim to be men of large views, it is our duty not to yield without resistance to the passions and violences of a public that is apt to take narrow views. Clemency Canning was a great man after all.”

“You cannot expect people here to give a blank cheque to all the officials and magistrates in India. It is they—people here—who are responsible, it is to them, and not merely to the Government of India, to whom the destinies of India have been entrusted. They cannot [so long, of course, as the responsibility is not transferred to the Indians themselves] delegate their imperial duty to their agents wholesale. The British public never have abdicated, and I fervently trust they never will. You speak of our having ‘too much respect for the doctrines of the Western world quite unsuited to the East’. I make bold to ask you what doctrines? There is no doctrine that I know of involved in regarding, for instance, transportation for life in such a case as Tinnevely, as a monstrous outrage on common-sense. And what are we in India for? Surely in order to implant—slowly, prudently, judiciously—those ideas of justice, law, humanity, which are the foundation of our own civilization? It makes me sick when I am told that—or—would make short work of seditious writers and spouters. I can imagine a certain potentate [the Amir of Afghanistan?] answering me—if I were to hint that boiling offenders in oil, cutting their throats like a goat, blowing them from a gun for small peculation, were rather dubious proceedings—that I was a bewildered sentimentalist, with a brain filled by a pack of nonsense quite unsuited to the East.”

“The reduction of the salt duty will certainly please everybody here, and I am persuaded that it is right, if there is to be any decency in taxation at all. As to opium, of course, I know your difficulties, and I understand your sensitiveness—financial sensitiveness, I mean. But I confess that it jars on me when I see in the *Times* newspaper and elsewhere (not quite excluding communications from the Govt of India) so much cynical incredulity as to there being any

sincerity in Chinese professions. I see nothing to shake my faith in what Satow told me, that there is a large and powerful body of honest anti-opium people in China.”

“You say that a crisis will come one of these days, ‘if the Government of India is not given a free hand to rule the country they understand’. Let me note in passing that this is what Fuller argues about E. Bengal. It is also what Curzon proclaimed in all sorts of ways and places, and it is what his own party cabinet would never allow, and they even let him resign rather than accept. This notion of the ‘free hand’ is really against both letter and spirit of law and constitution. It cannot be.”

“Your mention of Martial Law in your last private letter really makes my flesh creep. I have imagination enough, and sympathy enough, thoroughly to realise the effect on men’s minds of the present manifestation of the spirit of murder. But martial law, which is only a fine name for the suspension of all law, would not snuff out murder clubs in India, any more than the same sort of thing snuffed them out in Italy, Russia or Ireland. The gang of Dublin Invincibles was reorganised when Parnell and the rest were locked up and the Coercion Act in full blast. On the other hand, it would put at once an end to the policy of rallying the Moderates, and would throw the game in the long run wholly into the hands of the extremists. I say nothing of the effect of such a Proclamation upon public opinion, either in Parliament here or in other countries. It may be necessary, for anything I know, some day or other, but to-day it would be neither more nor less than a gigantic advertisement of national failure.”

“The news has just come in that the Congress, so far from being ‘flat,’ has gone to pieces, which is the exact opposite of flat, no doubt. For it means, I suppose, the victory of Extremist over Moderate, going no further at this stage than the break-up of the Congress, but pointing to a future stage in which the Congress will have become an extremist organisation.”

“My assent to deportation has atoned for all youthful indiscretions in Burke’s direction, and Curzon magnanimously received me into the bosom of the Imperialistic Church. . . . One thing I beseech you to avoid,—a *single case* of investigation in the absence of the accused. We may argue as much as we like about it, and there may be no substantial injustice in it, but it has an ugly continental, Austrian, Russian look about it. One last word about the eternal subject of Deportations. I chanced to spy a sentence the other day in a letter of—(not to me) which ran as follows. ‘I have not the slightest doubt of his (Native’s) very dangerous influence as an organiser, and of his sympathy with acts of

violence'. I confess that it alarms me that a capable man like him should suppose that the fact of his having no doubt of another man's sympathy with something constitutes the shadow of a justification for locking him up without charge or trial. You may take my word for it, my dear Viceroy, that if we do not use this harsh weapon with the utmost care and scruple—*always, where the material is dubious, giving the suspected man the benefit of the doubt*—You may depend upon it, I say, that both you and I will be called to severe account, even by the people who are now applauding us (quite rightly) for vigour . . . some of the best of our own men are getting uneasy. The point taken is the failure to tell the deportee what he is arrested for, to detain him without letting him know exactly why, to give him no chance of clearing himself. I won't follow you into Deportation. You state your case with remarkable force, I admit. But then I comfort myself, in my disquiet at differing from you, by the reflection that perhaps the Spanish Viceroys in the Netherlands, the Austrian Viceroy in Venice, the Bourbon in the two Sicilies, and a Governor or two in the old American Colonies, used reasoning not wholly dissimilar and not much less forcible. Forgive this affronting parallel . . . This brings one to the Deportees. The question between us two upon this matter may, if we don't take care, become what the Americans would call ugly. I won't repeat the general argument about deportation. I have fought against those here who regarded such a resort to the Regulation of 1818 as indefensible. So, *per contra*, I am ready just as stoutly to fight those who wish to make this arbitrary detention for indefinite periods a regular weapon of government. Now your present position is beginning to approach this. You have nine men locked up a year ago by *lettre de cachet*, because you believed them to be criminally connected with criminal plots, and because you expected their arrest to check these plots. For a certain time it looked as if the *coup* were effective, and were justified by the result. In all this, I think we were perfectly right [because Morley himself had a hand in it?] Then you come by and by upon what you regard as a great anarchist conspiracy for sedition and murder, and you warn me that you may soon apply me for sanction of further arbitrary arrest and detention on a large scale. I ask whether this process implies that through the nine *détenus* you have found out a murder-plot contrived, not by them, but by other people. You say, 'we admit that being locked up they can have no share in these new abominations, but their continued detention will frighten evil-doers generally.' That's the Russian argument by packing off trainloads of suspects to Siberia

we'll terrify the anarchists out of their wits, and all will come out right. That policy did not work out brilliantly in Russia, and did not save the lives of the Trepoffs, nor did it save Russia from a Duma, the very thing that the Trepoffs and the rest of the 'offs' deprecated and detested."

"What you say of the difficulty you have in really knowing the inner state of things in the mofussil, limited as you must be for the most part to official surroundings, goes to the root of our difficulties, doesn't it?" After all, you may at least rejoice in the indirect influence that you are exercising for good. You may not hear all about the mofussil, but the mofussil and that unsympathetic tribe, the Anglo-Indians of Calcutta, etc., hear all about you, so do the Native Princes. And what they hear is dead against bullying and overmeddling and racial arrogance and social exclusiveness."

Morley's opinion on prominent men connected with India whom he had met is almost always right, and to the point. About none does he speak so highly, and so often, as Sir Lawrence Jenkins, and he parted with him with great regret, at the earnest importunities of Lord Minto, who wanted him to preside over the Calcutta High Court. Among civilians, he liked Sir Herbert Risley best, no doubt owing to his intellectual attainments. Bishop Lefroy, and the Aga Khan, were among those who made an excellent impression on him. So also the Prime Minister of Nepal. Of Gokhale he writes "Yesterday I had my fifth and final talk with Gokhale. He has a politician's head, appreciates executive responsibility, has an eye for the tactics of practical common-sense. He made no secret of his ultimate hope and design—India to be on the footing of a self-governing colony. I equally made no secret of my conviction, that for many a day to come,—long beyond the short span of time that may be left to us—this was a mere dream." Of Lord Roberts he says "Lord Roberts is always a good friend of mine in every way, but he claims to know Indian affairs and Indian people better than anybody, and in a certain sense his claim may be true, but he still hangs on the Mutiny time without consciousness of the hundred changes that are sweeping over the stage. You will find yourself astounded when you return home and see how common—nay, how universal,—is this curious belatedness of mind, and specially among those who have, or think they have, a right to dogmatise about India." Of Lord Kitchener he writes as follows. "He has the poorest possible opinion of your council, not as an institution, but of its present members. He talked about the Partition of Bengal in a way that rather made me open my eyes, for although he hardly

went so far as to favour reversal, he was persuaded that we must do some thing in bringing the people of the two severed portions into some species of unity." The king, it may not be generally known, was very keen about appointing him Viceroy in succession to Lord Minto. But Lord Morley was dead against it, and even threatened resignation if his Majesty's wishes were complied with. It may be mentioned in passing that there was no greater opponent to the proposal to appoint an Indian to the Viceroy's Executive Council than his Majesty. *Re* Lord Kitchener's proposed appointment as Viceroy, Morley says as follows. "My whole point was that the impression made on India by sending your greatest soldier to follow Reforms would make them look like a practical paradox."

In how many different ways the lynx-eyed rulers of India prevent the real truth about themselves and England from filtering down to India, is well known to those who have followed the history of biroscope films, newspaper discussions on war-babies, English propaganda work in America, and the suppression of literature unfavourable to British rule. Here is an instance culled from Morley's letters. "Yesterday, as it happens, I had a letter from Aldis Wright, vice-master of Trinity, reporting an opinion of Cowell, the famous Sanskrit scholar (or was it Arabic), that we should do well to strike out Macaulay's Essays on Clive and Hastings from the text-books commended to the ingenuous youth of India." Morley thought the idea sensible and it has, we believe, been carried out in practice, but has it succeeded in suppressing the truth? If anything, Indians are now more fully alive than ever to the enormities perpetrated by those two heroes of England.

The agitation raised by the Mahomedans for full communal representation on the Councils was carried too far to please Lord Morley. "I am quite sure," he says, "that it was high time to put our foot definitely down and to let them know that the process of haggling has gone on long enough, come what may." Finding Lord Minto endeavouring to draw this red herring across the trail of the Reforms, he gives him a bit of his mind. "I won't follow you again into our Mahometan dispute. Only I respectfully remind you once more that it was *you* early speech about their extra claims that first started the M. hare. I am convinced my decision was best." *

* "To follow the fashion of British journalists during the war, 'there is no harm *now* in saying' that the Deputation was a 'command' performance." Mr Mohammad Ali's Presidential Address, Coconada Congress.

Morley's estimate of moderates and extremists is on the whole true enough. "Moderates are always at a disadvantage. The same forces that begin the move, continue their propulsive power. The only question is whether by doing what we can in the Moderate direction, we can draw the teeth of the extremists. This depends on local conditions of all sorts, both superficial and deep, which I don't pretend to have grasped, and which probably you, though on the spot, don't pretend either."

Regarding the rules framed by the Government of India under the Morley-Minto Reforms, Morley had no illusions. The Indian Press and public loudly protested against leaving this power to the Government of India but Morley overruled these protests, only to find that the rules had done their work of stifling the reforms, and in the following extract we find his own estimate, which also represents the verdict of history, on the value of his reforms. "I admire the industry, patience, acuteness, and comprehension made manifest in the great mass of material that has now come into my hands. But it is a truly awful example of the way in which, as I have heard a million times, the Indian machine toils and travails. A very summary survey makes me wonder whether we shall not be laughed out of court for *producing mouse from the labouring mountain* [*Italics ours*]. We shall have to go both wider and lower. Moreover we must make the thing *interesting*—if we can—and as it stands, partly from the unconscionable time that has been consumed, it has somehow got a stale sort of flavour, like the children of Israel's manna after the second day... At this pace Lord Grey's Reform Bill of 1832 would have become law in 1850, or 1860, and Nottingham and Bristol blazing all the time."

To close our survey of one of the greatest figures in English politics who is now no more, Lord Morley's heart was all right, and though a man of his high intellectual calibre and attainments would resent this observation most, it was his head which was lacking. He read his history aright in most instances, but he erred in thinking that Indian human nature differed from its Western prototype, and also in imagining that by allowing all sorts of considerations to act as a brake on his forward policy, he was teaching a lesson on sobriety and moderation in politics. The sequel shows that he was egregiously wrong. The Partition of Bengal, which he had treated as a "settled fact," was upset by his successor, and the nucleus of responsible government for India, the feasibility of which his imagination could not foresee, was laid only twelve years after he vacated his chair in the India office.

And yet, before we lay down the study of

his life, as revealed in the pages of this autobiographical memoir one word more is required to do justice to the complete man. The statesman who could attend a cabinet meeting in the morning where the fate of empires was being decided, discuss matters of state with royalty in the afternoon, attend a brilliant function in the evening where half the notabilities of Europe had gathered together and end the full day with an hour or two of one of the Latin classics or some pieces of Wordsworth of which he wrote "These are among the pieces that make Wordsworth a poet to live with he repairs the daily wear and tear, puts back what the fret of the day had rubbed thin or rubbed off, sends us forth in the morning *whole*"—the man who could do all

this, and write books full of political wisdom, and retain a warm corner in his heart for the down-trodden and the oppressed, and see through, and override, to some extent, the machinations of a powerful bureaucracy which grinds down an alien people in a distant land, and at the same time live a private life which was without fear and without reproach in the obscurity of what he calls his Tuscan Villa, at Wimbledon, was taken all in all, a man of whom England had just reason to be proud, and standing beside his grave no Indian need dispute the sobriquet of 'honest' bestowed upon him by the popular voice of his own country.

POLITICUS.

CHRIST AND INDIA

By C. F. ANDREWS.

IT is now more than twenty years ago since the time when I first started out on my first journey from England to India in order to teach as a missionary the principles of Christianity to the Indian people. This work began in the Cambridge University Mission in Delhi, where I became a professor at St. Stephen's College under Principal Rudra. Since then, the experience of India has been a strange reversal of all the things that I had anticipated. Instead of being a teacher I have had to be a learner, learning my lessons with great difficulty and perplexity. To narrate my story very shortly, I have been learning year after year to understand the true meaning of Christ from those who are not called Christians. I have found them often more truly Christian than those who are called by Christ's name.

My three greatest teachers in more recent years have been Rabindranath Tagore, Mahatma Gandhi, and one at Santiniketan, the eldest brother of the Poet, whom we reverently call our Barodada. These three have taught me; more by their inner life and character—than by any spoken words,—the meaning of Christ and his Cross. There was also one who is now dead, a Musalman, called Munshi Zaka Ullah, who showed me by the beauty of his own life what Christ's own character must have been like in its meekness and humility. Besides these, that have helped me in a special manner, there have

been many Indian friends, who have represented to me again and again the Christian ideal of life in such a way that it became a new revelation to me. The closest friend of all has been Principal Rudra himself. He is an Indian Christian, and I feel that I am right in saying that it has been the 'Indian' in him, so singularly preserved, that has made me understand the depth of his Christian faith. I repeat, I have learnt anew in India what Christianity truly is. This has been the greatest discovery of my own life.

At times it has been very difficult indeed for me to reconcile myself to this reversal of all my earlier ideas and to get rid of the effects of much of my earlier training, and pride has had its part in making the lesson harder to learn than it might otherwise have been. But when pride had given place and sincerity had prevailed at last, I was able to see the truth with open eyes and there has been no looking back.

The truth first came upon me like a flash, as I related in some letters published in this magazine, when I found the little company of passive resisters in South Africa, with Mahatma Gandhi and his wife at their head, living out in action the teaching of the Sermon on the Mount, while the Christian Churches, which were thoroughly racial in character, were openly denying Christ's name. It was then that I understood that the true Christ had not been

presented to me in Europe. For, I had been worshipping all along a Western image, which was not the real Christ at all. So I went on, step by step, learning lesson after lesson and understanding more fully how akin Christ was to India and to East, how his teaching, over large areas of the ethical life of man, was different from the current Semitic thought of Palestine in his day and strangely like the Buddhist teaching which had spread throughout the whole Eastern world five centuries before. When Satyendranath Datta's poem, "On the Great Day", appeared in 'Prabasi,' I found that I could echo almost every word of it. He sang

"Come, Lord Christ, come to India, there is no place for you there in Europe. Take your stand in Asia, the land of the Buddha, of Janaka, of Kabir, of Nanak, of Nimai and Nitai, of Suka and Sanaka. Come with your new message to this land where the Spirit is worshipped. Come, Lord, and be the latest gem in the string of devotees which encircles India's heart!"

Twice over, since then, I have had to journey back to the West. This last visit to Europe, from which I have only recently returned, has shown me that the contrast between the profession of Christianity and its practice has become greater than ever. Recent events have revealed the naked fact that the Sermon on the Mount is put on one side in Europe and America, when commercial, or patriotic, or military issues are at stake. The follower of Christ is persecuted and put in jail. Every one agrees, that the one tiny group of Christians, who came through the war, with their Christian principles untarnished were the Quakers. Yet they themselves suffered persecution and imprisonment during the war more than any other body of people.

When I was addressing at Sally Oak, a large number of men and women, who were going out as missionaries to India and China, I could only say to them, in so many words: "Do not, I implore you, make the same mistake that I did. Go out to learn. Do not primarily go out to teach. Go out to find Christ. You will find Christ outside the Christian Churches, more often than inside, if you will look truly for the signs of his presence."

On last Christmas Eve I was in England. The Christmas bells were ringing out into the clear and frosty night. As I heard them ringing with joyous sound, I kept repeating to myself the refrain, which Tennyson has used in 'In Memoriam':—

"Peace and goodwill, goodwill and peace,
Peace and good will to all mankind."

But in Europe my spirit could not rise to the song of the Christmas bells. For there was very little peace and goodwill in Europe at that

Christmas time, even though the war had been finished for more than five years. I had passed through France quite recently and had found the enmity against Germany still at full flood, with no sign of abatement. In Great Britain owing to bad trade and unemployment, class-hatred was in the very air we breathed. Ireland had not forgotten the nightmare of terror, which she had just passed through. Germany was at the last stage of economic exhaustion with millions of hunger-stricken people.

I was thinking thus about the affairs of the world around me, as I listened to the Christmas bells, when suddenly there came before me the thought of the prison-cell at Yeravada jail, near Poona. There, in that jail, as a prisoner, was the one man who had deeply and sincerely tried to practise Christ's 'hard sayings' and to put the Sermon on the Mount into practical effect in common life. I remembered Christ's own words: "Not everyone that *sarth* unto me, Lord, Lord, shall enter into the Kingdom of Heaven; but he that *doeth* the will of my Father which is in heaven."

But in England the tragedy was this. The news agency had been so bad and the press had been so badly served, that an entirely wrong impression of Mahatma Gandhi had got abroad. Even in well-informed circles I was told that he had given up non-violence and had been 'encouraging violence', when he was imprisoned. My whole time in England was taken up in contradicting that false impression.

Just before I returned to India, I found a remarkable editorial written by Mr. K. Natarajan, in the *Indian Social Reformer*. "Never before," he wrote, "have so many earnest minds of all races and all creeds turned to Christ for guidance in their perplexities. The number and insight of the new lives of Christ that are published are alone evidence of the fresh and deepened interest in his life and teaching. But the most impressive proof of it is that Mahatma Gandhi, a Hindu, has sought for the first time in history to apply the Master's teaching to politics as the means of raising the people of India to a consciousness of their duty to themselves and to humanity. Mahatma Gandhi, it is true, is 'buried alive' under the order of authority. But a seed which is buried does not die. It gets the opportunity without which it cannot fulfil its purpose. Mahatma Gandhi's movement has made the central teaching of Christ known and cherished in quarters which a hundred years of propaganda of Christian mission have not been able to penetrate."

It has become now with me a passionate hope that Europe may learn afresh, in a new and living way, the message of Christ from India. One of the very greatest of European thinkers

and workers, himself an ardent Christian, Dr Schweitzer, has just written as follows —

“Our European civilisation is doomed because it has developed with much greater vigour materially than it has spiritually. Its equilibrium has been destroyed.”

Once long ago the Roman Empire of the West heard the voice of religion from the East. For a time, in vast multitudes, men and women abandoned the material world in order to find out life's spiritual purpose. They found it in the message of the Christ.

To-day the West has once more felt the void within her own material civilisation. She has heaped up economic wealth only to waste it again in war's destruction. New scientific inventions have fascinated her, but the moral wisdom to use them rightly is felt to be wanting. As Dr. Schweitzer says again: “The equilibrium has been destroyed. We have overvalued the material gains wrung from nature, and have no longer present in our minds the true significance of the spiritual element in life. And now come stern matters of fact and call us to reflect. They teach us, in terms of awful severity, that

a civilisation which develops its material side, and not in a corresponding degree its spiritual side is like a ship with a defective steering gear, which becomes more and more unsteerable from moment to moment and so rushes on to catastrophe.”

Passages like these will explain, why the hope has arisen within me, that the East might bring to the West a new religious message, just as it did nineteen centuries ago. Again and again, in recent years, the wings of hope have beaten high. At other times, there has been a despondency, which I have hardly liked to face. For I have wondered whether the East, owing to long ages of subjection and decay, has not lost that purity of the inward heart which alone can see God. But the experiences of the last few days, since I have landed, and the time spent in the Sassoon Hospital, at Poona, by the bed-side of Mahatma Gandhi, have again restored my confidence, and I feel certain that when at last I am permitted to return to Santiniketan and to breathe the atmosphere of its healing peace, the way of life will again become clear to me and its spiritual message supreme.

THE INDIAN COTTON INDUSTRY (ABOUT A. D. 1700)

IV

English Trade Arrangements.

BEFORE closing this paper, it will be proper to give a brief account of the trade establishment kept up by the East India Company to deal in the Indian Cotton goods. It has already been mentioned that its chief “factories”—by which was meant only a trade settlement—were in the heart of the cotton manufacturing regions above noted. Yet when they made those settlements, calico trade had not come into prominence, pepper, saltpetre, and indigo were then the staple of Indian trade. This is due to the fact that calicoes and muslins, which became the fashion in England towards the close of the 17th century, had very little vogue in the first half of that century. Interlopers like Thomas Pitt, however, occasionally imported some choice stuffs into England and these commanded fabulous prices. But from about

1680, there arose an enormous demand for Indian cotton and silk goods, in England, and the Company had to make a rapid increase in its calico and silk investments. Thus it became the principal branch of the Company's Indian trade. This trade was so prominent as to influence the course of economic policy and the growth of economic thought in England.* In the present connection it is only intended to make a brief survey of the arrangements and methods of the Company's calico trade.

The Company's organisation at the time was specially suited for the work of trade and this was their sole object for a long time.

* See the writer's forthcoming work “The Influence of East India Trade on English Economic History.”

At the time of which we speak, about 1680, the Company had three principal factories (Surat, Madras and Hughly) each under the charge of a President and Council. Under them were subordinate factories, which were generally in those centres which traded in the goods which the Company cared to buy. And even these "subordinates" had offshoots in important regions for the advantage of dealing at close quarters with the producer. The whole country was thus spread with a network of the Company's warehouses. Of course this was true only of those regions, like Bengal and Coromandel Coast, which offered profitable trade. In Bengal there was hardly any place of industrial importance where the Company had no establishments. Even in petty villages it had its *aurang* or small warehouse, under the charge of a clerk. This functionary estimated the productive capacity of the *aurang* and dealt with the artisans of the place through *Dalals* or brokers. The goods were supplied to patterns, and when ready were brought to the subordinate factory of the district, where they were valued with the help of an expert called *Jachandar*. The goods were then carefully sorted and packed, and were sent to the Principal Warehouse to be shipped to England. Almost every despatch of the Directors complains of the careless sorting and packing of piece-goods, and reminds one of the difficulties and evils incidental to joint-stock management.

Obviously it was difficult for the Company's European servants to deal directly with the Indian producer, and some native Middlemen were quite necessary to transact business in its behalf. The exact legal position of this middleman was different in different places and times. But everywhere it was always a matter of great anxiety for the Company. It tried many systems in turn and each of them was sooner or later found wanting. The *Dalal* (as the middleman was generally called) would either rob the Company or he would exploit the poor artisans. When it tried to avoid the one, the other was certain to follow. Between Scylla and Charybdis the Company had to choose.

The common system at the time with which we are dealing was to employ a *Gomastah* for helping in the work of 'investment' (which in the Company's sense meant

giving advances to craftsmen against the subsequent supply of goods). Such advances had become the custom in India owing to the poverty of artisans, and it remains so still. One is tempted to surmise that the root idea of this Wages Fund doctrine came from this advance system. But this is a digression. The Gomastahs were the Company's servants and the money given in advance was its own money. Of course the Gomastahs gave security for the amounts drawn by them. Yet sometimes the Company was defrauded of their money; and the goods made on the advances were sold to other traders on the pretence that they were inferior stuff. The weavers were even worse treated. The Gomastah would sometimes league with the *Jachandar* (valuer) to depreciate the goods and often prices were fixed at 30 or 40 p. c. below the market rates. If the weaver resisted, the Gomastah would use the Company's authority to bring him to his knees. The poor craftsmen were generally helpless, and having already spent away all the advance money they would be only too ready to enter into a fresh contract with the Gomastah on terms dictated by himself.*

The Company subsequently got tired of the Gomastahs. The Directors' despatches every time contain a good deal about the matter of these incorrigible Gomastahs. The Company then tried independent contractors or *Dadni* merchants who stipulated to supply goods at stated intervals. These *Dadni* merchants, unlike the Gomastahs, transacted business on their own responsibility. This system too was attended with many evils, which were gradually revealed to the Company to its great disappointment. Regulations were repeatedly made to check the evils of the Middleman systems, but those had not the desired effect in most cases.†

The Company also tried various fresh methods to do without the middlemen. It invited craftsmen to come and stay in the vicinity of the principal factories where it could directly deal with them. Such settlers were given full religious freedom which was in advance of that age in Europe, though

* The evils are vividly described by Mill, Bolts and other writers, see also Moncton Jones, *Hastings in Bengal*, pp 37-40

† For examples of such regulations, see Jones, p. 80.

not in India, and were supplied with various facilities for obtaining provisions, raw materials etc Governor Thomas Pitt was the first to handle this policy effectively. He bought up yarn and thread from out-of-the-way places and had them put out for work on easy terms among the weavers settled around the Fort St. George. Thereby he attracted workers from far and wide, and made Madras a great weaving centre. The Directors esteemed it even more than it deserved, and exhorted other presidencies to follow the example of "Our President and Council of the Fort", and "to encourage handicrafts and pay them higher than others".* They wrote to Pitt of their "confidence in his ability and integrity" and certainly they went out, of their way in acknowledging it.

This new policy had far reaching consequences. The subsequent history of India has been greatly influenced by it. Under its working the Company's settlements, which were hitherto unknown villages, became majestic metropolitan centres teeming with life and throbbing with industry. What would be Madras, Bombay and Calcutta to-day had it not been for this beneficent and far-sighted policy? The Company encouraged industry and enterprise not only by offering an extensive foreign market but also by a positive policy of protection offered to the arts and crafts that took refuge within its walls from the insecurity of those troubled times. The Despatches of the Directors are full of practical instructions in this line. We can trace every stage in the growth of Bombay in those interesting documents. They urged upon the authorities at Surat to encourage making calicoes at Bombay, "although it shall be coarse at first, that in time they may attend to the making of them better,"† to get cotton wool cheap at Broach to put it out for work among the poor weavers; and to encourage migration of workers by keeping "always a store of paddy and rice". What was a fishing village when Charles II handed it over to the Company (in 1668) became soon the greatest emporium of trade on the peninsula.

The same is true also of other British settlements in India. At Madras, the Company tried to introduce the manufactures of the Bay, because "it will be mighty advantage to the city".* Of course at that time there occurred some political disturbance to trade in Bengal. The Directors also insisted on starting the curtain-making industry "which will not only be a benefit to the Company but to our inhabitants in the town of Madras".† Similarly the authorities at Bombay encouraged the knitting of stockings, which formerly was done only at Goa.‡ Even more indefatigable were the labours, of the Company to plant a Linen industry in its settlements. The Directors took their stand on the national interest of England and told their servants how the Linen "would prove an excellent commodity to improve our navigation" and "prevent the expense of a great deal of money which the Dutch yearly draw from the nation for losrams Hollands supplied with from France, Germany, Flanders and Holland to the great diminution of our wealth and increase of theirs"§ The Company's idea shows a harmonious combination of national interest and private gain. It is interesting to read their spirited appeal to Bengal authorities "not only as you are our servants and concerned for our interest but as you are Englishmen and lovers of your country".|| The appeal produced the desired effect, for a few months later they sent an instalment of linen cloth and were much commended for their patriotism.

The Company's interest in advancing and improving Indian manufactures even took them to lengths not justified by the current views on patriotism. They sent out patterns and models of piece-goods from England in order to instruct Indian weavers and printers as to the sort of goods wanted in England. More than this: they also sent to India some 'artificers' to teach Indian artisans English modes of weaving, dying and

* Letter Books VIII p. 240.

† L. B VII p. 208.

‡ VII Nov 1683

§ To Bengal (July 5, 1682) To Madras (July 20, 1683). To Surat (Nov. 16, 1683). (Vol. VII).

|| Letter Books VII, p. 7

* Letter Books, IX. Desp. to Bengal, 29th November, 1700.

Letter Books VII, 1684, April 7.

so forth. Examples of the former can be met with in most volumes of the Letter Book; almost every year fresh patterns were sent to India to guide Indian workmanship.* In 1680, the Company sent to Madras two hempdressers, two spinners, and a weaver that they may "put them into a way of making such hempen sailcloth as this kingdom is usually supplied with from France and Holland".† In 1682, a mercer was sent to the Bay to mix colours for silks at Kassimbazaar (Letter Books V. 7, p. 59). In the same year dyers and throwsters were sent to Bengal. In 1683 the Company at home tried to induce flaxdressers to go to India but they would not go being an inland sort of people and not used to travel out of England" (Oct. 1, 1685). In 1684, John Hilman, a weaver was sent to Bengal 'listed for a soldier'—to escape criticism of course.

We have to observe however that the above two methods of advancing Industry though well-meant did not influence Indian manufacturers to any great extent. First the patterns sent were generally goods taken home from India by interlopers and private traders and did not influence the artisans in any other sense than indicating to them the goods proper for the English market,—what kind of flowers and stripes were in fashion at the time in England and so forth. And Indian workers were on the alert to adapt their art to the needs of the foreign market. This readiness on their part is evident from the foreign and eclectic designs on Chintzes and other devices to please European customers. Anyhow, the Company soon recognized the folly of curtailing the liberty of the Indian artificers, and instructions were repeatedly sent to India to leave all details of work to the unchecked imagination of Indian workers. As early as 1683, the Directors wrote to Bombay "Let your weavers take out such flowers most convenient and agreeable to their own fancies which will take better here than any strict imitation of which is made in Europe". In 1697, they again wrote in the same strain to Bombay, but in even

stricter language. Such instructions were repeated many times as when in 1731 it was definitely laid down—"Let the Indians work their own fancies, which is always preferable before any patterns we can send you from Europe".

Observe also that the artificers who went to India did little there and were soon recalled, or they turned private craftsmen. In 1687, the Directors wrote to Bengal—"we have found by long experience that dyers and throwsters in Bengal are a great expense to the Company and work but very little for us. Therefore we desire you to recall them to the Fort and send them home from hence". We may note also that the artificers sent were chiefly for linen manufacture, and in the technique of cotton weaving and printing, Indian craftsmen were far in advance of the rest of the world at the time.

Nevertheless this part of the Company's policy gave a handle of attack for their enemies and critics in England and this was one of the principal counts of the popular charge against the Company in 1699. In most of the petitions against East India goods and in the pamphlets written against the Company, this fact is magnified as a great crime against the nation. The Turkey Company's petition made capital out of it, but the East India Company denied it except in the case of "one or two dyers". Many tracts and broadsides commiserate the folly of Englishmen in sending artificers to help "the great Moghul's Subjects". The remarkable pamphlet *An English Winding Sheet for Indian Manufactures* has these strong words about the subject—"It was the English that sent over artists to all these trades and pattern-drawers and patterns that might suit the European humours. . . Indians could not do less than laughing in their sleeves" (!) at this madness on the part of England. "It was the English, it is the English, it will be the English that will be the mad part of the world in this respect". The same complaint is repeated in *A True Relation of the Rise and Progress of the E. I. Company: Reasons Humbly Offered for restraining the wearing . . .* and other contemporary tracts that were thrown out in the heated controversy of 1699. And

* e. g. Patterns of hangings to Bay, April 23, 1683

† Records of Ft. St. George 1680-82, p. 21. Edited by H. Dodwell,

yet the whole charge was based upon a mistaken idea of the skill of Indian crafts-

men and upon hearsay reports of the selfish actions of the Company.

P. J. THOMA

MR. GAGANENDRANATH TAGORE'S NEW INDIAN ART

NOT poets alone are "the unacknowledged legislators of the world", but all artists, theirs is the understanding

of life's experience. While others are inanely pre-occupied with the appearances of reality, they thrill to its emotional content



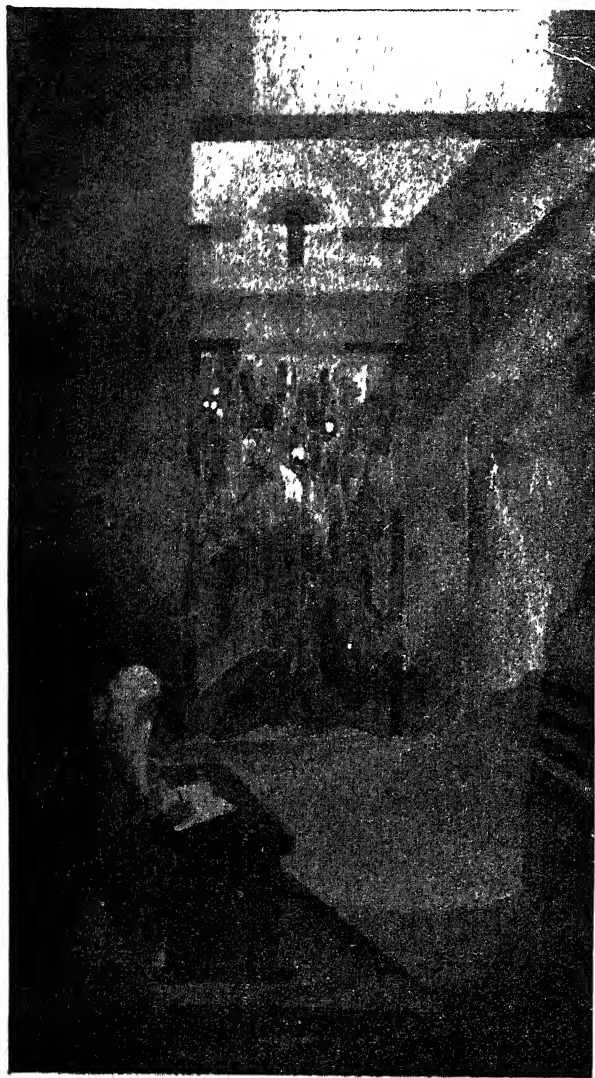
MEMORY'S PICTURE GALLERY

By Mr. Gaganendranath Tagore



ALADIN

By Mr. Gaganendranath Tagore.



RTH OF SONG

By Mr Gaganendranath Tagore.

and seek feverishly to release it from meaningless and unvital encrustations into the freedom of significant expression; the soul's "elan" thus breaks through its mechanical bondage and men become "like gods"—they create. Political movements everywhere are bound to be futile and fatuous unless, Greek-wise, they embrace the whole of life: to do

this they have to be related organically to a background of aesthetic consciousness. And that this country is capable of producing an artist like Mr. Gaganendranath Tagore is in no small degree a heartening sign of the times. The results of the recent adventures of his spirit were to be seen at the Exhibition of Oriental Art held at No. 6, Corporation Street during the month of January.

About a year ago this artist felt drawn towards the technical discoveries of Picasso and it has been truly astonishing to see how far in the short space of twelve months he has travelled from his crude, hesitant beginnings in the unrepresentational organisation of form in the direction of "pure art". He has not only mastered the kinetic possibilities of line, but, realising its inherent disabilities, has ventured farther afield and transcended Cubism. Unlike so many of his contemporaries in Europe, he has used it as a means of enriching his aesthetic vocabulary but refused to be enslaved by its formalism. For he is alive to the supreme importance of colour in painting, its generating function in relation to form, volume and space; he realises that form should be composed through colour, weight distributed by it, and space placed and displaced—that aesthetic ecstasy is to be evoked in painting through the medium of the paint.

European art has for a considerable time now been engaged in clearing the emotion of the picture of the cobwebs of anecdotic, literary association; and it is vastly to the credit of this Oriental artist that not content with trying to epitomise in his work—harmoniously with the genius of Indian art—the results of the technical enquiries

since Cezanne, he should be leaping forward to further experimentation. Already, what he has thus independently achieved should entitle him to a place along with Morgan Russel and Macdonald Wright as one of "the primitives of a new art" whose purpose is that painting should shed all that does not appertain to the energy of colour. Indeed, this fellow-countryman of ours has made himself a force that will have to be reckoned with by the two Americans in their race for the discovery of art's new world of Pure Synchronism. Like them, he, too, is conscious that every human emotion takes the form of one and only one of the various arts, that if it takes the form of words, it is expressible only through literature, if of sounds, only through music, if of colour in position, only through painting; and that through no other of these mediums should we seek to conjure up an emotion than the one to which it is inherently native. Of course, none of these artists has yet finally reached the promised land, but they have, at any rate, charted their seas. The several stages of Mr Tagore's development from painting in two dimensions to painting dynamically "in the round" were discernible in his recent exhibits. Beginning with the flat decorative pattern of his "Festivities", he has arrived at that composition of beautifully poised movement of form and space in colour which he calls "Aladdin". No doubt, our "laudatores temporis acti" will continue for a long while yet to complain that such art is not "natural", that they have seen nothing like it in the objective world. Of course, not.

Precisely in this feature lies its merit. Recognisability in painting only confounds the emotional values of an art which is concerned not with the effects of being, but with the causes, not with the photographic aspects of life, but with its creative energies. Mr. Tagore has already gone far, but he has yet some distance to traverse before he "gets there" to unrecognisable reality, pure and unfettered. In his "Birth of a Song", for instance, the composition was disturbed and its vitality arrested by the realistic presence in the foreground of a human figure that purports to "represent" the singer. Again, all his pictures, barring one, were labelled off with literary captions that succeeded only in blurring their genuine significance (In fact, the one he called "Blessed are they that have not seen and yet have believed" beguiled one critic into enthusing over its "poetry"). The exception, which bore the name of "Symphony", by a curious irony disclosed the least rhythmic freedom of ordonnance, thanks to its excessive pre-occupation with verisimilitude. But his "Aladdin" was a superb piece of work, subtly, and potently expressive of joyous energy, hieroglyphing reality, as Dr. Cousins might say. To appreciate this picture adequately one was not to view the cycloramic life on the canvas as external to oneself, but, following an excellent precept of the Futurists, project oneself imaginatively into the heart of its movement and experience from within its intensity of ordered dynamism.

ABANY C. BANERJEE.

EVERLASTING PUNISHMENT

Bishop's College,
224, Lower Circular Road,
Calcutta, January 14, 1924

To
The Editor of the Modern Review,

Dear Sir,

Nothing can be more gratifying to a Christian than to find non-Christians making a sincere

and careful study of the New Testament. It was therefore with real pleasure that I read Mr. M. C. Ghosh's scholarly article on the Religious Quest of India in your January issue. I agree with him so cordially in one point that I am sure he will not mind if I express disagreement in regard to some of his conclusions.

"A theory", he says, "is characteristic of the theorist. If a man be cruel and vindictive, his

punishments will also be cruel and vindictive. But if his heart be full of loving kindness, his punishments will also betoken love and kindness. A man whose heart is permeated with love can never dream of everlasting punishment." This is profoundly true and admirably expressed.

What then are we to make of those passages in the Gospels (so assiduously collected by Mr Ghosh,) which record the teachings of Jesus about punishment in terms which at first glance may not unreasonably be regarded as cruel and vindictive?

We are faced with a dilemma.

1 *Either* Jesus was cruel and vindictive to an unusual degree

2 *O*, the passages quoted are capable of some other interpretation

The first alternative seems impossible. The whole impression left upon us by the Gospel narrative is of a singularly gracious and sympathetic personality. Watch Him in His contacts with lepers and outcasts and thieves and evil women and little children, and then ask 'Is this the heart which gave birth to a doctrine of Endless Hell?' Mr Ghosh is undoubtedly right when he says that "the theory of Everlasting Fire must have been forged in the smithy of a vindictive and hard-hearted people." But can he persuade us that Jesus was hard-hearted or vindictive?

We fall back on the second alternative and we are met at once with the very important fact, often insufficiently known even among Christian people, that *the word translated "Eternal" and once (most unfortunately) "Everlasting" (Matt 25 45. A V not R V) does not mean unending. It means "belonging to the age", and so usually "belonging to the future age", "belonging to the world to come"*

If Mr Ghosh will look through his passages again, he will see that this single fact removes the whole of his difficulty about everlasting punishment. The other passages, which he quotes, say nothing as to the duration of the punishment and Mr Ghosh is careful to recognise that punishment which is not endless, may be remedial and fully consistent with love. Jesus would cordially have accepted Mr Ghosh's dictum, "Our God must be ever-loving and His punishments must be remedial, not vindictive and everlasting."

Any other view makes the whole story unintelligible. If Jesus taught such ghastly things as Mr Ghosh supposes, why did men love Him? Why did they welcome Him as the supreme revealer of God's love? Why did they go about the world proclaiming "God is Love" and exhausting the resources of language in telling of a "God who is rich in mercy" and of "His

great love wherewith He loved us" and of "the exceeding riches of His grace in His kindness towards us"? (Ephes II 4 7)

Mr Ghosh raises other points in his article, but I do not feel that they call for any further comment. He spends a column in dealing with the story of Jesus before the High Priest and concludes that Jesus was 'quarrelsome'. I confess I fail to see it.

In conclusion let me again thank Mr Ghosh most cordially for the careful and patient study he has bestowed on our scriptures. He has, I believe, done real service in calling attention to a point of great importance all too often ignored by Christian teachers. The nightmare of unending torture in hell has too long haunted the imagination of Christendom. Critics like Mr Ghosh will help us to awake into that clear light of sanity and peace which Jesus came to give.

Yours etc,
R. L. PELLY.

Rejoinder

There are two points in Mr. R. L. Pelly's criticism

He has been faced with a dilemma. We must say that Jesus was either cruel and vindictive or loving and sympathetic. To us it is no dilemma at all. Make it a trilemma and the difficulty is removed. A man may be both. The mind of man is extremely complex. We cannot say that he is either loving or cruel. He may be loving to his friends and cruel to his foes. [He may be kind-hearted to some and hard-hearted to others, he may be kind-hearted sometimes, hard-hearted at some other times.] Jesus was certainly loving to some. But his love was not universal, it was circumscribed. [He was usually loving to those who did not oppose him, or who accepted him as the saviour and sought his help and mercy.]

Mr Pelly's second point is that "the word translated 'Eternal' and once (most unfortunately) 'Everlasting' Matt 25,45, (*sic*) A V. not R V) does not mean unending. It means 'belonging to the age' and so usually 'belonging to the future age', 'belonging to the world to come'." He has given no reason for this statement. So his assertion might have been met by a contradiction. But as the question is of vital importance, we shall discuss the subject critically.

In translating Matt XXV 46, A V uses "Everlasting punishment" and "Life eternal." Sharpe's revised translation has "Everlasting punishment" and "Everlasting life." R V has "Eternal punishment" and "Eternal life." Moffat's new translation also gives "Eternal

punishment" and "Eternal life" The Twentieth Century New Testament uses "aeonian punishment" and "aeonian life" The last version has avoided the difficulty by retaining the Greek word in the English form

The Greek word used here is *αιωνιον* Archbishop Trench has accepted the A V (*vide* "Parables", 1872, p 104) Hausrath's translation is also "everlasting" (Everlasting torment *vide* "The Times of Jesus", ii p 238) Keim gives "eternal" (eternal suffering "Jesus of Nazara," Vol. IV, p 294, "eternal fire" Vol V, p 257) Petavel translates it by "eternal" (eternal suffering "The Problem of Immortality", pp 194, 324, 549) This is also the version of Lausanne, Rilliet, Segond, and M Stapfer (quoted by Petavel, p 80) Dalman's translation is 'eternal' (eternal life and eternal perdition "The Words of Jesus," p 161) Plummer also gives 'eternal' (Comm Matt p 352) The Temple Dictionary has 'Everlasting punishment' (p 258) The Encyclopaedia Biblica uses 'endless', 'everlasting', 'eternal', 'never-ending' (Columns 1372-1388) 'Everlasting', 'endless' and similar words are used by many Biblical scholars, but no competent authority has any objection to the use of the word "eternal"

Canon Farrar delivered in 1877 five sermons, in which he tried to prove that the Greek word (*αιωνιος*) usually translated 'everlasting' or 'eternal' does not mean 'endless' but that its true meaning is "age-long" His sermons, published under the name of 'Eternal Hope', seem to have created a sensation at the time The result was that a number of eminent American scholars took up the subject and analysed all the passages containing the words '*αιων*' and '*αιωνιος*'. These were published in a book entitled "The Future Life A defence of the Orthodox view by the most eminent American scholars"

In this book one scholar says that the word "*αιων*" is used 104 times and "*αιωνιος*" 70 times in the New Testament (p 139, fifth ed 1883) We shall consider only the passages in which the word "*αιωνιος*" occurs It is used in connection with—

- (1) "Punishment" (R V) once
Matt XXV 46
- (2) "Fire" (R V) 3 times
Matt XVIII 8, XXV, 41, Jude 7
- (3) "Destruction" (R V) once
II Thess I 9
- (4) "Sin" (R V) once
Mark III 29
- (5) 'Judgment' (R V), "Punishment"
(Moffat) once Heb VI, 2.
- (6) "Salvation", 'Inheritance'
"Redemption", "Consolation" (R V)
... .. 4 times

- Heb V 9 IX 12, 15,
II Thess II 16
- (7) 'Covenant' (R V) once
Heb XIII 20
- (8) 'Tabernacle', 'House' etc (R V)
. 3 times Luke XVI 9, 2
Cor IV 18, 2 Cor V 1
- (9) 'Glory', 'Power', 'Kingdom' etc. of
'God' and 'Christ' (R V) . . . 9 times
Rom XVI 26, I Tim I 17, VI 16, II Tim
2 10, 2 Cor IV 17, Heb IX 14, 1 Pet. V 10;
II, Pet I 11, Rev XIV 6
- (10) 'Life' (R V) 43 times
Matt XIX 16, 29, XXV 46 Mark X 17, 30;
Luke X 25, XVIII 18, 30, John III 15, 16,
36, IV 14, 36, V 24, 39, VI 27, 40, 47, 54, 68,
X 28, XII 25, 50, XVII 2, 3 Acts XIII 46, 48
Rom II 7, V 21, vi 22, 23 Gal vi 8, 1 Tim i.
16, VI 12, Titus i 2, III 7, 1 John i. 2, ii 25.
iii. 15, v 11, 13, 20, Jude 21
- (11) Past ages (eternal) (R V) 3 times
Rom xvi 25, 2 Tim I, 9, Titus i, 2
- (12) "For ever" (R V) . . . once Phil. 15

In 70 places, the word '*αιωνιος*' has been translated by 'eternal' in R V and in one place by 'for ever' A V uses 'Everlasting' for about 24 times and 'eternal' in almost all other places. Moffat uses 'eternal' in most of the places, but uses 'everlasting' also (Matt XVIII, 8, Jude 7, etc) The Twentieth Century New Testament uses 'eternal', 'immortal', 'final', 'unchangeable', 'imperishable', 'enduring', 'unfailing', 'unalterable', etc In four places (Matt XVIII 8, XXV 41, 46 and Jude 7), the word 'aeonian' is used The translators have tried to cut the Gordian knot by retaining the Greek word,—the word 'aeonian', though sanctioned by Tennyson, is really the Greek word '*αιωνιον*' in an English garb

If we carefully read the passages referred to above, without any theological bias, we shall be inevitably led to the conclusion that there can be no ambiguity as to the meaning of the word "*αιωνιος*". The Revised Version is the product of the best and profoundest scholarship of Europe and America and Moffat is not an ordinary scholar We can accept these versions as authoritative.

Professor Boise of Chicago University, a competent classical and Biblical scholar, says—

"I find '*αιων*' and its adjective form *αιωνιος*, used one hundred and seventy-nine times in the New Testament A word so often used must become familiar and its meaning must be clearly established What then does it really mean? Let any one take the English word, 'eternal', or 'everlasting' or the phrase 'for ever' or 'for ever and ever' and he will find, in every instance, that the idea of all these English expressions is conveyed in Greek with little variation by

aion or *aionios*. I find no word in the New Testament which denotes strictly and specifically the idea 'eternal' or 'eternity' except *aion* and its cognate forms. The strongest form of expression in the New Testament and *in fact in the Greek language* (italics author's) ever used to denote an unending existence is that combination of *aion* translated 'for ever and ever'. I cannot conceive of any word or any combination of words in the Greek language, or in any other language, which will convey the idea of eternal duration in the future, with more freedom from ambiguity and misconception, or with more solemn emphasis than this word" (Quoted in "Future Life," p 103).

Professor Tyler of Amherst College takes the same ground and uses almost the same language. He says —

"When the Greek philosophers wished to express absolute certainty, they used the word *aion*. The orators and historians in their still more popular style and on political themes use *ton aiona* and *eis ton aiona*, just as we do 'for ever', to express duration without any assignable or conceivable end... If the idea of duration without end is to be found anywhere in the Greek Scriptures, it is expressed in these words, it cannot be expressed by any other words in the Greek language". (*Ibid*, p 103).

"ΚΟΛΑΣΙΝ ΑΙΩΝΙΟΝ"

Then the phrase 'Κολασιν αιωνιον' (Matt XXV 46) means "eternal punishment". The judgment pronounced by Jesus was very terrible and it is but natural that theologians who do not advocate the theory of 'eternal damnation' would try to minimize the severity of the judgment by various contrivances.

"PHILOLOGICAL TRICKS"

Some theologians think that they can 'explain away' such passages by giving a different force to the word *Eternal* when it is connected with blessedness and when it is connected with punishment. But such philological tricks will not answer in our day. This is put in the mouth of an objector by Maurice in his *Theological Essays* (p 378). And Maurice himself says, "We cannot honestly get rid of the contradiction by attaching two different meanings to the word 'aionios' in different applications" (p 381).

FIGURATIVE SENSE

Drummond, the well-known Unitarian theologian, says that whatever was said by Jesus in this connection should be taken in a figurative sense.

"The punishment of the wicked is described in language purely figurative" (*Via Veritas Vita*, p 273). His latest pronouncement is — "It would be hardly fair to assert that in employing

it Christ or the Greek editor of his words had the idea of eternity present to his mind" (*The Parables of Jesus*, p 259).

Inconvenient passages cannot be so easily explained away. The idea of torments and eternal torments was not foreign to the mind of Jesus. Throughout the N. T. there are strong undercurrents and upper currents of the idea of eternal torments. Secondly, a figure is not without a foundation, it is based on solid facts. In a figure the facts remain the same, only they are presented in a new garb. Thirdly, even a figurative interpretation has a canon of its own. H. Drummond says — "To impose a metaphorical meaning on the commonest word of the New Testament is to violate every canon of interpretation and at the same time to charge the greatest of teachers with persistently mystifying His hearers by an unusual use of so exact a vehicle for expressing definite thought as the Greek language and that on the most momentous subject of which He ever spoke to men. It is a canon of interpretation, according to Alford, that 'a figurative sense of words is never admissible except when required by the context'" (p 235, *Natural Law in the Spiritual World*). (*Italics ours*).

Now the context of the passages containing the word '*aionios*' does not require such an interpretation. These passages may be explained literally, without doing violence to other texts of the N. T. and a literal translation is what is required by the religious tradition of Jewish Society, as we shall see later on.

IS 'ETERNAL' ENDLESS ?

Now, a question has been raised as to whether 'eternal' really means 'endless'. In popular language the words 'eternal', 'always', 'for ever' are often used loosely and mean an indefinite time. Does the word 'eternal' in Matt XXV 46 mean in the same way a limited duration? There are theologians who advocate this view. Farrar says, here the word *aionios* means 'age-long' (*Eternal Hope* Sermon III). Plummer says, it may not mean 'endless' (*Comm Matt* p 352). Dorner says, the word may mean "a duration of immeasurable length but not an eternity of duration". (*System of Christian Doctrine*, (vol. IV, p 419).

But there are insuperable difficulties in the way of explaining the word here in a limited sense.

In ordinary conversation we use a word vaguely without pondering over its intrinsic significance. Did the editors of the life and teachings of Jesus similarly use the word 'eternal' in a vague way without weighing the meaning of the word? That does not seem probable. They fully knew that they were

EVERLASTING PUNISHMENT

recording the teachings of their Saviour They therefore must have been very careful and must have weighed every word before they used it

The portion of the Gospel which we are discussing contains a doctrine of vital importance That the Evangelists should in this particular case expound the doctrine of future life in vague and ambiguous language passes our imagination They must have devoted all their love, energy and intellect to make the portion as explicit as possible

If the word 'eternal' in 'eternal punishment' means a limited duration, the word 'eternal' in 'eternal life' must mean similarly a limited time We quote below the weighty remarks of President Bartlett on this point He says —

"The punishment of the wicked is described as co-eternal with the well-being of the righteous In Matt xxv, the co-eternity is twice implied or asserted First, in His address, the Judge (verses 34, 41) says to the righteous, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world"—that kingdom which is everywhere described as an "everlasting kingdom" (*eternal kingdom*, R V)—and to the wicked, "Depart from me, ye cursed, into everlasting fire" (*eternal fire*, R V) prepared for the devil and his angels". The two parties enter at the same time on two opposite destinies—the one of which is universally described eternal (though here it is implied), and the other, the punishment of the wicked, is, in express terms, pronounced 'everlasting' (*eternal*, R V). Secondly, in the conclusion of the narrative, both destinies are alike described as states or conditions on which the two parties simultaneously enter, and both are alike pronounced eternal. "And these shall go away into everlasting (*eternal*, R V) punishment but the righteous into life eternal". Let three points in this passage be noted (1) that no more in the one case than in the other is the retribution a transient act or process to which (*pros*) the parties go, but a something into which (*eis*) they both enter alike, (2) that no more in the one case than in the other have we a right to depart from the true meaning of eternal (*aiōmon*) as designating everlasting continuance, (3) that the repeated application of the term in the same connection to the punishment of the wicked, as well as its use side by side with its application to the happiness of the righteous, gives it an emphasis which no sophistry can evade" (*Future Life*: Part II, pp 83-84). (R V. within brackets, not author's.)

Rev. E. P. Goodwin writes in the same book —

"If we must cut down eternity, we must be consistent and cut down all If future

punishment be age-long and limited, future blessedness, government of God, the glory of Christ, the existence of Jehovah is only age-long and limited The restoration giant that stands on this interpretation, is a blind Samson between two pillars in the temple, not of Dagon, but of God If he have might enough to bow himself and bring down the pillar which one arm embraces, labelled Eternal Punishment, he must needs thereby pull down the pillar which the other arm embraces and which is labelled Eternal Life And thus saints, sinners, lost spirits, the just made perfect, angels, Seraphim, God, Satan, heaven, hell, be whelmed in one tremendous wreck and disappear for ever" (*Ibid*, p 103)

We may then safely conclude that the word 'eternal' in 'Eternal Life' and 'Eternal Punishment' has not been used in a limited sense In both the cases, it means *everlasting*

IF REMOVED

Even if the word 'aiōmon' were removed from the text, still the passage quoted from Matt XXV would convey exactly the same idea It is the Day of Judgment and there is only one Day of Judgment and that day is therefore known as the Last Day of Judgment The Judgment pronounced on that day must therefore be called final It is irrevocable Now the passage (Matt XXV, 31-46) says that the sinners would be thrown into fire and the righteous would go to life As the judgment is final, the condition of the wicked as well as of the righteous would henceforth remain unaltered This means that both the torments and the blessings are eternal, i e everlasting

"FOR EVER."

The following passage is quoted from an essay written by the Rev S C Bartlett, D D., President of Dartmouth College

"Six passages declare the punishment to be 'for ever', (*eis aiōna*, Mark III, 29 : 2 Pet II, 17, Jude 13, Rev XIX 3, XX 10) Nothing has broken this force The Greek is settled, specific phrase of Plato, Aristotle, Diodorus, Lucian, to signify what we mean by 'for ever', and the Latin has translated, '*in æternum*' Some inappropriate applications destroy the legitimate accepted meaning neither of the one nor of the other It *contemplates* no end It was the proper and the common Attic and Hellenistic phrase for everlastingness, well-known and suitable Legitimate scholarship can prove no such meaning of this phrase as 'for the age' or "for an age" Besides, of fifty-seven instances in the New Testament, thirty-six refer to God and Christ—Their functions and glory, ten to the blessedness of the righteous, and six to the

punishment of the wicked. The force of this fact can never be broken. In one noticeable case (Mark III, 29), the denial of forgiveness 'for ever' is reiterated by pronouncing the 'sin' (see the amended text) eternal and the parallel passage (Matt XII, 32) specifically unfolds it, 'neither in this world, neither in the world to come'."

Olhausen well shows (1,460 Note) the impossibility of weakening this last negation and De Wette says it is a 'never-more absolutely expressed, (p 49 *The Future Life*)

Of the six passages referred to above, we quote here only the sayings of Jesus

"But whosoever blaspheme against the Holy Spirit, hath never forgiveness, but is guilty of an eternal sin" (Mark III, 19, R. V.)

The punishment for an eternal sin cannot but be eternal

"Whosoever shall speak against the Holy Spirit, it shall not be forgiven him, neither in this world nor in that which is to come" (Matt XII, 32, R. V.)

There are only two worlds, this world and the next world. If a sin be not forgiven in this world, it *may* be forgiven in the next world. If that sin be not forgiven even in the next world, it can never be forgiven. As it will *never* be forgiven, the punishment will be *ever*-lasting

Now let us analyse some of the Parables and let us see whether we can learn anything about future punishment from them

THE RICH MAN AND LAZARUS

From the parable of the rich man and Lazarus we know that the doom of the ungodly is "irreversible." The parable is this —

"Now there was a certain rich man and he was clothed in purple and fine linen, faring sumptuously every day, and a certain beggar named Lazarus was laid at his gate, full of sores and desiring to be fed on the crumbs that fell from the rich man's table, yea, even the dogs came and licked his sores. And it came to pass that the beggar died and that he was carried away by the angels into Abraham's bosom and the rich man also died and was buried. And in the Hades he lifted up his eyes, being in torments, and seeth Abraham afar off and Lazarus in his bosom. And he cried and said, Father Abraham, have mercy on me and send Lazarus that he may dip the tip of his finger in water and cool my tongue for I am in anguish in this flame. But Abraham said, Son, remember that thou in thy lifetime receivedst thy good things and Lazarus in like manner evil things, but now here he is comforted and thou art in anguish. And besides all this, *between us and you there is a great gulf fixed, that they who would pass from thence to you may not be able, and that none may*

cross over from thence to us" (Luke XVI, 19—26 R. V., *italics ours*)

The gulf between the elect and the non-elect is here declared to be impassable. Archbishop Temple says—it is "an eternal separation, a yawning chasm too deep to be filled up, too wide to be bridged over" (Parables, p 466). Abraham did not hold out to the rich man any hope of salvation, he did not ask him to wait there patiently till he was purified. He definitely told him that no one could cross the gulf. It was eternal damnation.

Why was the man thrown into hell? The Bible gives no other reason than that he was a rich man on this earth and he enjoyed luxury, while Lazarus sat near his house and suffered misery. A rich man he was, but that does not mean that, though he did not help Lazarus as he certainly ought to have done, he was guilty of any positive cruelty. At least Jesus has given us to know that he was not hard-hearted while he was in hell. He requested Abraham to send Lazarus to his five brothers and testify to them lest they also were sent to that place of torment (verses 27-28). A man who can be anxious for the welfare of others while he himself is being tormented, cannot be called hard-hearted and past redemption. His heart was changed, still his place was hell and his residence there was eternal. The hell here is, therefore, not reformatory but retaliatory.

CLOSED ONCE FOR ALL

"When once the master of the house is risen up and hath shut to the door and ye begin to stand without and to knock at the door, saying, Lord, open to us, and he shall answer and say to you, I know ye not whence ye are depart from me, ye workers of iniquity. There shall be weeping and gnashing of teeth" (Luke XIII, 25—28)

The door once closed will not be reopened. The doom once pronounced is irreversible. Those who are shut out, will remain outside throughout eternity.

THE TEN VIRGINS.

In the Parable of the Ten virgins also (Matt XXV, 1—12) we see that when the door is once closed, it will never be re-opened. The foolish virgins went to buy oil and in the meantime the door was shut. When they came and said, "Lord, Lord, open to us. But he answered and said, Verily I say unto you, I know ye not." They were excluded from the marriage feast. So many will be excluded from Heaven. When one is once excluded, one will remain ever excluded. The gate of heaven will not reopen to receive the excluded. Archbishop Temple remarks—"The exclusion of the foolish virgins from the mar-

riage feast ...is not temporary, but, as far as our horizon reaches, final Many regard it in a different light, as who would not gladly do ? ...to me the sterner and severer interpretation alone approves itself as the true" (Isai, LXV, 13)

Parables, pages 265-266

"THEIR WORM DIETH NOT"

"And whosoever shall cause one of these little ones that believe on me to stumble, it were better for him if a great millstone were hanged about his neck and he were cast into the sea (Mark, IX, 42) And if thy hand cause thee to stumble, cut it off; it is good for thee to enter into life maimed, rather than having thy two hands to go in hell (Gr *Gehenna*) into the unquenchable fire And if thy foot cause thee to stumble, cut it off, it is good for thee to enter into life halt, rather than having thy two feet to be cast into hell And if thine eye cause thee to stumble, cast it out, it is good for thee to enter into the Kingdom of God with one eye, rather than having two eyes to be cast into hell, where *their worm dieth not and the fire is not quenched*" (MK, IX., 43-48).

The 'little ones' (verse 42) means 'new converts' They must not be offended And why ? Because the consequences will be serious The offenders will be eternally tormented This is vividly described in verses 43-48 They will be thrown into unquenchable fire and the gnawing worm in their body will have everlasting life and torment them everlastingly What a terrible fate it is to be gnawed and tormented by worms throughout eternity ! A violent death or loss of limbs is nothing to it

In many passages the everlastingness of damnation is declared by using 'for ever', 'eternal' or similar affirmative expressions But here it is asserted by denying its termination "Their worm dieth not and the fire is not quenched"

ANOTHER PASSAGE.

"He that believeth on the Son hath eternal life, but he that obeyeth not the Son, shall not see life but the wrath of God abideth on him" (John III, 36).

Here also the doom is pronounced by using negative words—"shall not see life" When it is said that the unbeliever shall not see life, it does not mean that he shall see life at some future time He is eternally damned. The use of the word "*abideth*" ('the wrath of God *abideth* on him'), is significant

DORNER'S "STRONGEST PASSAGE."

In discussing the passages which favour the doctrine of eternal punishment, Dörner says —

"The sin against the Holy Ghost will not be forgiven even in the next world (Matt, XII, 32), which seems to imply that when committed by any one, it deprives him of blessedness for ever,

and will introduce either destruction and annihilation or eternal damnation For the sin against the Holy Ghost is definite unbelief which absolutely challenges punishment and for which no further sacrifice exists and no intercession must be made (Heb VI 4, X 26, 27, I John V 16, John XVII 9) The unsaved fall a prey to inextinguishable eternal fire, to the worm which dies not (Mark IX. 42-48, Matt, XVIII 8, XXV 41-46, III 10, VII. 19) According to the Revelation, the smoke of the torment of those cast into the burning lake ascends from aeons to aeons (Rev XIX 3, XIV II, XX. 10) But the strongest passage on this side is the saying respecting the betrayer—"It were better for that man if he had never been born" (Matt XXVI 24) (*System of Christian Doctrine*, Vol IV pp 417-418)

It (Matt XXVI. 24) has been considered as the strongest passage because non-existence is preferable to everlasting torments On this passage Bartlett says—

"To dispose of this solemn utterance of Christ, as does a late writer, by calling it 'this gush (!) of strong indignant feeling,' is a procedure that may be safely left to its own merits." (*Future Life* p 49)

In other parts of the N. T. also we meet with the same idea

"These (i e these men) are springs without water and mists driven by a storm, for whom the blackness of darkness hath been reserved." (II Peter II 17, R V)

R V has omitted 'eis aiona' (=for ever) which has been given in A V (*Vide* the note in Moffat's translation)

"These are they for whom the blackness of darkness hath been reserved for ever" (Jude 12-13 R V)

"He hath judged the great harlot... he hath avenged the blood of his servants at her hand. And her smoke goeth up for ever and ever" (Rev XIX 2-3) Here "her smoke" means 'the smoke from her ruins' (Twentieth Cen N Testament)

"They shall be tormented day and night, for ever and ever" (Rev, XX, 10).

All these four passages contain the phrase "*eis aiona*" (for ever) and are referred to by Bartlett (*Vide* supra)

In the following passages punishment is pronounced as eternal —

"It is a righteous thing with God to recompense affliction to them that afflict you rendering vengeance to them that know not God and to them that obey not the gospel of our Lord Jesus, who shall suffer punishment, even *eternal destruction* from the face of the Lord" (II. Thess 1. 6-9)

"And angels which kept not their own principality, but left their proper habitation, he hath kept in *everlasting bonds under darkness*. Even

as Sodom and Gomorrah and the cities about them are set forth as an example, suffering the punishment of eternal fire" (Jude 6—7) (*italics ours*).

In these two passages mention is made of 'eternal destruction', 'everlasting bonds of darkness', and the punishment of eternal fire

PSEUDO-ETERNITY.

Some may say that the audience of Jesus had no idea of true eternity To them it was really an indefinite time—immeasurable period but not really unending Their eternity was not real eternity, it was Pseudo-Eternity What Jesus said was meant for this class of people So he did not think it necessary to use any other word Our answer is —The pragmatic effect of this Pseudo-Eternity on their mind was exactly the same as the effect of True-Eternity on the mind of modern philosophers Philosophical Pseudo-Eternity may have an end but to the common people it is practically unending Had it been possible for Jesus to coin and use a stronger word, the result would have been exactly the same

EARLY FATHERS AND OTHERS

Thus we see that Jesus believed in and preached the doctrine of eternal punishment and left it a legacy to his followers During five centuries after his death this doctrine was defended and preached by men like Athenagoras, Minucius, Felix, Tertullian, Hyppolytus, Cyprian, Ambrose, Chrysostom, Jerome, Augustine and others (*Vide* Petavel's *Problem of Immortality*, p 496) To deny it was heresy It was the "petrified dogma of that towering hierarchy, the Church" (*Alger's Doctrine of Future Life*, p 513) Alger quotes from Tertullian, Cyprian, Augustine and many other writers passages in which they defend the theory of eternal punishment He then writes —

"Similar assertions are made by Irenaeus, Jerome, Athanasius, Thomas Aquinas, Bonaventura, Gerson, Bernard, and indeed by almost all the Christian writers" (p. 516).

HOW TO ACCOUNT FOR IT ?

How shall we account for this ? Why have so many writers—why have 'almost all the Christian writers' defended the doctrine of eternal damnation ? Because it is based on the sayings of Jesus. To believe in it is orthodoxy, to deny it heresy. The teachings of Jesus have been generally considered as the Gospel of Love How is it then that Jesus himself preached this terrible doctrine of everlasting punishment ? The answer is—He was not the originator of the doctrine It was a legacy bequeathed to him by his spiritual ancestors It was in the Jewish scriptures, it was the traditional belief of the Pharisees From 200 B C to 100 A D, the religious atmosphere of his country was surcharged with the doctrine of everlasting punishment It was expounded and more or less developed in Ethiopic Enoch, Daniel, Sibylline Oracles, Test XII Patriarchs, Judith, Maccabees, Psalms of Solomon, Book of Jubilees, Assumption of Moses, Philo, Slavonic Enoch, Book of Wisdom, Apocalypse of Baruch, Esdras, Josephus and other writers (*Vide* Encyclopaedia Biblica, Columns 1355—1372, Jowett Lectures, Eschatology by Charles, pp 176—305, Pseudographa by Deane)

The writer of the article in the Ency Biblica admits that "in conformity with Jewish tradition the punishment is generally considered in the Gospels as everlasting" (Col 1375) In another place he writes —"We cannot expect Christianity to be free from inherited conception of a mechanical and highly unethical character" Among those which historical criticism compels us to assign to this class, are the generally accepted doctrine of Hades and the doctrine of eternal damnation (Column 1372)

We thus see that there is historical continuity The doctrine of eternal damnation was originally a Jewish doctrine It was the doctrine of Jesus himself It was the doctrine of his predecessors, of his contemporaries, of his followers.

MAHESHCHANDRA GHOSH.

GLIMPSES OF BARODA *

THE MAHARAJA-GAEKWAR'S FASCINATING PERSONALITY.

By ST NIHAL SINGH

TOWARDS the end of December, 1910, while I was staying with Mr. Dadabhai Naoroji at Versova, some 20 miles from Bombay, a friend came to see me and asked me if I could call upon His Highness the Maharaja-Gaekwar of Baroda, who was staying at his palace on the Nepean Sea Road, and had expressed the desire to meet me. In obedience to that command I journeyed by rail the next morning to the Church Gate station of the Bombay-Baroda and Central India Railway, and from there went in a victoria to the palace. The road leading to it lay over a rather steep hill.

A commodious white structure set in the midst of tastefully laid out grounds, the palace commands a magnificent view of the Back Bay. Few houses in Bombay are so solidly built. It has cost the State so much and His Highness occupies it so seldom, that once, in a playful mood, he called it his "white elephant."

II

Upon entering the large drawing-room I found the Maharaja seated upon a sofa. He rose, cordially shook hands with me, motioned me to a chair, and, after exchanging enquiries of a formal nature, made a reference to the world-tour from which he had just returned, probably because he had travelled in lands many of which I had visited only a short time before. His little red turban sat lightly upon his head. His hair was rather closely cropped, and slightly streaked with grey. He was dressed in an

* This is the first of a series of articles which Mr St Nihal Singh is writing on Baroda, and its Maharaja. They follow the ones on Hyderabad and the Nizam and are a continuation of the general series "Glimpses of Indian India."—Editor, *The Modern Review*.

Indian coat of white muslin, fastened with a string at the breast, falling just below his knees. He wore rather tight trousers and, if I remember right, patent leather shoes.

Hardly had the conversation drifted away from formalities when I found myself bombarded with questions. "Does journalism pay?" he asked me, with blandness which robbed that personal question of even the remotest suggestion of rudeness.

I answered that I knew of professions which paid better, but journalism gave one an opportunity for social service such as few professions afforded.

"Yes," the Maharaja added reflectively, "but is it more paying in Europe and America than it is in India?"

"Most decidedly," I replied.

Then followed a veritable volley of questions. Was I attached to some particular journal? Was I paid by the month, or by the week—or was I paid so much for each article? How much was I paid for an article? And many more queries in the same strain.

Now and again the Maharaja would say: "I am merely asking for information," or "please forgive my inquisitiveness," or "I wish to know." The tone in which the words were uttered left no room for annoyance.

At the time, and much more so afterwards, when I had time to reflect over the interview, I was forcibly struck by the practical and persistent nature of the Maharaja's questions. As he sat talking in short, somewhat jerky sentences, in a rather low tone, he occasionally twisted his little moustache. The slight impression of nervousness thus given was, however, relieved by the half quizzical smile which played upon his lips and the merry twinkle which now and again lit up in his eye.

III

A journalist is so constituted that he can-



The Maharaja-Gaekwar as he is to-day not for long submit to cross-examination. As soon as I could get a word in edgeways, I politely reminded the Maharaja that I, too, had one or two questions to ask.

"Yes, I know," blandly replied His Highness. "Now it is your turn. Please go ahead. I shall answer to the best of my ability." He punctuated these words with a genial smile.

As soon as the Maharaja began to reply to my questions I noticed that all jerkiness disappeared from his talk. He spoke slowly—deliberately choosing his words—not once expressing an opinion without qualifying it. On one or two occasions when, perhaps, he thought that he had made somewhat broad statements—broad, at least, for him, he added. "That is just my idea. Probably you think otherwise."

I was greatly impressed with the Maharaja's cautiousness, his hesitancy to state his views definitely—his habit of contenting himself with a tentative expression

of the conclusions at which he had arrived—and yet, oddly enough, now and again his dogmatic dictum upon a question which evidently he had pondered long and deeply. Surely his was a complex—a fascinatingly complex—personality.

IV

While these thoughts were running through my mind the Maharaja surprised me by suddenly remarking: "Now, tell me what you think of it yourself." I now forget exactly what "it" referred to, but I recollect vividly that with that question the bombardment from his side began again.

"What differences do you find in social institutions in the United States of America compared with those in Europe? In what respect does America lead? What has America to teach us? Have we got anything to give to America in return? If Japan could learn so much and so rapidly from America and Europe why cannot we? Why are we not making such rapid progress as Japan? Where do we differ from the Japanese?" And so on.

The Maharaja kept me so busy answering questions that it was no easy matter for me to remind him that I wished to know something about his State and his administration. "That is easily done," he said. "Baroda is not far from where we are sitting. The journey is an easy one to make. You get into the train after dinner of an evening and get out of it in Baroda the next morning in time for *chota harr*. So come. We shall show what little we have."

Thereupon His Highness turned to his brother, Shrimant Sampat Rao Gaekwar, attired in a somewhat more expensive suit of clothes than he himself wore, who was then the head of his Household (*Khangr*) Department, and told him that he had invited me to Baroda, and that I was to be made comfortable and shown everything. I gratefully accepted the invitation so graciously extended.

When His Highness rose at the end of a long interview I noticed, for the first time, that he was a man of short stature, and rather inclined to stoutness. He, however, held himself so majestically that every inch of him expressed kingly dignity.

Years have gone by since I had that first audience of the Maharaja-Gaekwar:

but it still stands as fresh in my memory as if it had taken place yesterday. His unfailing courtesy, his alertness of mind, his insatiable desire for knowledge, impressed me so deeply that the intellectual pleasure which I then derived from conversation with him comes back to me as I write these lines.

And yet as I go over our talk on that occasion I recollect that I carried away with me a somewhat vague notion that the Maharaja's nature was a puzzling mixture of strength and reflection. Ideas trooped into his mind. He had a delicate sense of right and wrong. He, therefore, often found it difficult to come to a definite decision—and still more difficult to pursue any policy which he had framed without turning off into the by-paths which opened off the main course. And yet he was a man of great determination and resource. He would sooner or later wear down any opposition offered to him, no matter how subtly, and find a way to achieve any purpose upon which he had set his heart. His psychology was, therefore, most difficult to study, and still more difficult to interpret. No wonder that he has often been misunderstood and unjustly attacked!

VI

A few days after this interview had taken place I found myself alighting from the train at Baroda. I was met by Mr. Rustumjee Morinas, the Manager of the State Guest House, whom I found to be pleasant-mannered and exceedingly solicitous to make the Maharaja's guests comfortable. Some time after my arrival a servant brought me a message which had been telephoned from the palace (telephoning, it seemed, was regarded in Baroda as the servants' business), to the effect that His Highness would expect me to dinner that evening.

Her Highness the Maharani-Gaekwar, to whom I was presented, was a little taller and looked at least ten years younger than the Maharaja. Her dark hair was parted in the middle revealing a broad, intellectual forehead which bore a tiny dot of vermilion between thinly pencilled eyebrows. I have seldom seen eyes as expressive as hers—mirthful when she was recounting a pleasant experience, serious when she was thoughtful, and flashing fire when she was inveighing against injustice in any form. Her thin lips



Shrimant Sampat Rao Gaekwar, Brother of His Highness, as Head of the Household Department

were now slightly compressed, again parted in a smile humorous or ironical, according to the turn the conversation took. Her firm chin denoted a determined character. She was dressed in a gold-embroidered, rich-hued sari, and wore a long necklace of beautifully matched, large pearls.

I was also presented to the Maharaj-Kumari Indiraraja, now the widowed Maharani of Cooch Behar. Still in her teens, she had her mother's regular features and her father's strong nose—and in her conversation as in her face, displayed now a characteristic of the Maharaja and again some trait of the Maharani. She must have been eighteen or nineteen at the time.

When the mother and daughter rose to go to the dining room I noticed that their saris had been so arranged as to give the effect of long train to an evening dress trailing behind them as they walked.

VII

At dinner I had the honour of sitting at the right of the Maharani and facing the Maharaj-Kumari. The conversation first



Her Highness Shri Maharani Chimnabai
Gaekwar

turned to the world-tour from which they had just returned. Before it had proceeded very far I realised that Her Highness' psychology somewhat differed from that of her august husband. Instead of contenting herself with asking questions, she related to me some of the impressions she had formed, frankly punctuating them with her judgment of men and matters.

I gathered that the Maharani had found the United States a land of turmoil. She did not like the methods of American journalists—especially of the American newspaper women. They were much too forward—much too downright "What words they put into people's mouth!" exclaimed Her Highness. "How they exaggerate things!" She gave concrete instances—in a style so piquant that I was moved to laughter the whole time. Had the Maharani of Baroda not been placed by Fate in the sphere in which she finds herself, she, with her highly developed faculty of observation, her eye for the picturesque, and her ability for vivid description would have made a great litterateur or artist.

"Now that Your Highness has returned from your travels, do you propose to go back

to the observance of purdah?" I asked, when she told me how happy she was to be among her own people once again.

"You must ask His Highness about that," she replied. "He can tell you more definitely than I can." And she smiled in a way which gave me to understand that if it depended upon her will, there would be no purdah for her.

VIII

As we talked the Princess Indiraraja now and again made an observation, sometimes elaborating a travel incident described by her mother, again emphasising an opinion expressed by her, and occasionally stating her own views. It was quite evident from her remarks that she thought for herself and did not care who knew it.

The Princess was perhaps not so free in the expression of her opinions as Her Highness. On the other hand, her words did not give the impression of being guarded, as did her father's. Humour—less caustic than the Maharani's and less enigmatic than the Maharaja's—enlivened her talk.

On one occasion the Princess playfully told me that Her Highness was so fond of red chillies that rather than run the risk of not having any when she went out to dinner in the States, she would carry them tied up in a corner of her sari. We all laughed at that remark—the Maharani more heartily than any one else. Not until I had had the privilege of eating dishes sent out from His Highness' kitchen did I, however, realise how hot food could be made with chillies.

When, after eleven, I was driven back to the Guest House in a landau driven by a pair of magnificent coal black horses, I ruminated over the experiences of the past few hours. What fools, I thought, were the people in the West who measured feminine India—and for that matter masculine India—by the standards of yesterday—in some cases by standards which never existed outside their own imagination.

IX

Some days later His Highness invited me to spend a few days with him at the Laxmi Vilas palace, and I had the opportunity of observing him at close range. Before describing his daily routine let me set down a hurried impression of the place in which he lived and worked.



Maharaj-Kumari Indiraraja as she
looked in 1911

Laxmi Vilas palace—the abode of the Goddess of wealth—is a huge structure of many domes and minarets overlooked by high towers, designed by an English architect who tried to imitate the Mughal builders of India. At first it appeared to me to be a dream-structure, but as I saw more of it, studied its architecture, and became critical of its style, it appeared to me to be somewhat lacking in repose.

The visitor enters through a *porte cochère* of white stone and marble, elaborately carved. After walking through a wide corridor, he comes to the Durbar Hall, a large, lofty chamber with a gorgeously coloured ceiling decorated with a geometrical design and a marble mosaic floor. Balconies with finely carved wooden screens run along two of the walls, richly ornamented in gold, and make it possible for purdah ladies to view the ceremonies without being seen. Through the stained glass window behind the Maharaja's throne pour many-hued rays. Just outside is an open courtyard, with a marble basin and a fountain constantly throwing up jets of water.

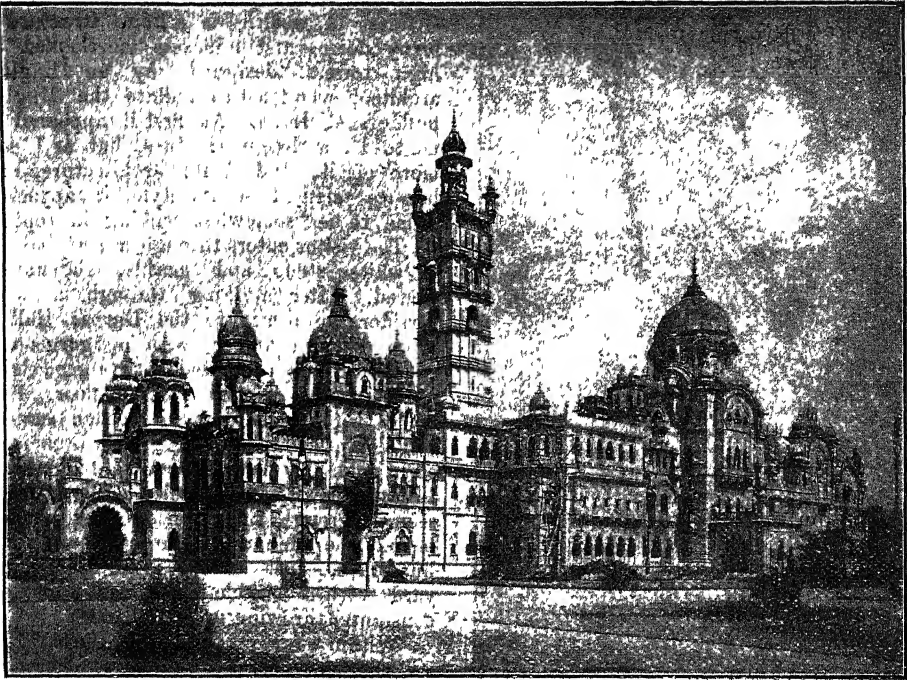
Within a few yards of the Durbar Hall are the suites of rooms used as offices and reception rooms by the Maharaja's aides-de-camp, one or more of whom are always on duty when His Highness is in residence.

Further on are the rooms in which the Maharaja likes to receive officials and visitors. These rooms open on a courtyard with fountains and palm trees.

Across this court, facing the Maharaja's suite of rooms, on the ground floor, is the hall where the cushion of State reposes.

The walls alongside the grand marble staircase are hung with Italian paintings and in corners and niches stand statues of the same school, of which the Maharaja is extremely fond. Or, the visitor may go up in an electric lift, worked by a page wearing a pale yellow turban.

On the first floor are situated the Maharaja's study, his drawing, retiring, dining, card and billiard rooms, and the library. The storey above contains many suites of rooms. One of them was occupied, at the time of my visit, by the Maharaj-Kumar Dhairyashil Rao—the “baby Prince” as he was called—then about 16 years of age. The suite next to him, overlooking a miniature lake in a marble basin, beyond which was a



The Laxmi Vilas Palace at Baroda

long plaisance shaded by tall trees, reminiscent of the long view at Versailles, was placed at my disposal

The Maharani's portion of the palace is at the back of the Maharaja's, shut off from it by folding doors hung, at the time of my visit, with thick curtains, before which tall screens were placed. Her drawing-room, study, and dining hall, the latter furnished in Indian style, are on the first floor. The staircase leading up to her rooms is broad and handsome, the furnishings are rich, and the paintings and sculptured figures scattered about carefully selected.

On the second floor, the Princess had her apartments—spacious, airy, well-furnished.

Her Highness' durbar hall was in a separate building, reached by an overhead passage leading from her apartments.

XI

The Maharaja, in those days, woke about daybreak and, immediately after his bath,

dispensed *gopradaṇ*--which really did not mean the giving away of a cow, but the bestowal of hard cash on Brahmans. He then had a piece or two of dry toast and a plantain and a cup of coffee. He was in the saddle invariably before eight o'clock, dressed in a European riding habit and wearing a sun helmet.

Returning by nine the Maharaja changed his clothes, donned a smart lounge suit or a white Indian dress, and read newspapers or books, or received select personages in audience until eleven, when the first heavy meal of the day was announced.

While I was at the Palace, most of the morning was devoted to talk in His Highness' study. He would sit in his swivel-chair. I at his right, ready to take notes. He would ask me to put questions to him to secure from him information as to his life, career, ideas and ideals.

In this manner I learned from His Highness how he came to Baroda in May, 1875, from Kaviana—a small village near Nasik where he was born in 1863; how he ignorant

of even the Marathi alphabet, received his education—or what was given to him as education, how he began his rule, towards the end of 1881; how he replaced, within a few months, his first Dewan (Raja Sir T. Madhava Row) with a man of his own choice (Kazi Shahab-ud-din), how he went about the State to familiarize himself with the various parts of it and with all classes of his people, how he first managed to break through the net of caste and crossed the “black water”; how he was blocked in every reform upon which he embarked—blocked from within and without—and how he had had to battle all his life with ignorance, superstition, apathy and inefficiency which held back progress in the State—and in fact, all over India. A man of few words, fonder of asking questions than of answering them—of listening than of talking—it was neither easy for him to tell, nor for me to obtain information, especially when it came to discussing his ideals—his motives—the soul of his administration.

XII

As a rule, I left the Maharaja just before being summoned for *dejeuner*, so that he and I may have a hurried wash before we met again at the table. The meal placed before us was usually a European repast, cooked by a French chef and served under the supervision of an English butler—a portly, pompous fellow, of whom even high officials stood in awe, addressing him as “mister.” The Maharani and the Princess did not grace them with their presence, but Prince Dhairyashil Rao used to be present, and such guests as His Highness might wish to honour.

The Maharaja’s physician, Dr. Sumant Mehta, a tall lean man, as I remember him, was always there, and was always worried because his august master, keen upon learning something new, was quizzing one or another of his guests, paying small attention to the savoury dishes set before him, eating fast in his abstraction, and often suffering from indigestion in consequence. The doctor would now and again remonstrate in his gentle, courtly way. His Highness would blandly smile, would appear to obey the doctor, and, after a moment or two again would become absorbed in some train of thought and go on as before.

The Maharaja seldom called for a dish twice but each meal was so sumptuous that no one had the need to do so. I never saw him drink anything stronger than coffee.

XIII

Dejeuner over, the Maharaja retired to the billiard room for an hour’s play with one or another of his guests, or if none was available, with Mr. Morenas, the Parsee gentleman, who, in his childhood, had taught him the game, and who had been in his employ ever since. Sometimes he let others play and sat beside me on a high settee and resumed the thread of conversation where we had left it in the morning. By one o’clock he was in his office, with Mr. Ambegaokar, his private secretary, or with the aide-de-camp in attendance.

Days were told off for the heads of the various departments to appear at the palace and to place papers before His Highness. I was surprised at the detailed supervision that he exercised over the administration.

The Dewan (Mr. C. N. Seddon, I.C.S., an exceedingly pleasant, efficient and sympathetic Englishman acted in that capacity) and his colleagues possessed limited powers and could not initiate any important reform. They had to obtain His Highness’ sanction for employing, removing, transferring or increasing the salary of even comparatively petty officers.

The Maharaja, I found, was specially fond of scrutinising proposals for public works, discussing educational matters, and trying to design legislation calculated to remove social and religious evils. He was a rigid economist where expenditure of money belonging to the State was concerned.

XIV

At half-past three or four the day’s work was over, and His Highness had his tea. Sometimes he sent for me to join him and we had a chat over a cup of tea. Or he chose to have books, magazines, or papers read out to him.

At five o’clock, or as soon after that hour as the sun would permit, the Maharaja clad in flannel, marched to the tennis court, where some of his officers and prominent citizens who had been invited would be awaiting him. Sometimes he preferred to go out for a walk, covering miles while his

motor-car, driven by a Spanish chauffeur, or his carriage, with its white horses held in check by an Irish coachman, would slowly follow him.

His Highness was back in his palace by half-past seven, and his Irish valet or his Hindu barber helped him to put on his Western dress suit or Oriental costume, whichever he might elect to wear at dinner which was served sharp at eight o'clock. Her Highness the Maharani and the Princess were nearly always present. The meal consisted of a number of courses, and once it was served on gold plate. It generally occupied an hour.

One evening we had an Indian dinner. It was to have been served in the Indian dining-room, everybody sitting on low, wooden stools, while the food was placed upon large gold salvers in a multitude of small cups of precious metal, set on low-tables in front of us, those used by their Highnesses being made of gold, at the last moment, however, that idea was abandoned and we ate at the table as usual.

XV

After dinner the Maharaja and his guests adjourned to the billiard room or the card room for a rubber at bridge, or a game of chess or dominoes. The party rarely broke up before eleven.

The Maharani, Princess Indiraraja and the Prince Dhairyashil Rao would stand in a row, and gracefully bow as they saluted the Maharaja, after which the ladies disappeared through the door separating the men's portion of the palace from the zenana and the Prince went with me to the second storey.

When His Highness had something on his mind, or when insomnia claimed him as its victim, more than likely he would occupy his private bed-chamber. A servant would sit at the foot of his couch massaging his feet. A junior secretary would sit in a corner beside a tiny light which illuminated only the book he was holding, and read aloud to him. Much of the information which His Highness possesses has been thus acquired.

XVI

While I was living at the Laxmi Vilas palace, or in Chiman Bag in the grounds of that palace—altogether about 3 months—I

found that the Maharaja seldom varied his routine. Once in a while he would pay a visit to the secretariat and meet the high officials there, instead of having them bring work to him. Even on Sundays he did not spend much time with his family, preferring to devote the best part of his leisure to reading or conversing with the elect.

XVII

I had the opportunity of witnessing just one Durbar. I have now forgotten what was the nature of the occasion to celebrate which it had been held: but the general details are still vivid in my memory. The nobles and officials all in their richest robes solemnly silent, sat on a snow-white sheet in the audience hall in long rows, facing one another. Two nautch girls portly but remarkably light on their feet danced and sang, advancing almost half way to the throne, retreating, swaying their bodies and rhythmically waving their arms.

There was a loud burst of music as the Maharaja entered, preceded and followed by men bearing the emblems of royalty. Everyone stood until he had taken his seat.

One by one, in strict order of precedence, the courtiers and officials rose and approached the throne, bowed low, and presented their Sovereign with sesamum seeds coated with sugar, in a silver box. His Highness touched each present, as it was offered, and it was immediately taken away.

Finally Mr Seddon placed a garland around the Maharaja's neck, and presented him with a beautiful bouquet and betel leaves and finely chopped areca-nut. An attendant returned the compliment. His Highness then withdrew and the court broke up.

XVIII

As the Maharaja was kind enough to take me to his dominions in Kathiawar, some time during February or March, I had the opportunity of seeing him at work in the districts. While we were at Ameli he rose earlier than he did in Baroda, went out for a ride, generally leaving behind the aide-de-camp in attendance, and talked with anybody and everybody whom he met on the way. On returning to the palace, which ordinarily served as the *Suba's* (Collector's) offices, he would receive deputations, or give interviews to selected persons, or sometimes hear

petitioners. There was a box in the compound into which any one could deposit petitions addressed to His Highness, who insisted upon having them all read out to him.

On one occasion I accompanied the Maharaja when he visited a temple. In view of his unorthodox ways I was surprised to note how the priests fussed round him and showered blessings upon him.

On another occasion I attended a meeting held in a small village some ten or twelve miles from Amreli, at which the Maharaja presided. I cannot recall what he said on that occasion, but I remember how an "untouchable" lad who had been educated in one of the schools specially conducted for children of low castes, got up and read an essay in Gujarati, which visibly affected the Maharaja. I, therefore, had it translated and found that the boy had painted a vivid picture of the awful conditions to which his people had been condemned by the higher castes, and expressed gratitude to His Highness for the efforts which he was making to uplift them.

XIX

The years which have elapsed since I spent those months with the Maharaja have been full of worry and sorrow for him. Towards the end of 1911 occurred the

incident at the Delhi Durbar, which is still too fresh in the public memory to need to be further referred to here. Three or four years later the widow of his eldest son (who had been cut off in the prime of life) died, and, a little later, his third son, Prince Shivaji Rao passed away. Their Highnesses were in Europe at the time, and these deaths, therefore, caused them even greater sorrow than would have been the case had they been present for the last sad obsequies. About a year ago the only daughter became a widow, and not long ago the second son Prince Jaisingh Rao died, in a tragic circumstance. In spite of his habit of repressing his emotions, His Highness is a man of sensitive feelings, and has suffered acutely from these shocks.

A few weeks ago when I saw the Maharaja at the Hyde Park Hotel in London shortly before he set sail for India, his hair had become almost completely grey, and his face was seared with deep lines. He looked worried and haggard. He complained of gout and also of indigestion and insomnia. Every movement betrayed nervousness which was well-nigh uncontrollable. The Fates have dealt harshly with a man whose work for the elevation of his people entitled him to a far different treatment.

GLEANINGS

Power from the Sky May Light Our Homes

Scientists long have dreamed of turning to practical use the electricity that now is consumed by destructive lightning bolts. M. Jules Guillot, a French inventor, has perfected a machine to utilize this latent power.

He bases his experiments on the theories of static electricity proved by such scientists as Franklin, Lord Kelvin, and others. According to these theories, static is produced by the motion of the earth around its axis through the non-conducting ether. This motion causes the earth itself to become charged negatively, while the

air around it is charged both negatively and positively.

Since like charges repel each other and unlike charges attract each other, the atmosphere's negative charges are thrown away from the earth's surface while the atmosphere remains as a positively charged blanket.

The difference of potential between the positively charged air and the negatively charged earth constitutes an unused source of electric energy. Since the amount of this difference depends on the distance from the earth of gas particles forming the atmosphere, Guillot has established his experiment station upon the summit of Mont Blanc in Switzerland.

At the station there are two antennae, one extending toward the equator, the region of maximum density of the positive charges, the other consisting of a number of iron points extending vertically upward. The positive ions are attracted by the antennae pointing south and build up a charge upon a plate in the machine. A second plate is connected with the vertical antennae. Because of the difference of potential, this second plate absorbs a certain amount of negative ions that ordinarily would be repelled from the earth. Thus it is possible to establish a difference of potential or voltage within the machine that will cause a current to flow from one to the other when they are short circuited.

Instead of trying to use the voltage for this purpose directly, the charges are led off through step-down transformers.

It is claimed by the inventor that in this way he has been able to keep ten 50-watt lamps burning, utilizing only the static electricity of the air.

Six-Story Building Moved by Six Horses

Six Los Angeles horses recently accomplished the astonishing feat of moving a six-story brick building, weighing 11,000 tons, for a distance of 125 feet. They did it with the aid of a series of tracks over which the structure moved on rollers.

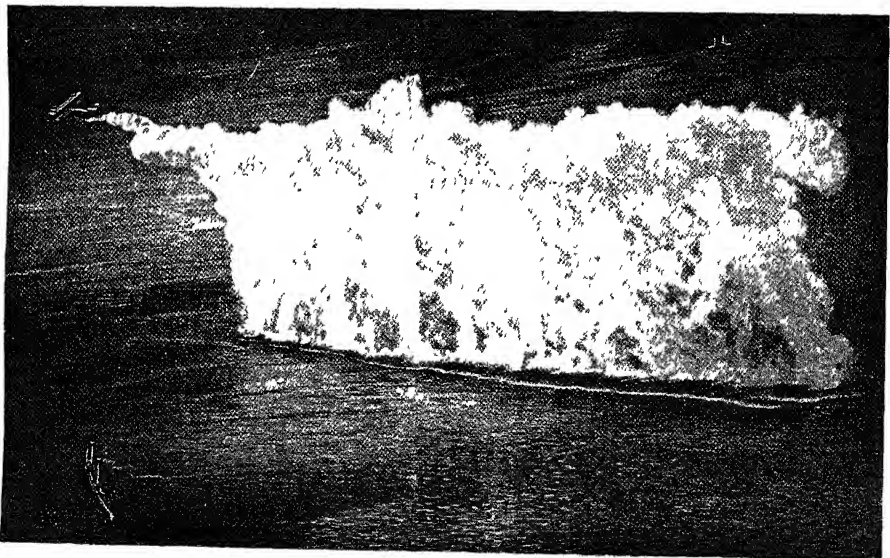
The building housed a hotel which had to be moved from a site purchased by Los Angeles for municipal buildings.

Nineteen double tracks, a total length of a mile, were used. Forty-five lines of cable, totaling 8100 feet, and three capstans conveyed the power supplied by the horses. The cable, tracks and capstans were so arranged that the six horses pulled with a strength equal to that of 5400 horses, a multiplication of 900. The moving was, of course, 900 times slower than it would have been with 5400 horses pulling.

Fourteen hundred jacks were used. The distance covered in any day was 40 feet.

Airplane Smoke Curtain Hides Navy Forces

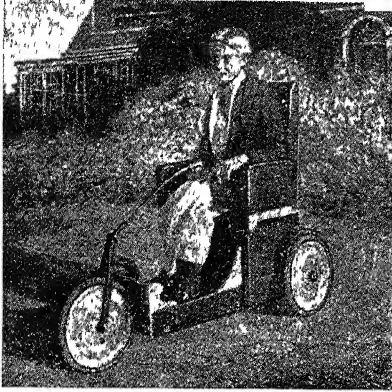
Appearing to grow from the surface of the sea, a smoke screen laid down in recent naval trials held by the U. S. government, was created by chemicals dropped by an airship. As the plane rushed through the air, the gases were literally sprayed in its wake. Instead of rising, the vaporous mass settled toward the surface of the water, creating a curtain behind which both warships and aircraft could have maneuvered unseen by enemy observers at sea level.



Smoke Curtain Created by Airplane to Hide War Vessels

Motor Chair for the Aged is Easily Operated

Designed for the convenience of aged persons or invalids, a three-wheeled electric motor chair, with storage batteries, has been constructed by a western inventor. It runs on two speeds, six or twelve miles an hour, and is steered like a



Motor-Operated Vehicle That is Boon for Old People

tricycle by a handbar attached to the front wheel. The current is controlled by a lever at the left.

Washing A Mountain Into the Sea

Contractors years ago began to move a mountain from the heart of a South American city into the sea. They used mule-drawn carts to haul the soil and rock away to be dumped inside the sea wall that marked the limits of a new water front. Shortly after the work was started it was estimated that under this method the cost would be almost prohibitive, and that the task would require eight years. It was finally decided to wash away as much as possible of the hill with hydraulic force. Twelve giant streams of water under pressure from three high-powered pumps were turned against the mountain, and it slowly began to crumble downward. At its summit stood an old monastery, erected by the early residents of the city. Abandoned by its former occupants, it fell with the ground that supported it. Stones too large to be moved by the force of the water, were broken up by dynamite and sluiced away. Over 7,000,000 cubic yards of earth and rock have already been poured from this hill into the bay, making an extension to the shore three



A Mountain is Being Washed into the Sea by Water-pressure

miles wide. Sixty new blocks will be available to the business section of the city when the transfer has been completed. Since the more modern methods of destruction were adopted two years ago, dynamite, steam shovels, construction trains, dirt trucks, hydraulic equipment, and human energy have been tearing at the obstruction. Hydraulic pumps and dredge pipes have replaced steam shovels, dirt trucks and trains.

Government Asked to Return Booty of Ancient Pirates

Swept from the high seas long ago, bold pirates and plundering privateers of the eighteenth century are once again recalled in long-standing damage claims which now are being pressed against the government by various individuals. These interests seek enactment of a law that will restore to them wealth that was taken from their ancestors, who in the days of the "Jolly Roger," were owners of ships that were looted by highwaymen of the trackless ocean. Listed among the claimants, in addition to members of prominent families of Philadelphia, New York, and New England, are certain insurance companies, and one eastern city. A measure, known as the "French Spoliation Claim," authorizing payment for losses of ships and cargoes between 1793 and 1800 at the

hands of French privateers, has been reviewed by Congress. The demands are made against the United States rather than the French government because of certain early agreements between the two countries. After a long delay the whole subject was referred to the U S Court of Claims in 1885, and since then, several suits amounting to nearly \$4,000,009 dollars have been settled. An attempt is being made now to dispose of the last of those favorably considered, involving \$3,246,858 dollars.

Glories of Mankind Told in Art-Glass Windows

Of all convenience met with in everyday life, glass is one of most ancient in origin. Authorities differ regarding its beginning, but it is said to have been made by the Egyptians almost 8000 years ago. And the coloring of it can be traced as far back as the remote eras of Chinese civilization.

Colored glass was first employed to make imitations of the brightly hued gems, such as rubies, sapphires, and emeralds with which the ancient nobles decked themselves and their

horses in barbaric splendor. It was not until demand for the material to be used in flat subjects was born that it was rolled into sheets.

One of the first steps in this art of painting in glass, which enshrined and glorified national, religious, and romantic characters in churches and universities of the Middle Ages, was the discovery that under action of fire a solution of silver would stain a clear glass yellow. This had marked a beginning of stained glasswork. Nobility, clergy, and artists became enthusiastic over it. It brought to the seat of learning and



Design of a Window Cut from Cardboard with Painting Underneath It



The Artistic Utility of Stained Glass to Depict Scenes and Characters

culture the master glassworkers of the world, persuaded by the rich fields that these places offered for their services. Money was raised on all sides by public-spirited persons, and studios furnished to these artists, who set about to ornament the classic pages of history with skill, the results of which are still to be seen among the architectural beauties of the Old World.

Each set of artists had their own style. As these impressed those who could afford to have such marks of luxury to distinguish them and their houses, importations of foreign craftsmen became the practice. Spaniards and Italians invaded France, seeking a market for their services, and in turn the Frenchman passed with his art into other countries.

As in the olden times, the present-day artist in stained glass first paints the picture he is to reproduce on paper or canvas. From this

original a pattern is made of the same material with the shapes of the inlays drawn to their exact sizes. Double-lipped shears then trim a narrow strip along each line, separating the sections as they are to be after the lead or zinc joints are in place. Glass of the required shades is then selected and cut into bits of the shapes and sizes of the paper pieces.

After they are put in place on skeleton easel, they undergo a sort of critical test as to arrangement of ground color, lights, and shadows. This test is always made against a northern light, since an even blend of the sun's rays is available from that direction.

Divers Battle Hungry Sharks to Spear Sunken Gold

In this picture the artist portrays vividly the dramatic adventures of divers in their hunt for the \$30,000,000 of golden treasure that dropped into the ooze of the ocean bed when a German submarine sank the White Star liner *Laurentic* off the Irish coast during the war.

Battling ferocious sharks with knives, 90 feet below the surface of the sea, these intrepid deep-sea hunters have succeeded in recovering all but 30 bars of the gold bullion that was being carried to American bankers when the *Laurentic* went to the bottom.

As they grope among the bones of the sunken ship, the divers use a sensitive divining spear, with galvanometer dial attachment, to prod for the golden bars in the mud and silt. Whenever the spear strikes a metal object, the clocklike dial aboard the salvaging ship *Racer*, indicates whether the spear point is touching gold or a base metal such as iron. The diver then receives his directions by telephone from the salvaging ship. The gold bars, as they are located, are raised in a tub.

In this way nearly 3000 gold bars, worth from \$5000 to \$10,000 each, have been salvaged from the deep.

Science—a Modern Sherlock Holmes

EXPLOITS OF TODAY'S POLICE DETECTIVES SURPASS
THE IMAGINED FEATS OF FICTION IN TRACING
AND PREVENTING CRIME

Recently the scientific detective, who previously existed only in books and on the stage, has become a real and potent figure in the endless war between the police and the criminal. More and more American police are employing science in the detection of crime, surpassing the imaginary exploits of Dupin and Sherlock Holmes, because when Poe and Doyle created their fictional heroes the extraordinary tools with which modern science today arms the law did not exist. Radio, the airplane, even the automobile, were unheard of, and hundreds of practical developments in psychology, physiology, chemistry, toxicology, and the other sciences which the police now use, either themselves or through experts, had not yet been achieved.



Divers Battling Hungry Sharks to Spear Sunken Gold



Said to be the Greatest Finger Print Expert
in America—Fred Sandberg of
Washington D.C.

Nowadays the detection of crime has become an exact science, founded on very definite principles. Like all other sciences, it promptly applies new developments in other fields to its purpose.

Knowledge of anatomy, physics, and psychology, too, are vital to the law. Such knowledge enabled the authorities to bring to justice the



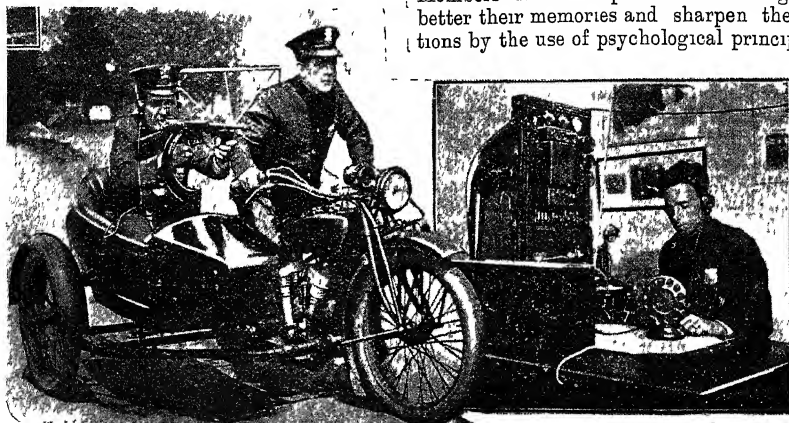
Chemically Intensifying Finger-Prints on
a Window Pane

murderers of "Honest John" Bruen, a wealthy New Jersey circus proprietor, about a year ago.

From a pair of footprints in the ground a few feet from the window through which Bruen was shot, detectives were able to describe the murderer as short and slight, facts read in the depth of the impressions and in their shape.

The detective who understands practical psychology can vary his form of questioning to get the information he desires from habitual criminals and amateurs alike.

Psychology is a major subject in the school for detectives that was opened recently in the New York Police Department. Study of mental impulses, emotional stresses and motives is made. Members of the department are taught, too, to better their memories and sharpen their perceptions by the use of psychological principles.



Radio Machine Gun and Motor Cycle Combined is a swift and Deadly Pursuer
of Criminals (Right) Broadcasting a Police Alarm. This Radio Apparatus
has a range of 30,000 Sq. miles

Criminology also is studied. The policeman being taught to differentiate between the various criminal types and to use definite methods of approach and questioning in his investigations.

Practical details of police work, such as shadowing suspected persons, concealing identity, and using descriptions to pick persons from a crowd, are taught by means of clearly defined principles.

HOW CHEMISTRY HELPS

Chemistry and the microscope are additional scientific means frequently employed in investigating crime. In detecting bloodstains on clothing, studying inks and paper in forgeries and similar cases, investigating arson, narcotic and poisoning cases and in the performance of autopsies, chemistry is widely used, with the microscope as a valuable adjunct. More than once the analysis of mud on a prisoner's shoes or clothing has produced his presence at the scene of a crime. Under the microscope, typewriting done on different machines and by different persons has been shown to possess as many points of variance as the penmanship of individuals, a fact that has proved invaluable in the unraveling of many crimes in which typed documents were fundamental evidence.

The action of the heart is the basis of a number of methods for compelling prisoners to tell the truth. The heartbeat, the blood pressure and the rate of breathing, medical men have



The Lie catcher Apparatus—You can lie, but you cannot force your lungs and heart to lie

found, vary considerably under stress of sudden excitement, such as might be occasioned by hearing a damaging question and endeavoring to supply an untruthful answer. Accordingly, there has been devised apparatus, which, when connected with the subject's body, records graphically the action of the heart and lungs and shows variations that may arise from the mental strain of fabricating an answer to a pointed question.

The recent remarkable development in radio communication already has been used by the police in their war against the criminal.

REVIEWS AND NOTICES OF BOOKS

[Books in the following languages will be noticed: Assamese, Bengali, English, Gujarati, Hindi, Kanarese, Malayalam, Marathi, Nepali, Oriya, Punjabi, Sindhi, Tamil, Telugu and Urdu. Newspapers, periodicals, school and college text-books and their annotations, pamphlets and leaflets, reprints of magazine articles, addresses, etc., will not be noticed. The receipt of books received for review will not be acknowledged, nor any queries relating thereto answered. The review of any book is not guaranteed. Books should be sent to our office, addressed to the Assamese Reviewer, the Hindi Reviewer, the Bengali Reviewer, etc., according to the language of the books. No criticism of book-reviews and notices will be published.—Editor, M. R.]

ENGLISH.

INTRODUCTION TO INDIAN ART. By A. K. Coomaraswamy, with thirty-four illustrations. The Asian Library, Theosophical Publishing House, Adyar, 1923

The fourteen sections into which evolution and psychology of Indian art are condensed so as to give a comprehensive survey of the vast subject

to the general public, serve this purpose well. That not every chapter does justice to the period it deals with and that the subject is rather indicated than exhausted, cannot be expected otherwise in a short introduction. The first seven chapters leading the reader from Vedic origins to the end of the Gupta period, succeed in giving the psychology of each period dealt

with, and the same firm grasp of the underlying reality is felt in section the thirteenth, summarising in a few but significant words the tradition of Jain painting. The other chapters however do not give much more than an enumeration of the main monuments, but even this is welcome on account of the masterful discrimination with which the selection is made.

One peculiarity of Dr. Coomaraswamy's treatment may be noted. Qualities and modifications are pointed out with unerring observation while the substance frequently is passed over with silence. The art of the gateways from Sanchi, for instance, is called "innocent, untroubled and even sensuous, neither intellectual, nor idealistic (p. 25), the cutting of the relief deeper, the composition more sophisticated, the sense of perspective and depth much more convincing" (than during the Sunga period, p. 24). True, but these adjectives either refer to the literary suggestiveness of the sculptures or to their technical execution. The art language is judged by its indebtedness and allusions to contemporary religions and social concepts. Its own sound, that of art as such seems overheard. The treatment is more from a literary point of view than from that of visualisation. While it enables the author to link religious outlook with the contemporary sense of form it also allows him to apply terms too wide to convey a sharply defined impression. This generalisation may go so far as to assert that "Western art at all times tends to representation, Indian to symbolism" (p. 41), which surely the author himself would not maintain in the case of Early Christian and Medieval Europe. The illustrations though few are well chosen—although not adequately reproduced. Altogether no short survey of Indian art hitherto has been written in a more lucid and understanding way.

The booklet deserves to be carefully read by every lover of India and of art.

EXAMPLES OF INDIAN SCULPTURE AT THE BRITISH MUSEUM. *Twelve collotype plates selected by Lawrence Binyon, with an introduction by William Rothenstein and a foreword by Sir Hercules Read.*

An Introduction written with deep insight, points out those exalted and therefore truest moments of Indian art that make its value universal. The reproductions, made of sculptures in the British Museum, of which the Ceylonese examples already are widely known from Dr. Coomaraswamy's publications, and of which plates IV, VI, VII and VIII are of high artistic merit, are all first rate. Plate III, however, dated Gupta period 6th century can on stylistic grounds by no means be anterior to the 10th century. The modelling of the dancing figures, the shape of

the columns and the treatment of the Kirttimukha device as an intricate pattern of light and darkness denote a late date. Plate V similarly, dated from the 5th—7th century has to be brought down to the 12th or even 13th century on account of hair-dress and jewellery, then fashionable but also with regard to the already stiffened and coarse-eyed modelling of the body and to the convention then valid for the facial type.

We are grateful to the India Society for having published with such perfection some of the best Indian sculptures in London.

ST. K.

THE IDIOT AND THE TRAITOR, PART I AND II — By M. N. Tantre, B.A., *Printed at the O. R. Moon Press 2 Kanwar Street, Fort, Bombay. Rs 2 1923*

This pretentious author has taken much pains to prove the nationalist movement a foolish movement. But he has given Mahatma Gandhi a faint praise in give-the-devil-his-due fashion, and then speaks of Mr. Gandhi as "this mad man" in page 116, 5th line from the bottom. There are other epithets added to Mr. Gandhi's name, e.g. *hypocrite* (same page). According to this author every Indian leader of the present movement, from Rabindranath Tagore downwards, is an idiot and a traitor. The idiots of our author are Rabindranath Tagore, Annie Besant, Lok Tilak, Sankaracharya, Sharvananda, Rajagopalachari, C. R. Das, P. C. Ray, Patel, Naidu, M. K. Gandhi and others, and desirable opinion-makers are Jadunath Sarkar, J. C. Koyajee, Sir D. Wacha, R. P. Paranjape, Sir H. Wadia, Sir Chimanlal Sitalvad, S. Sinha, S. R. Das, P. C. Mitter, S. N. Mallik, etc etc. But for the fact that the book is written in execrable English, it would be an excellent present to the European Association.

The book is idiotically written, and Mr. Tantre, B.A., should be mightily pleased to learn that the first portion at least of the title of the work can be suitably applied to his own self.

H. K. C.

MASTERS AND MEN By Philip Guedalla. *Constable 7s 6d*

Mr. Guedalla thinks "Persons afflicted with the critical attitude suffer from a total inability to enjoy a book as the simple thing that it really is. In the earlier stages of the complaint the patient's mind runs while he is reading, on Estimates and Appreciations and Tendencies and Literary Values. Primary criticism is mainly a failure to enjoy things unless they are arranged in critical categories. In cases of secondary criticism the patient feels an overmastering need to tell those who do things how they should

have done them." Perhaps this disease also implies a blotting out of all powers of perception and analysis, for we, who are infected with it, cannot in spite of the best efforts find out if we have gone beyond both stages. After what Mr. Guedalla has told us about our function, we may not return the compliment and tell him how he should have done his. So the "secondary criticism" is lost to us. And if we wanted to place him in a category,—Heaven help us! For surely he must be above all categories.

But the disease is on us and we must try to place Mr. Guedalla. Surely we remember him as the author of "The Second Empire." Admireable thing it was,—so Strachey-ish,—clever perhaps and less human,—and rather a more supermannish. And that we might place in a school, we might call it an attempt to resuscitate literary history against the scientific bugbears of the Seeley-Freeman-Ranke type. But this volume is beyond all such attempts. We may see that Mr. Guedalla in the discourse on "An Archbishop" or on "Men of Mark" but the things by which the volume will go are not discourses on "Men" (or even supermen) but on impersonal "Masters." One does not know which of these to prefer to the others. Is it to be the one on "The Egoists," "grimacing with the self-consciousness of nasty children, with an insistent exhibition of their sins, their complexes, their secret sorrows"? Or is it the one on "The Masters of Arts," telling us all about the scholars "hastily equipped for a life of gay diplomacy in jacket suits supplied at the public expense for Paris wear," for "England had need of them," especially as "the conductors of the war were threatened with an outbreak of peace"? Perhaps we should have preferred the talk on the "Ministers of State" or "An Old Master" or "Two Princes", but we cannot select in this glittering mass.

Yet as critics, we must leave with a note of complaint. It is difficult to find any, but we can hunt up one and that is on the scope of repetitions. We may like to hear once or twice of the glut of egoism, the currency of amateurism and the enormities of criticism. But if the same voice is heard at every corner, one gets tired of it, however musical it may be.

ABHINAVA GUPTA.

HINDI

BHARATVARSHA KA ITIHASA, Pt. I: By Lala Lajpat Rai. Translated by Santaram, B. A. Published by the Aryya Library and Saraswati Asram, Lahore. Pp 480 Price Rs. 2-12

This part of Lalaji's history gives a connected account of the cultural and political sides of Hindu India down to the 12th century. This work

which is mainly a compilation from authoritative works was undertaken while he was in the Central Jail of Lahore. It is interesting how such a well-informed work was written at such a place. The five appendices which deal with a comparison study of Hindu and European civilizations, Hindu System of Administration, Original Home of the Aryas and the Times of the Vedas, Cambridge History of India, Famous Books of the Hindus, Principal Events of Historical Times, and a bibliography, are the outstanding features of this volume. Several discrepancies, etc., which have crept into the book will, we hope, be removed in the next edition in the light of recent researches. Lansen is called the General of Devapala (p 272), Lakshman Sen is called Rai Lakhmania (p 274), Lama Taranath is called 'Babu' (p 273), the Rama-Charitam is not mentioned in the bibliography (p 466). Lalaji, a wise leader as he is, is not sparing in pointing out and criticising the defects of the Hindus, e.g. untouchability, ban on vocational castes, etc.

On the whole, Hindi literature is enriched by this work, and we hope other parts of the work will be published in course of time. The translator is also to be congratulated.

FILKI SAMASYA By Banarasidas Chaturvedi. Satyagrahāsram, Sabarnati, Ahmedabad. Pp 339 Price Re. 1. Foreign 2s

The author of this monograph on the condition of the Indian labourers of Fiji has really done a public service. It is to his credit that he has written the book with an impartial attitude and has quoted from all available documents. Indentured Indian labourers began to go over to the island of Fiji in 1878 to be employed by the British planters. By 1920 the number of these labourers exceeded 50 thousand. The interests of the British planters required that these Indian labourers should be kept in an immoral insanitary and unprogressive condition. The romantic story how Indian labourers who are generally poor, docile and peaceful, became slowly organized as a body against the rich and powerful British planters whose interests were vouchsafed by the Fiji Government, the colonial office in England, the British public in general, and also by the Government of India for some time, plainly shows that truth is often stranger than fiction. The treatment of the Indian labourers in the right British and brutish way by the planters, e.g. the C. S. R. Co., for asking more wages on economic grounds and for refusing to work nine hours instead of eight opens our eyes as to the safety of the Indians outside India in the British Empire. The self-sacrifice of Dr. and Mrs. Manilal, Pt. Totaram, Mr. C. F. Andrews and

the friendliness of other English gentlemen will be cherished in memory by our future generations. The author has done well by pointing out the defects of the Indians also who were divided into as many as five sections.

The style of the work is charming though a little Urdu-ish. This book is well worth translating in other Indian vernaculars.

RAMES BASU.

BENGALI

VEDA-VANI *By Charuchandra Bandyopadhyaya and Pyarmohan Sengupta Published by Sudhar-chandra Sarkar (Messrs M C Sarkar & Sons, 90-2 Harrison Road, Calcutta) pp. 9+7+359+26. Price Rs 3*

It is a book on the Rig-Veda and is written in Bengali.

It has a valuable introduction (pp 1-62) giving a short description of the Vedic Literature, the subject-matter of the Rig-Veda and the civilization of the time.

The Rig-Veda contains 1028 hymns including the *Valkhyas* (apocryphal hymns). Those who do not wish to be specialists will find it very difficult to read the whole of the Rig-Veda. For such readers what is required is a selection of typical hymns and this is what has been done by our authors. Eighty-nine hymns have been given in this book and have been translated in verse (with certain omissions) by Babu Pyarmohan Sengupta. The hymns have been carefully and judiciously selected and the translation gives a fairly correct idea of the original.

The hymn (or hymns in certain cases) addressed to each deity is preceded by a short description of that deity. This description and the general introduction have been written by Babu Charuchandra Bandyopadhyaya.

The book is not free from mistakes (vide *Pravasi*, Magh 1330, p. 529). But these may be ignored by general readers for whom this book has been written. They will find in this book everything that they care to know.

There are in Europe many books dealing with the subject, but this is the first book written in Bengali for popular reading. The authors have removed a great want and the reading public will be thankful to them for this useful publication. The book should have a large sale.

MAHESHCANDRA GHOSH.

TAMIL

VARALAKSHMI. *By M S. Krishnaswamy Iyer. Published by V Narayanan and Co, 4, Kondi Chetty St, Madras Pp. 104. Price 8 annas.*

A very interesting social novel.

LIFE OF THIRU GNANA SAMBANTHAR. Y. M. H. A. (Kockuvill) series No 1 *By the late S Sabarajna Mudaliar, G G J P Published by C V Jambulingam Pillai, Madras Pp XXI+56 Price 10 annas.*

The life portion of this work is as is admitted by the author, a loose rendering into English of the life of the saint in Tamil prose (by Arumuga Navalar) which again closely follows the life of the saint by Sekkilar. The saint is the first of the Saiva Samaya Acharyas gifted with rare literary skill and still rarer catholicity of views. He was famous alike for his contemptuous indifference to the caste scruples of the day as for the several miracles he performed. He is to this day remembered as a true Brahmin who did not hesitate to worship a deserving saint of the villala caste and to have for his constant companion a lutist saint of the depressed classes.

The author's preface is an attempt at a criticism of the life and times of the saint. His passion for tracing everything to Sanscritic sources makes him give a wrong interpretation to the stanza quoted in p 1, and to be blind to the express statement in the next but one stanza. He is equally anxious to give a greater antiquity to the saint than the late lamented Professor Sundaram Pillai and V Venkayya have independently after an elaborate consideration of the dates of various historic events connected with the life of the saint and of his contemporaries, arrived at and he is therefore forced to maintain that Buddhism existed even before the advent of Gautama Buddha and that the latter was only twenty-first in succession of Buddhas.

MADHAVAN.

TELUGU

NATYAMBUJAMU *By Puranam Suri Sastri Printed at the Grandhalaya Press, Bezvada. Pp. 339. Price Re. 1-8-0*

The tempestuous wave of Indian nationalism which swept over our country immediately after the Partition of Bengal had far-reaching effects on the Andhra mind, character and literary development. Some of the Andhras began to cultivate assiduously the Bengali language and began to imbibe the true spirit and character of the writings of Bankimchandra and Rabindranath. Not content with merely translating their famous works, they began to give free vent to their poetic muse and most of the *itihāsams*, and stories of Bharatamu were transformed into a dramatic garb and during the years 1906-1915 which can rightly be called the apotheosis of the Andhra dramatic age, 388 dramas have been produced. Roughly about this time the people of Masulpatam, mainly in order to develop the

art of dramatic production and technical presentation of the Andhra actors on the stage, held competition examinations and the author, who had the good fortune to act as the secretary of this Association, now comes forward to discuss the primary and secondary problems, pertaining to the Andhra stage, actors and playwrights, that are awaiting successful solution.

In making a kaleidoscopic survey of these varied problems (specially in Chapters VII and VIII) the author makes good use of his sound common sense, his literary gifts and powers of keen survey and observation of the daily events of our life. It is easy to accept his suggestions as regards the "mounting" of the plays, the "relief stage", simplicity and sweet reasonableness of taste in scenic decorations and lighting, the adoption of the profit-sharing principle between the actors and the proprietors of the dramatic companies, the systematic intellectual elevation of the actors to comprehend and faithfully interpret the playwrights' point of view cheap yet not gaudy dress befitting the age and the social standing of the characters represented and all budding actors who wish to make a name for themselves should remember his intelligent suggestions advocated in Chapters IV and V.

But he has made a sad omission. He seems not to have realised the fact that the drama can be utilised as a great educator of our life, correcting the narrow, distorted and selfish egoism of human individuals. To consider the drama as a mere antidote to the numerous ills of our life is to narrow its usefulness altogether. He ought to have at once recommended the *municipalisation* of the theatre. It is this alone that will enable the poorest people to taste something that is best in art, in literature, in poetry and prose, in music, rhythm, dance, picture and colour. There can be no higher ennobling instrument than a "true drama on an artistic theatre." Rightly enacted it can not only be made a potent instrument of education but it can be made an engine of social reform and good to the community.

I do not however agree with his ingenious defence and justification of the existence of the fallen women (pp. 336-39). The best way to elevate them is not to allow them to pander to the wishes of the erring male and after reclaiming them back to society they should be taught industrial or other useful processes so as to enable them to play their part as more useful adjuncts of society.

If the Andhra theatre is to be rejuvenated—brimming with real life, the vice of commercialism so rampant in the minds of the actors should be checked. The Andhra people should cultivate affection for the theatre. Instead of

the Tom, Dick and Harry who patronise the plays, the elite and the educated classes should come out of their seclusion to attend and encourage these dramatic productions.

B. RAMACHANDRA RAU.

GUJARATI

कलापौ-कान्तना संवादी (*Dialogues written by Kalapi and Kant*) · Published by Jwanlal Amarsinh Mehta, and printed at the Diamond Jubilee Printing Press, Ahmedabad. Paper cover. Pp 152. Price Re. 0-12-0 (1923).

Kalapi, the late Thakore Saheb of Lathi and his friend, Kant, the late Manishankar R. Bhatt had in addition to verses, written certain attractive dialogues, between various historical and mythological persons. They are printed in this book, along with his *सर्वविचार* of Swedenborg, written by Kalapi.

PURYALAP (पूयालाप) By (the late) Manishankar Ratanji Bhatt. Published and printed as above. Paper cover, pp. 124. Price 0-12-0 (1923).

A collected edition of Manishankar's early poems—poems which brought him name and fame, was a desideratum and the publisher has done a distinct service to literature by bringing them out in this form.

सुंदर भेट (A Nice Present) By Girjashankar B. Badheka. Printed at the Navjivan Printing Press, Ahmedabad. Cloth bound, pp. 144. Price Re 0-10-0 (1923).

जेटी बहन (Elder Sister) By the same author and Jugaham. Printed as above. Cloth bound, pp. 215. Price Re. 0-8-0 (1923).

The two veterans of juvenile literature at present influencing that branch of our literature, Girjashankar (affectionately known to children as Gijubhai) and Jugaham, in these two books furnish very nice food for very young people. The nice present consists of little admirable songs suited to occasions and occupations on which children are always found engaged and the Elder Sister is supposed to regale those younger to her with short, "chatty" stories though in reality teaching them.

हिंदी राष्ट्रीय खर्च By Prof Khushal Talakhshi Shah. Printed at the Navjivan Printing Press, Ahmedabad. Paper cover, pp 103. Price Re. 0-8-0 (1923).

Prof Shah is one of the authorities on Indian finance, and in this publication which is a collection of his lectures delivered to the students of the Gujarat Mahavidyalaya, he has ably exposed the weakness of the Indian financial administra-

tion and shown that unless the national budget is placed under the entire control of the Assembly, no change for the better is to be expected

SANJUKTA (सङ्कुता) By Ramanlal Vasantlal Desai, M. A. Printed at the Lohona Steam Printing Press, Boroda Paper cover, pp 158 (1923)

This drama is concerned with the times of

Prithwiraj, who took away by force, princess Sanyukta. It is meant for the stage, but looking to the present perverted taste of the audience, one wonders whether its sanskritised and literary style would make for success in that line, otherwise the characters are well drawn.

K. M. J.

THE OLD OLD STORY

By SANTA CHATTERJEE

(5)

IT was long past evening. In winter daylight lasts shorter, and the street lamps had begun to burn their gas since a good two hours. After gradually muffling up the noisiness of a working day, the crowds of pleasure-seeking humanity were parading everywhere for relaxation. The city man burdened with dry duties, looks forward eagerly to these hours like thirsty *chātakas*.* Look, how the vendors in the pleasure market have decorated their stalls with variety and attraction, in order to make men forget the day's fatigue and the night's worries! They call everyone to come and see how ably they cater for all the senses. People run there to console their suffering souls, and each goes for the kind of intoxication that works the remedy in each particular case. The festive night had assumed the role of the Lady Bountiful. She is doing her best to relieve her proteges' miseries for these few moments.

But where can the daughters of poverty find relief from their never-ending sufferings? The poor Bengali woman who lives in the city wakes up every morning in the same dull surroundings, and, like the primitive woman, she is ever busy preparing the food. The primitive human being was hardly alive in her soul, but it was her sad fate to devote her life to its service. The only joy of a higher life she has is that in

her worries she seeks more the happiness of others than of herself. She cooks in her little room the same old dishes which were *a la mode* in the days of Māndhātā.* There was no variation even in this, her invariable and only duty; for her knowledge had been transmitted from mother to daughter and so on since ancient days. The same pots, ladles, etc., the same simple curries and concoctions; the things that she had begun to do in childhood with toys and sand with her play-mates have become her life's burden. At the end of the day, the sun rolls down from the sky with his wealth of light, the earth assumes a new glory, the thickening darkness touches everything with a mysterious grandeur, but the sad heart of the suffering woman gets nothing but the darkness, there is no music in the change, it leaves her dull and unhappy.

After school Ronu had been to play with his mates and had just come back. Arunā was persistently chanting a new song, fearing lest she forgot the words and the tune. But both of them went downstairs when they were called to have their meals. Karunā served them and kept her Dādā-mashāy's food apart and covered. He had not yet returned from his evening walk. Even if he could not call daily on all his friends, he would never rest unless he could go and enquire after all his friends and acquaintances once a week by turns. This daily going the round was his favourite pastime.

* A bird famous in poetry for its thirst and longing for the rain!

† An ancient mythological king.

Karunā was awaiting her Dādāmarshāy's return with an often-read novel in her hand and sitting on a straw mat spread on the little verandah garden of potted plants which faced Abināsh's big red mansion. Arunā was practising her songs with whole-hearted enthusiasm. Ronu had a book of geography in his hand and was loudly reading out, over and over again, the names of the numerous seas that there are in this world. He was getting progressively enthusiastic and noisy. Arunā did not like that, and said: "It is not necessary to shriek like that, if you want to study. You are enough of a nuisance to prevent people from practising their songs."

Ronu answered, "Indeed! And if you sing your songs with wrong tunes, I would certainly get the first place in my class. Why don't you stop your singing? You perhaps think that you have a mighty fine voice."

"It is better than yours"

The quarrel developed. Each wanted to stop the other. But who would decide which of them had the right? Arunā could not vindicate her *Diduship*, for who cares for a *Didi* who disturbs a younger brother in his studies? At last the quarrel came to rest upon the ownership of the furniture and the room. One claimed the room and the other the chair. It developed into a perfect row! Karunā was chosen the arbitrator, but that did not help the situation. Ronu got furious and said, "I don't want your room, not a bit of it!" And he left the room. But where could he find another room? He had to go to his Dādāmarshāy's room and lie down on the floor. Arunā lost her musical inclination altogether and went to look for her brother in shame, but failed in her effort to persuade him to come back. She was highly annoyed and exclaimed with a pout, "Oh! What a nabob! If you would not come, don't come; no one is dying for you here."

Arunā came back and after making the bed lay down on it. She worried once or twice for Ronu, but consoled herself with the thought that as soon as he felt the cold he would come back. But Karunā could not rest at ease. She feared that Ronu would fall ill by lying on the damp floor. When Arunā went to bed, she coaxed and reasoned with Ronu and at last brought him back to his bed,

The quarrel over, the room became pervaded with a peaceful stillness. The other rooms of that tenement gradually grew quiet, the lullabies slowly stopped and the voice of joyous home-coming after the day's work found silence in sleep. Her pretence of reading could not deceive her mind any longer. Leaving aside the book, Karunā came over to the verandah and stood leaning against the railing. One could see from here a bit of a road along which human beings moved; but it was too little and insignificant, like the gift of a miser. Karunā turned her hungry eyes upon it. Her day's work was over, but evening brought her no reward. Karunā was, as it were, trying to snatch away bits of happiness for herself from those happy faces who were returning home, glad with what the evening had brought them. The passers-by appeared before her eyes for a second as if from an unknown world and disappeared again into the unknown. They were strangers, and so Karunā in her imagination thought of them as if they were known to her and went about with them through palaces and hamlets in strange lands. In her fancy she would now turn the son of a poor clerk into the well-beloved of a princess and join him in his happy dreams, and now follow with tearful eyes into the forests the foot-steps of some lovelorn swain who wandered about madly in quest of his lost love. Her vacant heart would endeavour to pass its leisure like this and she would borrow this human material to let it play with her dream dolls.

When her eyes got tired of gazing, Karunā heaved a sigh of fatigue and sat down. It was not yet time to rest. But how long can one wait with workless mind and limbs? Her ears were eagerly expecting to hear the sound of Tārini's footsteps. This was nothing unusual but she could not help being anxious.

Somebody's steps sounded on the stairs. She knew the steps of all the dwellers of this house, but this belonged to none of them. It was not the slow tread of an aged person. It had behind it the determined vigour of strength and manliness. Karunā stood up in surprise. The door remained open till late and who knows who had got in. There were knocks on the door. Karunā ran in and found Abināsh standing on the threshold. She asked, with surprise in her eyes, "What is this? You at such an hour!" Abināsh

answered, "I could not find time during the day, so, I came to deliver Satadal's letter while coming back from a 'call' She has invited you on Thursday evening."

"But you could have sent it by some one, instead of taking so much trouble yourself."

Abināsh replied, "Yes, but I came to request myself that you might come."

Karunā opened the letter and found that Satadal had invited the whole lot of them; she had not transgressed the laws of courtesy in favour of any one. But, what was it that Abināsh said? After inviting them all, he had come to request *her* to come! He did not mention anyone else. Such attention was doubtless complimentary to herself, but she felt a little insulted. Why, were the others so very negligible? She could not feel elated at her good fortune, because Abināsh had shown indifference to the near ones of the object of his admiration. She said, "Satadal has asked all of us to come, so why do you think there is any special fear of my not coming?"

Abināsh overlooked this as usual, and said with much emphasis, "I want you to come." The eager request sounded like a command. Karunā could not relish the style of expression adopted by Abināsh, but she could understand that he had not been able to acquire anything softer even at his time of life. "Oh yes, if all of us come, I shall come, too Please tell Satadal how glad I have been at her invitation. We shall try our best to come." She was trying to end the interview with these words. But the person who had made Satadal invite them on account of Karunā, could not feel happy at this expression of thanks to Satadal, the mere intermediary. Abināsh remained standing, registering discontent. How could she go away when a caller kept standing on the door step? But her mind said Abināsh should depart now. Abināsh would not move; so she forced a smile and said, "Really, you had to take so much trouble for us. It was absolutely unnecessary. Anyone could have come."

Abināsh said, "But has not my taking trouble instead of that 'any one' any special merit in your eye?" Karunā had not expected such an answer. She thought that she would recite an old conventional phrase of civility and be done with it. But his answer betokened somewhat greater intimacy. Karunā had to sidestep it and said, "Oh yes,

you have done so much for us, how can we overlook it without being ungrateful? I thank you very much indeed!"

Abināsh stared her straight into the eyes and said, "I do not want any thanks. It is not necessary. If you can do what I want, do it."

Karunā said, "You are so genuinely hospitable that you do not even care for thanks All right then, we shall all come and feast on your bounty." One could hear Tārini-kānta's footsteps. Abināsh said quickly, "Then do come." Tārini came up and at once said, "Hallo, who is that? Oh, it is our Abināsh! Good, very good, come in and sit down. Karunā, offer him a seat"

That it was hardly the time to come in and sit down, was a thing which Karunā could not easily make her grandfather understand before a caller. She hesitated. But Abināsh easily solved the problem. He had been so far quite immobile, but now he began to descend the staircase and said while so engaged, "No, there is no time to sit down. Satadal has invited you all and I had come to deliver the letter. Do come, all of you." He went home without being sure if Tārini heard his message. Nor was Tārini highly anxious to learn more about it. He busied himself about supper and sleep. Arunā and Ronu began to clap their hands with pleasure when they saw the letter of invitation on Wednesday morning. The children of the rich in the city of Calcutta flounder in an endless flood of invitations and as a result they get annoyed with any new manifestation of the tyranny of sociability unless it be exceptional in attractiveness and novelty. But to those who seldom got invitations, such days were welcomed and cherished as festive and memorable occasions. Ronu was happy because he was going to have his fill of all sorts of highly palatable things; Arunā was happy because she would be able to stimulate her vanity and enjoy herself by displaying her sweet voice and charming face before the distinguished guests at the rich man's party, and through the delightful things to which she would be treated. But the hustle of a school day was hardly the thing to let one enjoy at leisure the gladness in one's heart. So they had to repress the joy of the invitation for the day and plunge in work.

Thursday was a holiday. Karunā was doing her work with slow hands and was

giving herself an occasional rest by basking in the sun that filled the doorway towards the verandah. Arunā was looking for something everywhere. Seeing her sister she asked, "Didi, where is the chain of German pearls you got at the school lottery?" Karunā said, "Oh, that was torn up long ago by Sailajā's baby; why, what will you do with it?"

Arunā rested one hand against her cheek in surprise and said, "Goodness me, what a girl! How could you spoil such a beautiful thing! I was thinking last night in bed that I would shampoo my hair and tie it up with that chain before going to Satadal-di's place! Now you have spoilt my plan."

Karunā said, "Oh, those were mere imitation pearls."

Arunā said, "Indeed! Who would have known they were so? I would not have gone to tell everybody its history."

Karunā said, "May be, but everyone would know that the granddaughter of a pensioner at Rs. 25 a month does not go about in diamonds and pearls. It is a good thing it is gone, at best people would have laughed at us, and that is hardly a thing to long for."

Arunā was annoyed; she said, "All right, give me the keys, let me see if there are enough rags to dress up in. They are so rich, I feel like crying to go there done up like a goblin."

Karunā was really sorry on account of her inability to give her sister a festive rig out, but she tried to console Arunā; "What, if you have nothing fine? They are rich, not we, and we have no shame to put on rags."

Arunā's mind refused to respond to philosophy. After rummaging through the boxes she could find only a cheapish striped sari. She sat down with her big eyes brimful of tears. When Karunā came there after a couple of hours or so and found her quietly seated with a book in her hand, she asked, "Aru, have you forgotten that we must prepare food for *Dādāmarshāy*? How can we go without doing our house work?"

Arunā burst out without raising her face, "I shall do the work. I shall not go. You go."

Karunā said, "How is that? Were you not planning up things since last night to go? What has happened now?"

Arunā's subdued sorrow welled up in tears. She said in a voice choked with tears. "Oh yes, there is only half a dress to fall back upon and I have lost my sleep worrying over it. I have a headache, I am not feeling well, I cannot come, you tell them."

It was hardly a difficult job for Karunā to understand the nature of the malady which would enable one to do all the house-work but not to attend the invitation. Poor child! She had been planning overnight to go to the party, but was feeling reluctant to move to-day with her burden of poverty. Sermons would hardly produce any effect! Karunā sighed and went to her grandfather's room.

There was a faded and pale pink Bombay silk sari, kept carefully away, wrapped up in paper, at the bottom of a small tin trunk. It had here and there the mark of the moth. Karunā's mother got this as a first present when she set foot in her husband's house. Her daughter had preserved this little memento of her lost parents ever so carefully. She could never find it in her heart to use it. But to-day her heart swayed at the sight of Arunā's tear-stained eyes. That only valuable dress in the house had become doubly valuable on account of the memory it held. She took the sari in her hand and went to Arunā. "If you sit here in a stuffy corner, you would aggravate your headache, rather come over to their place, a walk in the open lawn would cure it. And I found this sari of mother's in the box in the other room I think it will suit you."

Arunā's headache was slowly departing. She said, "I don't feel like trying it now, I shall do so before going." But no sooner had Karunā gone away than she wrapped herself in the thing and made an examination of herself before the mirror.

The house work was over. The tragedy of the pearl chain and the want of gorgeous raiment had left Arunā without her shampoo. But, who knows what store of smiles lay hidden in the folds of that worn-out Bombay sari? At its sight Arunā had shaken off the darkness that enveloped her little heart. Her enthusiasm for the party effervesced anew. She told Karunā, "What would people say, if I went to their house without a bath? I must at least have a thorough scrub up. My hair will be all right if I brush it up with powder. Sailajā-di has lots,

she will give me some." Karuna said, "You need not have a bath, go and wash yourself, that will do in this cold."

There was no scented oil, rose water or perfumes, nor were there any ornaments. But Arunā finished her toilette, as far as she could with her unsupported hands. Without her *didi's* knowledge she had been to neighbouring girls and used borrowed powder and scents. Karunā felt uneasy to put on cheap finery. She would not put on her stylish striped sari, but instead of that she dressed herself up in a simple black-bordered white sari, and a black alpaca blouse which she had herself made. Arunā wore her mass of jet black hair down, tied up with a bit of gold ribbon. Karuna's thin long hair was neatly rolled up in a knot.

Ronu came in and began to hustle them, "Hurry up! You are taking any amount of time to tog up, and I am having my feast spoiled."

Suddenly some one said from behind them, "Oh no, why should you have your feast spoiled? There is plenty of it. I wonder if you would be able to finish it up."

Karunā turned round with a start and saw the inviter himself was the speaker. Arunā found that Abināsh was wearing a soft heart at the moment. So she smiled and said, "I believe we have made a mistake. I am at a loss to see whether you are invited to our place or we to yours." Abināsh looked at Karunā while answering Arunā and said, "Oh, I am a mere good for nothing, I should have been honoured beyond expectation had such great people as yourselves treated me with a kind glance."

Karunā flushed. Abināsh could not even imagine that such an answer could hurt her. He was rather elated to find the tinge of red on her cheek. But Arunā retorted back in a tone of sarcasm, "Yes, you are perfectly right. Even Kuber (the god of riches) would be a ghastly misfit in this splendid palace of ours, and what more should I tell you? You have never seen such splendour to be sure!" Abināsh was palpably ashamed and said penitently, "No, no, I never meant that, does money make people great?" He wanted to cover up his false move and said, "What is there to wait for? Finish your dressing up. I have brought a car." Karunā said, "Great people like us do not dress up more than this, nor have we the habit of

riding such a short distance. You have taken unnecessary trouble."

Abināsh was groping blindly for an answer in shame and surprise, and said after a long pause, "But when it is there, it is no use sending it back."

The motor car rolled through Abināsh's gates within a minute. In that little time Arunā had run her curious and pleasure-lit eyes over her surroundings to see if any one looked at her elevated position with envious eyes. She was glad to find Sailajā's surprised face in a third-storey window. Ronu realised that life was worth a good something by putting his hand on the steering wheel as he sat next to the chauffeur. He even told him once, "Kālī Bābu, do teach me to drive a car like you! Oh, what fun you must be having!" Only Karunā sat with her head bowed down. To enjoy, even in the slightest degree, the wealth of unrelated people before the eyes of Sailajā, Sudhā and others, made her feel like a thief captured on a professional call. She wanted to hide her face behind a large low veil.

They came to rest in front of a flight of marble steps after passing through an avenue of gorgeous plants into a creeper-covered landing. At once electric candelabra flashed into life over them. The mosaic on the two columns on the verandah in front began to shine and glitter like gems at the touch of the light. The liveried, buttoned, embossed and bearded Muhammadan porter salaamed with a flourish and stretched his arm to show them the steps. Ronu was trying to peep through the glass doors with curious eyes in the hope of discovering fresh wealth and novelty. Arunā thought his childishness bad form and dragged him away by the hand, with red-hot glare to convey to him the immensity of his crime. People might think they had never seen such things,—this fear was dominating Arunā's heart.

They climbed the steps and stood on the verandah before the richly carpeted wooden staircase leading to the second storey. Ronu asked Arunā in a hushed voice, "*Didibhai*,* should we walk on such wonderful carpets with our shoes on?"

* Affectionate way of addressing a *didi* or elder sister.

Arunā put her index finger on her lips and said, "Shut up!"

Satadal was standing there in her white dress to welcome them. She greeted them by clasping their hands when she saw Karunā and the others. The light pouring in upon them through shades of red paper flowers, was painting everything and everybody red. Even Karunā's pale white complexion became full of colour in that light. Abināsh was gazing at Karunā, oblivious of the presence of the others who were there. The other guests looked at Karunā and Abināsh and indulged in twisted smiles of some significance. Though Abināsh did not care a rap for their smiles, Karunā was getting thoroughly overcome with shyness. She went quickly into the room, followed by Satadal.

The people in the room were neatly and beautifully dressed and had a sleek appearance, not a trace of want showed anywhere. Every thing was where it was required. Penury had not touched them with her disfiguring fingers, want of proper care had left no mark on them, time had not been able to fade their glory. The music of the ladies' ornaments and the colourful dresses had made the room thoroughly attractive. But the decoration of the room put the splendour of the occupants to shame. At the four corners of the room were statues of Greek deities resting on massive mahogany pedestals. In the centre was a sandal wood Buddhist temple, holding silently in its heart its brilliant electric light. It was winter, but the silver vases were smothered with flowers. The flowers were foreign chrysanthemums. The front door had heavy velvet curtains hanging from brass attachments and kept in their place by silken cords with big tassels of gold thread. There were four big paintings on the wall which were framed in ebony. They were copies of Raphael's immortal art. The doors were panelled with oval mirrors set in mother-of-pearl. The mantlepiece supported pictures of famous beauties. The sofas and chairs were richly upholstered and covered. A marble-top table contained several albums. Besides these were other costly furniture, grand and everything required by foreign rules of decoration, all conceited to attract attention. The decoration and the dress and manners of the guests suggested poverty in no way. Everything was blazing with worldly grandeur.

These poor young people had never before seen such splendour. Their eyes were dazzled, so to speak. They felt shy even to move about in such a place. The three stood quietly in one corner. Abināsh and Satadal came almost at a run to them. But Karunā found that Satadal herself was in the same strait as themselves. Though she was an occupant of this house, she had seldom mixed with these people—even less than Karunā herself. She felt shy to ask people to make themselves at home. Abināsh did not like her uneasy movements and said in a rough tone, "Ah, Satadal, don't you even know how to ask people to sit down? Come on, Karunā, come this way and take your seat."

Karunā glanced at Satadal and followed Abināsh quite meekly. Satadal was moved to sudden action at her uncle's rebuke. She made Ronu and Arunā sit down on the nearest sofa, at one end of which sat a young beauty in a dark green silk dress listening for the tenth or the eleventh time to the monotonous description of holiday life during the Pujas*, as experienced by a freshly enrolled barrister who sat next to her in a chair. She had just said for the eighth time how she loved to travel, to please and encourage the aforementioned legal person, when she discovered the two poorly clad children and their rapturous expression and hungry looks. She at once stood up in contempt. The barrister sahib† at once jumped up like a mechanically worked doll, and fetched an empty chair and placed it next to his. The beauty was in the mean time attracted by the juxtaposition of Karunā and Abināsh. There was something in the flushed countenance and shy looks of the unadorned girl which drew Abināsh so close to her and forced him to make palpable efforts at directing her attention towards himself. It also filled the contemptuous looks of the well-dressed beauty with poison, and the young barrister with evident enjoyment. Following the eyes of these two, many other pairs of eyes were switched on in that direction. The melody of youthful

* Durga puja, the annual religious festival which is of the greatest importance to Bengali Hindus

† Any one enclosed in European clothes Originally used as a term of respect

voices in random talk stopped suddenly like the music on an esraj* which breaks its strings. Every one looked and saw that the breaker of the music made no claims to glamour of any kind. Their astonishment increased as a result, and the questioning glances finding no answer, flitted from face to face. Among men it caused pleasure and amusement in cases, but the women displayed hatred, jealousy, contempt, pain, joy and what not.

Karunā felt almost paralysed and, found it a great effort even to move on her seat. She kept the same seat and the same position. She thought she was in a strange land with strange laws, manners and customs. And she knew that ignorance of the law was no excuse. So every moment she trembled lest she should unconsciously commit some great crime. She had realised when she put her foot in the room that even to sit lifelessly was against the law here. And now she knew that her ignorance and foolishness had gained publicity and were attracting general attention. But she did not like to be the object of criticism to so many critics. She did not however see how she could help it. She kept her mind engaged in solving the problem, but outwardly she could only blush.

Abināsh well-nigh exhausted all his stock of words in trying to please the silent Karunā, had every little thing of interest in the room brought to her and made her drink several kinds of sherbet, noticing her flushed appearance in spite of the cold. He did whatever he could, only gave her no respite from his attentions even for the sake of hospitality to others, nor looked for the real cause of her uneasiness.

His friend Jatindra, after getting bored with the company of everybody, worked his way through the pile of curios, furniture and pictures in front of the pair and stood facing them. Abināsh looked up for the fraction of a second and said, "Oh, Jotin! I had something to tell you. But I don't think you will have any time now. All right, we shall see to it later on, eh?"

And before Jotin could answer he turned to Karunā and said pointing out a statue of Buddha, "Yes, what was I saying—yes this statue! Oh yes, while doing curio-hunting this vacation at Darjeeling—". Jotin laughed

and said with a slap on Abināsh's back, "You never let others think for you, it seems that now you have begun to decide things in advance for me also. Don't I know that I should not have time now? But you might have told me so—Pardon my impertinence, I am a friend of Abināsh,—" saying this he saluted Karunā with a long sweep.

Abināsh said, "All right", and introduced them. This was the first person besides Abināsh she had met since her entree into the room. Jotin said, "You see, I am sure you won't mind, but knowing as I do my friend's capacity for pleasing others, I wonder if you have enjoyed yourself so far. Of course tastes differ. Moreover, it does credit to him that he has spent his inner wealth for your reception rather than waste it upon rotters like ourselves. He would force us to pack in a minute but he has not let you move during forty-five minutes. I presume you have become thoroughly stiff by now."

Abināsh was not at all pleased to find that Jotin nearly succeeded in accomplishing with his cheap and worn-out witticism what he could not do in spite of spending much wealth of knowledge and intellect. He had for such a long time been taxing his brain to show off his learning, reciting phrases memorised at great trouble, describing ever so many lands and sights and painting before her wondrous visions of wealth and plenty, he had made lavish promises of future delights, too, but Karunā had scarcely looked up or answered him, except in monosyllables. And that Karunā could smile and look up at a couple of stray words and empty phrases from Jotin and say, "Yes, I have been sitting still like Jarabharat* for quite a long time! I am sure you are thoroughly astounded at my ignorance of the manners of polite society. And Abināsh Babu is certainly cursing me in his mind for foolishly keeping him from all his friends' pleasant company." Karunā was painfully conscious of stealing the whole of her host's attention in addition to her uneasiness at being in a strange place. She had been thinking that it was she herself who was responsible for Abināsh's failure in doing his duty. Karunā was neither highly pleased at her own charms in monopolising Abināsh's attention

* A stringed musical instrument,

* A mythical person famous for his listlessness

which ought to have been divided among all the guests, nor annoyed with Abināsh at his neglect of duty, what she felt most keenly was shame at her ignorance and pain at the wounded pride of the neglected guests. That is why she felt so relieved with the light conversation of this complete stranger, which pleased her more than the unflinching devotion of her host. She felt saved by giving freedom to Abināsh and herself.

Abināsh's flow of words had suddenly ceased with the advent of Jotin. He stood quietly after looking at Karunā with penetrating eyes for once. His eyes rebuked Karunā but his words stopped altogether as would the shy love-songs of a newly married wife at the sight of a second person.

Abināsh suddenly noticed the beautiful girl dressed in green like a forest nymph, who had been inspecting them. Finding Karunā engaged in conversation with Jotin, he went towards her. The beauty smiled and Abināsh said, "Hallo, Miss Datta! How glad I am that you have been able to come. I hope your mother is well."

Miss Datta was nearly overflowing with mirth at this demonstration of interest in her mother on Abināsh's part. She smiled and answered, "Oh yes, she is quite well! It is a good thing that you have after all found time to look in all directions."

Abināsh overlooked her remark and said, "You know that song, don't you? That one, the favourite song of Manasī Roy."

Miss Datta said, "I have heard it, I believe."

Abināsh said, "Sing it then, please."

Miss Datta had no objection to sing. There were hardly any among her friends who did not admire her singing. Abināsh thought there was no voice to beat hers. But she could not resist the temptation to give him a pin-prick or two. She suggested, "Oh, what is the use of listening to our singing! Why not ask those new comers to sing something. We don't know much, do we?"

Abināsh found, as it were, a lost thread. He said, "Yes, you are perfectly right! Arunā sings beautifully. You will hear her."

Miss Datta was not exactly thrilled at this. But Abināsh made Arunā sing some songs. Miss Datta said after hearing them, "Wouldn't be a bad voice after training

Can't say we had any better voice before we got good training." Abināsh complimented her by saying, "Your voice has improved wonderfully during the last three years. It is uncommon. Who would say it is the same voice."

Miss Datta found refuge in the barrister sahib. Some of the guests began to appreciate both the sisters at once after hearing Arunā sing. Jotin was introducing everybody at hand to Karunā and her sister. Those who knew Tānini Babu said, on hearing they were his grand-daughters, "Oh, may be. I do not know him." Those who did not know him said, "Yes, yes, I believe, I have heard his name."

Arunā soon created a place for herself among her new acquaintances on the strength of her voice. If then smiling looks and eager requests contained any concealed pity and kind patronage, Arunā's unsophisticated eyes could not detect it. The one who feared pity and patronage, Karunā, saw everything, but as Arunā was taking everything in a good light, the kind patrons failed in their mission.

If the receiver of our alms takes everything as a matter of right and keeps his head up, then we have only self-satisfaction to be content with, provided, of course, we have the capacity for self-satisfaction.

After Miss Datta had retired from the musical assembly, her cousin Bijali came and sat next to Arunā. Bijali said, "I find you sing very well! It's a good thing! Whatever ability one has, comes to good use. And, besides, you require it, too."

Arunā said, "Require, why? Of course, everyone likes to possess good things, if you mean that."

Bijali smiled and said, "Yes, that is true, but over and above that, to you it is something to fall back upon. It saves one from much worry about the future."

Arunā said, "Oh, you are talking about earning by teaching music?"

Bijali did not mean it but she said, "Yes, also that."

Arunā in her utter simplicity asked, "Is Miss Datta a music mistress?"

Bijali went red at this 'insult', she said, "Who ever has told you that? Muralā's father is a great engineer. What for should she work?"

Arunā did not feel any shame at her

blunder, but said, "Of course, it is no use earning money when one does not require it. But I thought so, because you were talking like that."

Bijali said, "How can the daughter of such a family drag their name down?"

Arunā said, "That is a mistake you make. My sister works, but nobody says anything." Bijali thought this comparison impertinence on Arunā's part. She said, "Can't be in our family," and abruptly left the place.

Abināsh was wandering about, talking to the ladies, for Kuranā was not to be found alone. When he came near Bijali she asked, "Is your new guest a teacher?" Abināsh answered, "Yes, they are rather hard up."

Karunā heard this. The statement was true, but she thought, couldn't Abināsh do without giving this bit of information? They had not come there to beg! Abināsh looked at Bijali and said, "I was born in a poor family and naturally I feel for the poor."

Bijali put on a grave expression and said, "Yes, it ought to be so." Abināsh was absolutely charmed with his generosity, and he went after some one else. Karunā had heard everything. She could hardly criticise the words, but her mind was depressed with a strange pain.

Satadal came and told them that it was dinner time. Some paid attention to her words, some did not. So she captured Karunā and Arunā and began to lead them by the hand towards the dining room. Abināsh saw this and said, "Where are you taking them?"

Satadal answered, "Dinner is ready." The host then got hold of everybody and went towards the proper place.

The dinner was served in the English fashion, but the host and hostess were busy looking after the comforts of the guests in the traditional Indian way. They were not sitting with the guests. Bijali sat next to Karunā on one side, with Jotin on the other. Both of them were superior to Karunā in dimensions, but whenever the courses came round near them, they pointed out Karunā smilingly and satisfied themselves with broadcasting their own over-eating. Karunā said once or twice, "It is funny, how you are avoiding things and shoving everything on me."

Bijali smiled and said, "Do eat well. I am

sick of invitations. They are still new to you."

Karunā did not answer her, Jotin tried to undo the mischief by saying, "She thinks you do not live in Calcutta. That is why she said, you are new to invitations."

Karunā asked, "But don't people outside Calcutta eat before coming to Calcutta?" Jotin said in a shamefaced manner, "Oh no, not that, but who ever worries so much there for these troublesome feasts?"

Ronu sat facing Bijali. Whenever the waiter brought the mince meat cakes near him, he nodded and helped himself to some. Not that he was partial to these in particular in any way. He was doing justice to the other things also. Bijali was looking at him. The waiter came round and put a couple of meat cakes on her plate by mistake. Bijali nearly sprang up and cried, "Do you see that!" Then she lowered her voice a bit and told her neighbour, "As if I were like that starveling of a boy over there. What would people say!" Some of her friends followed her movements and began to roll with laughter. Ronu was surprised at Bijali's behaviour and that of her companions. He looked up questioningly. As his eyes met Bijali's, she said, "No, carry on your eating, don't fear. I was just seeing how nice you looked."

Ronu simply gaped with astonishment at these words from an unknown person. Bijali and her friends had another fit of laughter and smashed some crockery at this fresh stroke of witicism. One said, "I am eating mince meat cakes," and made queer gestures with three of the cakes in the mouth in the hope of earning approbation from Bijali. She stood up and said, "I congratulate you." The flood of laughter again broke loose. But how many laughed by force, it is difficult to say.

Karunā was dumbfounded at their conduct. Arunā could not diagnose the cause of so much laughter from a distance and said, "How easily they enjoy life!"

After dinner Karunā asked some one, "Who is that girl Bijali?" She was told, "Bijali? She is Muralā's cousin. That is why she finds so much favour here." Arunā could not see the point but said, "Really, is that so?"

There was a pile of flowers in one corner of the room. The time for the departure of the guests being near, Abināsh

began to distribute the flowers among them, as dakshinā*, as it were, for their kind acceptance of his hospitality.

The bunch he gave to Karunā outshone all others in beauty and size. Jotin ran up with outstretched arms and said, "Give them to me, I shall put them in the car. You will collapse under their weight."

Karunā felt quite shy at this palpable display of partiality, and the flowers dropped

from her hands on the floor. Jotin knelt down, and picked them up. Bijali blew in here to see what was up, and seeing everything, went up to Muralā and said, in a low voice in English, "Murali, beware! Your kingdom is under invasion" Muralā frowned and answered in the same language, "Shut up!"

Karunā felt as if there was no way of escape. She hurried into the car.

Translated from the Bengali by

ASHOKE CHATTERJEE.

THE SITUATION IN CENTRAL EUROPE

(From our Central European Correspondent.)

WE must confess that the situation in Central Europe after the war is most unsatisfactory. There hangs still a fear of some unexpected calamity nearly all over Europe. The political atmosphere is by no means clear, the economic condition, especially that of the middle classes, is going from bad to worse. In a few states only the situation is gradually improving, whereas we are perfectly right to speak of an economic disaster of those classes in other parts of Europe.

So far as the political structure of Europe is concerned, we may say, that during the first two or even three years after the war the situation was dominated by the Great Entente, the old balance of power remaining practically unchanged. It is not likely that any great change will take place until Russia reappears on the scene. There is only one possibility of escape from the present economic chaos, viz., to stick to the Treaty of Versailles and to keep the peace. And that is also the spirit of the new alliance between France and Czecho-Slovakia.

As Russia, the old friend of France, does not count, at least for the present time, France, who never stood so much in need of friends as now, found herself isolated on the Continent. And who could replace Russia? Poland had and has still to face a grave internal crisis. With Czecho-Slovakia again

France was connected not only by the friendly feelings of the Czechs but more especially by the same interests as regards the policy towards Germany. Besides that, Czecho-Slovakia is one of the states of the Small Entente and there can be no doubt that the states of the Small Entente have contributed very much to the stabilisation of Central Europe and have attained a considerable influence. Even small countries, as they are, may, if sufficiently concordant, wisely restrained and sincerely disposed, united by the same unselfish claims and interests, grow to a considerable power. And it is certainly due to this strength that France made an alliance with Czecho-Slovakia, one of the four states forming the Small Entente. Those who are watching political developments in Europe could not have been surprised by that alliance and both of the contracting parties have taken special pains to clear up the eventual doubts which may arise from the misinterpretation of the text of the convention published on the 25th of January. There is nothing in the text which could endanger the peace. The convention has to be registered at the League of Nations, which further proves the peaceful basis of the alliance. The present situation in Europe is not ripe enough for disarming but it is an old idea of the Czecho-Slovakian Minister of Foreign Affairs, Dr. Benes, to make

* The fee paid to the invited Brahmin guests after they have taken their meals

such regional treaties, which may lead, according to him, to the final goal of disarming. The Czecho-Slovak alliance may further prove in future a bridge between France and the Soviets, although Moscow refuses at the present time any negotiations.

There was again an apple of discord in the south of Europe, viz, the Fiume territory. The last agreement between Italy and Yugo-Slavia dispelled all the clouds which were gathered around. Yugo-Slavia declared *desinteressement* on the Fiume territory, which was consequently annexed by Italy.

Many an Indian knows Fiume, a stately town in the farthest north-east corner of the Adriatic, very close to the frontier of Yugo-Slavia. Before the war Fiume had a very busy port and the days of the old rich traffic will very likely never return.

Italian claims on Fiume are based on the London Convention from 1915. Italy was then promised as it is well known, considerable portions of Austria. As that did not agree with the principles of Wilson's self-determination of nations, Fiume was given independence. In spite of that D'Annunzio's soldiers occupied the town in 1919. After one year's negotiations both Italy and Yugo-Slavia promised to respect the independence

of Fiume. Italian soldiers had to leave the town and Professor Zanella was elected the head of the government. But in March 1922 the government was overthrown by the Italian revolutionaries and Zanella fled to Yugo-Slavia. Fiume was practically in Italian hands and there was much bitterness on the side of Yugo-Slavia. Negotiations saw no end. It was quite clear that Italy wanted to have Fiume. The last offer of Mussolini for the annexation of Fiume, gives Yugo-Slavia the Delta and Port Baros along with some rectifications of the frontier, and Pasic accepted the offer. By this agreement Yugo-Slavia gains very little. Fiume itself loses very much and Italy gets Fiume without any sacrifice from her side.

And still it is no short-sighted policy which accepted the offer. What is very much required in Yugo-Slavia is peace and only peace. Fiume quarrel being removed, she will be able to live in peace and to consolidate herself. Having no port she will be single-handed for a time and even if Fiume had remained with Yugo-Slavia it would not help much for a long time, being too close to the Italian territory, but she will build a new port which will flourish, whereas Fiume will remain a dead town as it is already now.

THE HYMN OF JOY

And I awoke
From my patient labour,
And lifted my eyes
From the mystic signs,
And saw the soul of the vision
He granted me.
And I rejoiced
With a great rejoicing,
And bowed with the offering
Of my throbbing heart,
There, in the tide of men
That knew not, nor surmised.
Then swiftly came I forth

To the holy woods,
To the sanctuary
Whose pillars are the beauty
Of ancient trees,
Whose aisles the swallow thrids,
Whose floor of moss
Beareth the secrets
Of the sleeping earth
And here the hymn of joy I wrought
In the shadow of grey life I chant
Unto the steadfast ones, the deathless,
To them that remember for ever.

E. E. SPEIGHT.

SCIENCE OF THE MIND & SCIENCE OF THE HEART

By DWIJENDRANATH TAGORE.

The Science of the day
doth boldly declare
That the surfaces of things
are all laid bare
By her favourite sons—
Newton and the rest,
And that the sun, at last,
has risen in the West
Of Genuine Truth, all
darkness dispelling
And, with might irresistible,
Superstition expelling.

When humbly asked
what riches rare
Beneath the surfaces
thus laid bare
Lie hidden, the
answer she gives
Is very plain, and none deceives

She puts Electricity to the fore,
And then, what was
all darkness before
Shines forth with splendour
like the mid-daysun.

"Yes ! but what lies behind ?—
that is the question !"

A man of Science,
Who stood beside her,
By her permission
thus did answer :

"What a question !
Know that We
Know nothing beyond
Electricity.

It chooses its mates,
chooses its nests ;
Flashing upwards
its presence attests.

It rides on Matter and
guides her course,
Of Mind and Intellect
'tis the fountain-source.

With sovereign might
the earth it shakes,
Suns, stars and planets
it makes and unmakes."

"From these words of yours
it appears to me
That the God whom you worship
is Electricity
To a fiction like this
'tis a shame to bend knee !
What I want you to say is,
Who true God may be."

"Why come to me ?
to your own master go
Who 'll tell you
'Your God is so and so' !"

"One Master I have,
'tis true above all,
To show me my path
and guard me from fall.
All-seeing Self
is that Master of mine,
Yours is blind fate
I well may divine.

That *knowing* has *being*
you cannot deny,
A lump of brain matter
is neither you nor I.
One Great Intelligence
with love and joy lighted
Is God and Nature
in marriage united.

"Nature is none else,"
says India's *shaster*,
"Than Power of God,
God her sole master.
What to you is simply nature
is to me Nature divine.

Yours is the half-truth,
the whole-truth is mine.
Truth serve we both,
one way or another.

So let us shake hands,
be not wroth, dear Brother."

INDIAN PERIODICALS

Prof. Devadatta Bhandarkar's "Discovery" of Neolithic Writing in India.

The latest number to hand of *The Journal of the Bihar and Orissa Research Society* contains a Note on the Discovery of Neolithic writing in India, by Mr Ramaprasad Chanda, which was read at a meeting of the Asiatic Society of Bengal. In it Mr. Chanda says —

"The discovery of Neolithic writing in India was almost simultaneously announced by Mr Panchanan Mitra in an article entitled "New Light from Pre-historic India" in the *Indian Antiquary* of 1919 (pages 57-64) and by Professor D. R. Bhandarkar in a paper entitled "Origin of the Indian Alphabet" read at the Poona Meeting of Oriental Conference which has already been published thrice. The theory of these archaeologists has been adversely criticised by Professor Hemchandra Das Gupta in an article entitled "On the Discovery of the Neolithic Indian Script." Quite recently Professor R. C. Mazumdar of the Dacca University has lent his support to the theory by declaring that the "facts and figures" produced by Professor Bhandarkar "go a great way towards demolishing Buehler's theory" of the Semitic origin of the Brahmi script. Therefore Professor Bhandarkar's "facts and figures" deserve serious consideration. Professor Bhandarkar writes —

"It may be mentioned here in passing that the pre-historic pottery (bearing 130 different kinds of marks, five of which are identical with the characters of the earliest type of Brahmi lipi dug out in the Hyderabad cairns is associated with the Megalithic structures which cannot be later than 1500 B.C., and that some of the pottery exhibited in the Madras Museum belongs to the Neolithic age, which cannot be brought down later than 3000 B.C."

"It may be observed that practice of erecting megalithic monuments to the dead still survives in certain localities in India and in the South no copper or bronze age intervenes between the Neolithic and the Iron ages."

After quoting Prof. Bhandarkar's description of "the two inscribed monoliths in the Indian Museum," Mr. Chanda observes

"One of the inscribed neoliths of Professor Bhandarkar is not a neolith in the ordinary sense of the term, that is to say, it is not an artifact made of stone instead of metal. In the Museum Register and in Mr. Coggin Brown's Catalogue of Pre-historic Antiquities in the Indian Museum (page 124) it is described as a "piece of earthy hematite rubbed and scraped." It measures 1 1/4" in length and was found on the site of an old neolithic settlement near Ranchi. But that does not prove that the object has been lying there since neolithic times. As for letters what Professor Bhandarkar reads as *ma* has a straight line on the left. This type of *ma* with one straight and another hooked side is unknown elsewhere and so can hardly be recognized as Brahmi *ma*. The only decipherable letter is reversed *ta*. But on the whole these so-called letters look more like scratches than anything else.

"The other neolith referred to by Professor Bhandarkar is, as is evident from the plate facing page 508 of the Sir Asutosh Mukerji Silver Jubilee Volumes (III) No. 2, a blue stone celt or axe-head placed upside down. If the plate is reversed by holding the book upside down we recognize five Arabic numerals 1, 9, 1, 7, 4 all underlined. These figures evidently denote a date—19th January 1874. In the Register of Antiquities of the Indian Museum it is stated that this stone celt was bought from a native at Nangpo on the Gauhati Road. Under the head Locality it is noted in the Register "Shillong, 1873." So the date 19th January 1874 must have been scratched by somebody in whose hands it passed in the beginning of the year 1874. There is another date, the 25th January 1878, written on one side with white paint. The date of entry in the Register of the Archaeological Section is 26th September 1882."

A Bright Side of British Despotism.

Mr C. F. Andrews, writing in the *Muslim Hostel Magazine*, Allahabad on the Evolution of Liberty in Europe says :

When we turn from the picture of the History of Freedom in Europe to India at the present day, there is more to encourage us than at first sight appears. It is a common-place to speak of the Government of India as a benevolent despotism or as the bureaucracy of a

single class; and in a sense, and a very important sense, such a definition is true. But it is not sufficiently realised how self-limited by its very conditions of existence that despotism is. First of all one immensely important result of the British connexion has been that religious neutrality has become the settled policy of the State. That religious liberty which was only obtained in Europe through centuries of civil war; that liberty which in past centuries brought fire and sword to the north of India in a vain struggle for its maintenance, has come with a stroke of the pen along with the British occupation, and has been on the whole scrupulously observed. In a country such as India where religion forms three-fourths of practical and philosophic life of the people the value of this area of liberty, still left open, can hardly be overestimated. Secondly, in the social sphere an area almost wholly free from governmental interference is still in the hands of Indians themselves. If it is true in England that each home is a castle, in the sense that there is no interference from without, it is true in India also. I do not forget the recent house-searches and police interference, but those conditions are temporary and not normal. The very indignation they have roused shows by itself how abnormal the conditions are. Thirdly, there are gradually coming into existence new and wider areas in which a measure of self-government may even now be exercised. The municipal and district boards and legislative councils are it is true, still largely officialised, but they contain within themselves the germs at least of a growing independence. The Universities also have powers of their own which recent legislations have only apparently diminished. If these latter areas are still debatable ground, over which a constant struggle is proceeding yet the struggle itself is of practical value in strengthening the virile forces of the nation.

The Rights of Children.

The *Stri-Dharma* gives the following :

First we had men clamouring all over the world for "rights". We remember in English history the famous "Declaration of Rights". During the last fifty years women have been asserting their rights and procuring them, but it comes almost as a shock to see a procession of Corporation School children carrying mottoes stating "We want playgrounds" "we want no flies," "we want thinking fathers," "we want visiting nurses," etc., and to find staring at one from numbers of public posting walls "The Four Rights of Children." These rights are (1)

to be well born, (2) to be well fed, (3) well housed and (4) well educated. The youngsters know what they want and they "won't be happy till they get it," like the little boy who wanted Pears' Soap. One can scarcely keep pace with the speed with which many things are progressing in India these days.

Hopes for Women.

The same journal says :

It is a miracle of history that the Government of the British Empire is now in the hands of the Labour Party. This Party has always stood for equality of opportunity for men and women. It is sure to view all women's grievances sympathetically. We may expect it to remove the 30-year age qualification of British women for the franchise, to enact juster laws than at present exist for the claims of the mother to a legal share of parentage in her child. We believe it will gladly change the Rules at present preventing women in India from being eligible to sit in Legislative Councils or the Assembly. It is for the women now to press for this reform and Madras women are starting that ball rolling by a public meeting on the subject and by Deputations to T. E. Lord and Lady Willingdon. The Labour Party showed its impartiality towards women by appointing at once on its entry into office, a woman, Miss Margaret Bondfield, as Secretary for Labour in the House of Commons. This is the first time in English History that a woman has held high Parliamentary office and all womanhood is honoured in her person. Great National schemes for Good Housing are to be started immediately.

Women to Look after Prisoners.

The same journal says :

Mr. Gandhi has made a satisfactory recovery but his attack is one more proof of the unsatisfactoriness of the present prison system for dealing with either bodies or souls. The Editor knows by experience how the sedentary life of political prisoners in practically solitary confinement all the time without sufficient exercise and on a stupid dietary, gives rise to all kinds of digestive troubles and ill health becomes an unintended part of punishment. Wise women on Prison Boards could make a lot of difference in an unthinking system which forgets that men need a mothering spirit to look after their food and well-being as much inside prison as outside.

The Benares University.

The same journal says

It was stated by Pandit Madan Mohan Malaviya, at the last Convocation of the Benares Hindu University that all the instruction of the University is open to girls equally with boys. Girls are given instruction in the same class-room with boys. On account of the munificence of Mr Khatan Makhanji of Bombay the former want of a Hostel has been supplied and 100 girl boarders will be accommodated in the Hostel by the 1st July next. This is very good news and it is a sign of the times when the premier Hindu seat of learning invites and provides for co-education in the higher grades of learning and gives its blessing to those girls of mature age who continue their studies till they are 19 or 20 years old. We hope the custom so wisely set by these respected and trusted orthodox fathers will meet with quickly increasing approbation by the parents of girls in the U P. and Bengal and that as a result education may increase by leaps and bounds amongst the womanhood of these Provinces.

The Leper Problem.

Summing up her article on the above in the *Stri-Dharma* Mrs. Johnston, Secretary to the League of Help, says :

What can be accomplished by energy and determination is made abundantly clear in the Philippine Island, where the Americans have induced all the lepers to live in one island, here they are scientifically treated, are given every possible comfort and amusement, and in the course of the next thirty years or so it is confidently expected that the disease will be entirely eradicated.

Mainly about Women.

TURKEY

A small but significant change of custom as affecting women's position in Turkey is the abolition of curtains in the trains to separate women from men.

EGYPT

A great success has been scored by the Egyptian Women's Union of which Mme. Charaoni Pacha is President, in the passing by the Council of Ministers of a law making illegal all marriages of boys under 18 and girls under 16 years of age. This is a direct result of the efforts of women, whose programme included the raising of the marriage age for girls.

Democracy Justified.

Writing on *The Foundation of Democracy* in the *Young Men of India*, J. W. Gardiner says

Nowadays there is no lack of critics of democracy. It is charged against it that it leads to inefficient and uneconomic administration, that it corrupts the people and encourages intrigue, that it fails to produce sound leadership, that it has not reconciled the nations with one another that it has provided no security against revolution. It may well be true that the enthusiastic hopes that were cherished by the democratic leaders of the early nineteenth century have not been fulfilled. But when all that can so easily be said against democracy has been considered, it is difficult to see what alternative system of government emancipated man will accept, which will safeguard peaceful political progress and will give him scope for his awakened powers. And, judged on its merits in comparison with other forms of government, it can confidently be said that it has remedied horrible abuses of power, and that in those countries in which it has had the best chance of success it has ministered to social betterment. Lord Bryce at the conclusion of an exhaustive study of modern democracies, gives it as his judgment that "Democracy has opened a few new channels in which the familiar propensities to evil can flow, but it has stopped some of the old channels and has not increased the volume of the stream" and, as he goes on to say, "If the light of democracy be turned to darkness, how great is that darkness." If one believes that men are growing in wisdom and virtue there is no need to despair of democracy. As a great American preacher once said, "The soul of all improvement is the improvement of the soul." The leaders of one of the most extreme democratic movements in Great Britain, the Chartists, stated in their manifesto in 1836, that "The good that is to be must be begun by ourselves." There speaks the true voice of democracy, warning us that if we would be citizens of a democratic State we must prove worthy of a moral ideal.

The Value of Preventing Diseases.

Lt. Col. C. L. Dunn, I.M.S. has contributed an interesting article in the January (1924) issue of the *Indian Journal of Economics*. The Colonel thinks it high time that some one made Reckless Retrenchers understand that Public Health Departments are very important economic institutions although public health has no exchange value. He

then points out that though the value of cure is never doubted by the sufferer, that of prevention is less palpable to him. But to the intelligent, the value of prevention is great and with developments in Biochemistry, Bacteriology and Protozoology it is becoming greater in value and clearer and more certain day by day.

The Colonel then points out that human life has an economic value and that the preservation of the countries' labour powers is part of sound national economics. And says he :

We may take it, therefore, *that the wealth of the country will increase proportionately with its population* for some time to come in an undeveloped country like India. As the resources of the country are developed, the wealth per head of the nation should very largely increase, as it has in all other countries. Historically wealth and population have increased side by side whenever there has been industrial and agricultural progress.

It remains to fix an average cash value to human life as a basis for calculations. The average income per head of the population in India must be the average annual value of human life. It is not possible, however, to make a reasonable estimate of this sum in India as it is in England. I will therefore base my calculations on the revenue value of life which can be given exactly, though it is only a fraction of the income. The value of each human life to the provincial exchequer in the United Provinces is the total revenue divided by the population. The revenue in round figures is Rs. 150,000,000, and the population 46,000,000 so that the revenue per head per annum is roughly Rs. 3-4. In addition to this the value of each life to the imperial revenues is about Rs. 6-8 as that is approximately the imperial taxation per head of the population. The total revenue value of life is therefore Rs. 9-12 per annum. Now the average number of deaths occurring annually in the United Provinces, taking the figures for the last five years is roughly 2,020,000 so that this represents an annual loss of revenue of Rs. 19,500,000 while the provincial expenditure is only about Rs. 1,400,000 on public health.

How much of this loss is preventable ?

Comparing the death-rate of the United Provinces with that of England and Wales, we will see that the death rate in the latter country averages one-third that of the United Provinces. The figures are 39 and 13 respectively. It may be said that a great deal of this is due to climate. I contend that this is not so, and that if the laws of health were regarded in India to the same

extent as in England, and the same proportion of money was spent on Public Health, the death rate in India would be no larger than in England.

About our death rate the Colonel says :

I think if we fix the preventable death-rate at half the present death-rate, we are allowing a liberal margin for possible error. A loss in revenue to Government of Rs. 97,50,000 is, therefore, preventable. This lower death rate should be attainable under present conditions, but the low death rate of England would not be reached however, until the standard of knowledge and education in India is as high as it is in England. This must be a slow and gradual process.

He then gives us some idea of what losses we suffer through diseases like plague, small-pox and cholera in Rs. as, ps. and sums up :

In the above calculation, I have only taken into consideration the actual revenue loss caused by a death. I have not taken into consideration the enormous economic loss caused by sickness. In industrial countries this has been calculated at millions per annum. In India, I am afraid it is impossible to arrive at even approximate figures. It is generally admitted, however, that the loss of income from sickness is very large, and it, therefore, causes a proportionate loss in local and imperial revenue. I have placed the minimum value on human life that could possibly be placed on it, and still have shown that expenditure on public health is not wasted, but represents money invested in the best class of life insurance policy which always insures a sound economic return.

Symbolism.

To the January number of *Shama'a* Dr. J. H. Cousins has contributed an article on symbolism. He calls it "Vision and Utterance", being "an outline for the study of relationship between mysticism and symbolism." The article evinces both power of vision and of felicitous and expressive utterance. The author says :—

"It is notable that the poets in English who come nearest to the East in the use and understanding of metaphor are not English poets, but Irish. Yeats' poetry is rich in this respect. So is A. E.'s, and the latter has written beautifully as follows on "Symbolism".

'Now when the spirit in us wakes and broods,
Filled with home yearnings, drowsily it flings

Nearer to Thee, not by delusion led,
Though there no house-fires burn nor bright
 eyes gaze.
We rise, but by the symbol charioted,
Through loved things rising up to Love's own
 ways

“The test of the worth of symbolism is its measure of enlargement and elevation. The special pleasure that comes of double meaning (which is the method of symbolism) is not merely a tribute to cleverness in parallelism, such as we have in acting or conjuring or quibbling which is conjuring with words. Just as the pleasure which all healthy people take in conjuring is superficially a delight in skill, but interiorly a covert interest in the protean power of the Great Life, so the pleasure in symbolism covers a secret joy in the glimpsing of the One Personality through its many masks,—the Divine in man spying on the Divine beyond himself.”

“Dr. Aiyangar summarizes these contributions as follows —In South India, Hinduism has had a history of peaceful development culminating in the efforts of Vijayanagar to give it the final form in which it has come down to us to modern times’ ‘The Brahman has, thanks to the communities amidst which he cast his own lot, been able to carry his Brahmanical life unimpaired and even encouraged by the communities on whom he exercised his influence in the direction of elevating them to a higher plane of life.’ ‘In the sphere of conservation of learning through ages, when the material agencies for its preservation were so ill-developed and so easily capable of destruction, the success he achieved is nothing short of marvellous’ ‘The transformation of the ritualistic Brahmanism into the much more widely acceptable Hinduism of modern times is due to the increasing infusion of the theistic element into the

"Oldest among co-operative agencies are those of the associated life, and this not simply cloistered for meditation, but often co-operative in social service. as from hospitality and simpler charities to the wider issues nowadays dealt with by admirable bodies like the Servants of India, the Ramakrishna Brotherhood and more in their whole-time devotion, and also by the large number of agencies to which ordinary people may give their spare time, like the Social Service League, for instance. The university settlement movement, combining, as it does, elements of both these methods, has throughout the past forty years been actively progressive in the West, and is also beginning in India, and with useful reaction upon the universities, and even on their cities. London, Chicago, Boston and other cities are only too open to every criticism, yet there is no doubt that present conditions in them would be far worse, and their amelioration far less hopeful, were it not for their settlements

and their large training of workers during the past generation "

"Passing of Liberalism."

Such is the heading of an article contributed to *To-morrow* by Professor H. R. Batheja, M. A., I. E. S. He observes truly enough -

"Many examples could be cited from the history of English liberalism and from the life of Morley himself that at the critical moment of applying its principles to Ireland and India it failed signally. It was only when Parnell won his famous victory at the elections, by which he could send any party which did not agree with him to the cold shades of the opposition, that Irish Home Rule became a serious issue in British Politics, and if the Irish have self-government now they have little to thank the English liberals for the same. The ingenious saying that British rulers of India with a supreme Parliament at home are like men bound to make their watches keep time in two longitudes at once has been tested more than once and found to be true. It is not without reason that Lord Acton accused Morley of following nothing but higher expediency. The Liberals everywhere in the world had never the courage to carry their principles to their logical conclusion. They believed in equality and the right to vote but were somewhat startled when that vote was used against them by the lower classes. They forgot that votes are not ends in themselves but means towards definite ends and if they cannot secure the bread and butter and other things which the voters want the value of the gift of a vote to them is extremely doubtful. Apart from its lack of sincerity Liberalism has been attacked as promoting laxity, and inefficiency. The bureaucrat socialist or Imperialist argues that it has no vigour, that the anarchy of free trade prevents a fuller utilisation of the economic resources of a country and that in the struggle with other nations the excess of individual freedom makes it difficult to coordinate scientifically the energies of all citizens for the common welfare of the State. Everywhere, therefore, the Liberal is being ground down between the upper stone of Imperialism and the nether stone of Socialism and with the death of its leading actors and exponents like Bryce and Morley its great age is passing away."

Varnashrama Dharma.

Prabuddha Bharata observes :

"However high might have been its goal the

Varnashrama Dharma fell far short of its ideals in actual practice. The different castes which primarily stood for culture, became in course of time hide-bound, and claimed exclusive privileges and rights, without taking any great trouble for fulfilling the duties and responsibilities allotted to them. Right by culture was replaced by right by birth. The true spirit of the Hindu social organisation was inclusion and assimilation. But a virulent form of caste-prejudice came to reign in its place. In the Hindu social system the Brahmin possessed intellectual power, the Kshatriya military strength and the Vaisya the power of wealth. But power intellectual or physical, became an instrument of oppression in course of time. And all the upper classes began to tyrannise over the Sudra who was illiterate, helpless and poor at the same time. He was treated with contempt, and humiliating laws were invented to keep his body and soul in perpetual slavery. At times the higher castes went so far as to prescribe barbarous injunctions with a view to keep the religious culture within the bounds of these privileged communities alone. The lot of the Sudra became certainly hard, but that of the "untouchable" was harder still. The most cruel treatment was reserved for these outcaste communities, sometimes euphemistically called the Panchama or fifth caste. They were segregated, and in the most caste-ridden places they were not even permitted to pass through the same streets as the higher caste man. Not only their touch but also their presence was considered a pollution. And even to-day this is the case. It is no wonder that in South India the hotbed of caste prejudice—the feeling of revulsion is to some extent reciprocated by the Pariah. He looks upon the presence of the Brahmin in the locality inhabited by him as nothing short of inauspicious, and goes so far as to purify his quarters with water mixed with cowdung if a Brahmin happens to enter into it. This is just what an orthodox Hindu would do when a corpse is removed from his home. The orthodox Brahmin looks upon the Pariah a "living corpse" and the Pariah, too, in his turn pays the highest caste man in his own coin! Such is the travesty of the grand socio-religious system that was primarily meant to be based on culture and spiritual attainments "

Mass Government and Political Stability.

Syed Abdul Wahid, B. A. (Oxon), B. Sc., calls the *Landsgemeinden* of Switzerland its Panchayet. In the *Indian Review* he gives

an instructive description of this institution for local self-government. Says he —

"The Panchayet usually meets on a Sunday in spring, in some convenient place in the open air to transact the business of the canton. In Appenzell attendance is compulsory, any absentees from the annual national gatherings being liable to fine. All social and legislative measures are carried by votes after lively discussions, and any measure thus passed immediately assumes the force of law. The cantons of Switzerland jealously guard their local autonomy and take a special pride in the fact that no outside body is capable of controlling their decisions either by confirmation or annulment."

Mr. Vahid observes —

"It has often been argued that mass government tends towards political instability. It has not been the case in Switzerland. It tends there neither to excessive political novel-mongering nor to excessive stagnation. There has always been a majority of Liberals in the Federal Assembly, and as the results of the various Referendums show, the tendency of the popular vote has always been towards conservatism, which by its action on the Liberal legislature, has tended towards moderation and stability in the conduct of national affairs. Another objection levelled at these institutions, viz, that by frequently dragging the masses into the whirlpool of politics, on measures of small importance, they are likely to turn the people into mere 'political animals,' has been shown by the Swiss to be equally groundless. More than half of the people do not trouble to vote at the Referendums—not that they are politically apathetic but simply because the matters referred to are generally of minor importance and where the matters to deal with are important, for example, the question of the nationalisation of railways as high as seventy per cent of the population has recorded its votes. To become assured that there are no upheavals or convulsions in Swiss political life one has merely to look at the uninterrupted and tranquil progress of events in Switzerland since 1872."

Leeds.

Industrial India tells its readers that Leeds is the heart of a huge modern industrial area. No doubt, "Leeds has been favoured by Nature in being on the edge of a great coal and iron-field"; but it must not be forgotten that, in addition to being served by six railway systems, it has water communications with both the east and west seaboard by means of navigation canals. It

may be observed incidentally that in India inland waterways, instead of being artificially added to, have been almost systematically neglected—perhaps in the interests of the iron-mongers of Great Britain who are interested in covering the whole of India with a net-work, not of waterways, but of non rails.

We have no space to give even brief descriptions of the various industrial concerns of Leeds, but the following paragraphs relating to its university must be quoted

"One of the most progressive and efficiently equipped of modern educational institutions, the University of Leeds, has achieved signal renown in the realm of technology, and by the application of science to industry. Its Departments of Chemistry, Engineering, Coal Gas and Fuel Industries, Textile and Dyeing and Leather Industries, are especially famed, both for their research work and for the valuable results attained in the interests of trade and manufacture generally.

"Research work forms a very important branch of the present-day activities. Its bearing on the improvement of manufacturing processes is duly recognised in all departments, as well as by manufacturers themselves, and developments of great utility are in progress. In this connection it may be sufficient to mention the discoveries of new dyes, and what is being done in relation to wool fibres and the tanning of leather, and the economic use of coal gas and fuel for testing purposes.

"Every branch of industry is represented in the University by promising and thriving departments, and students from India and the Colonies, France, Germany, America, China, and Japan testify to the wideness of the reputation it has already gained, and the usefulness of the training in industrial life it affords to students who seek its laboratories and lecture rooms."

The Work of the Educated Man.

Writing on "Universities, Past and Present" in the *Allahabad University Magazine*, Professor S. G. Dunn says —

"Leonardo Da Vinci says, 'Where you know little you can love but little or not at all; true and great love springs out of great knowledge.' The emotions supply the driving power in every creative movement, but the mind must control this power. Ignorant attempts to relieve man's estate do more harm than downright malice. The educated man loves wisely. Then, with knowledge you will note, is joined discernment

or judgment, knowledge, however great, is dangerous without that, the educated man does not know everything, he may know very little of some subjects, but his mind will have been trained to discern the true from the false, the probable from the improbable, in whatever problem must be judged by him. And finally as the fruit of knowledge and discernment working together, in delighted love of man and God he will approve the things that are excellent *ta diapaeponta* the things that stand out, the things that make a difference. That is the ultimate vision of the seeker, even in the smoky and stir of this dim spot which men call earth to see what is true and lovely, and create an image so that others may share our joy of it.

'All very vague, you will say. I am sorry but I can give you nothing more definite. The most that we can teach at a University is very little; but we can, if the University is true to its name, keep alive this philosophy or art of life, we can develop the temperament or habit of mind that produces happiness, we can make men who will regard their intellectual gifts and material possessions as a rich storehouse for the glory of the creator and the relief of man's estate.'

Segregation of Indians in South Africa

Mr. C. F. Andrews writes in the *Hindu Review* :

"In Natal, General Smuts brings forward 'colour line' —

" 'There is' he says, 'the colour line which is in existence today. Right or wrong, I do not argue about that but it is a clearly marked line which you can follow'.

"But in London, General Smuts declared that no sensible man objects to the Indian on the ground of his race and colour. The Prime Minister takes his words at their face value and states that all can be very good friends, because there is no colour line, but only an economic question at stake.

"It is vitally necessary for Indians, at the present time, to be on their guard and to refuse to be taken in by such specious phrases as those which General Smuts has used in London. Under the cover of such phrases the most deadly blow to Indian self-respect is likely to be dealt by carrying out drastically the policy of racial segregation. Here are some of General Smuts' own phrases in South Africa,—I repeat them at the conclusion of this article so that they may not be forgotten —

" 'A substantial measure of segregation of

in the fields during the monsoon, often standing waist deep in the water. He is saturated with malaria in these mosquito-ridden districts, and the continual dampness brings on ague rheumatism and fever. All round his village he has to bear the stench of rotting jute fibre, the stagnation of standing pools of water, and a hundred other evils Directors of jute companies have been congratulating their shareholders on dumper dividends, and not a hint has been given in their glowing report about the condition of peasantry from whom those dividends were extracted.

"We visited certain typical jute mills near Calcutta. In one we found excellent conditions and an honest effort for the welfare of the workers. In another workers were driven here by hunger and would escape back to their impoverished villages if they could. Most of the Europeans were here to make money and get out of India as soon as they could. The mill seemed a penal settlement for both. In the light of recent and present profits the wages seemed pathetically small. Unskilled men were receiving Rs. 15 a week, coolies were paid Rs 10. The young European spoke with contempt of the workers. 'They have to be driven', he said."

The Indian and the English Minister.

In the *Hindustan Review*, Mr. A. S. Venkaraman thus contrasts the powers of an Indian Minister with those of an English Minister:—

"We can allow the Indian Minister to speak for himself 'I am Minister of Development *minus* Forests and you all know that Development depends a good deal on Forests. I am Minister of Industries without Factories, which are a reserved subject, and Industries without Factories are unimaginable. I am Minister of Agriculture *minus* Irrigation. You can understand what that means. How agriculture can be carried on extensively without Irrigation in the hands of those who are responsible for it is rather hard to realise. I am also Minister of Industries without electricity which is also a reserved subject. You all know the part which electricity is playing in the development of Industries now-a-days. The subjects of Labour and of Boilers are also reserved. But these after all are some of the defects of the Reform Scheme'. The powers of the English Minister are thus described by Mr. Low.—Backed by a stable and substantial majority in Parliament, his power is greater

than that of the German Emperor or the American President, for he can alter the laws, he can impose taxation and repeal it and he can direct all the forces of the State. The one condition is that he must keep his majority, the outward and concrete expression of the fact that the nation is not willing to revoke the plenary commission with which it has clothed him."

The Problem of Race Psychology.

Mr. Fredoon Kabiaji has contributed a thoughtful article on the Problem of Race Psychology in the January number of *The Hindustan Review*. Says Mr Kabiaji:

General Dyer may be unable to agree with the wise Hindu and may put him out of his way with a friendly bullet, Mr Lowell Thomas may poke fun at the wise Hindu before English audiences and dismiss his Juggernaut in genial banter. But that is simply because General Dyer in all his panoply of self-righteousness and Mr Lowell Thomas in his gay green suit of raillery are no more than so much drift upon the Cosmic Tide to be cast among the weeds upon the shore. While our Hindu offering his body to his Juggernaut becomes one with the Tides—becomes the power behind them. And why? Simply because he is on the side of the Elements, because he knows that right is a bigger word than wrong since it swallows all wrong, because he knows that Right is absolute and wrong is relative, that Eternal Justice is the most terrible Reality—the dynamic Energy that drives the million worlds and takes no stock of empires, even the British Empire! General Dyer and Mr Lowell Thomas, however, prefer to stake their souls upon the prestige of the Empire, believing that the Absolute Right or Eternal Justice or whatever one may call it, is after all only an integral part of the British Empire, and not that the British Empire is perhaps an integral part of Cosmic Empire!

We are our own thought, a nation is its thought clarified and crystallised in its history. On the one hand, we have, let us say, a thoroughbred English spinster-aunt who epitomises in herself the finest spiritual achievement of her old revered sisterhood, her belief in life seems to vary between a religion of keeping up appearances (with all the spiritual grace which that high privilege confers upon her), and a religion of reading her Bible, whispering confidences to Fido (her little Peke) and dreaming of the day when her winning-horse comes home to crown her martyrdom with the bliss of receiving a whole queue of Press Representatives, and

silk-hatted suitors for her hand. On the other hand, we have, let us say, a Hindu housewife true to her traditions, and as nearly as possible, comparable in her worldly circumstances to the class the English spinster-aunt is supposed to represent. As maiden aunts do not exist in India, the nearest approach to one that can be imagined for the purposes of a fair comparison, would be a young widow destined to remain unmarried for life. And what is her 'belief in life'? Oh nothing really! Just to serve her elders and youngers with love and devotion in all the meaner household duties, to keep the home clean, and to consecrate herself daily before her gods by rites and prayer. No appearances to keep up? No, only a modest and natural appearance. And what is her great cherished dream? To see her children—her nephews and nieces and grandchildren included—well married *for life*! After that she has little interest in earthly life, her soul has served its probation on the physical plane, in the barren and widowed existence of her little domestic world, she may have been a chrysalis suspended from the Family Tree, but the guiding impulse of that hidden life has already quickened into a larger and freer measure, already she has had intimations of immortality within the sanctuaries of Nature she will pass her remaining days. Nature brought her to this life, Nature inspired her and sustained her, Nature will receive her to her arms again and in the course of the ages, Nature will rock her in the cradle of birth and of death, of joy and of pain, of yearning and fulfilment and when all the mysteries of life have been told, then and only then, shall her own mystery be known. With that intuition she is content to face Life*, all she prays for is the joy of serving this Life, this God. She has no time to hide behind illusions of her home-coming ship or horse as the case may be.

The greatest genius on earth cannot inherit, much less develop possibilities absent in the race. Now, it is my considered opinion that the sense of Absolute Justice both as metaphysical principle and as a close and living faith is not a hereditary possibility of the English-speaking races. At the same time, it is my considered opinion, that there is a very definite English sense of Absolute Justice. It was first patented by one of the earliest British Monarchs of barbaric times before James the First trademarked it as the "Divine Right of Kings." Since then it has been one of the most persistent, recurrent and successful of the great hereditary possibilities of the race. It has inspired some of the noblest deeds of individual

* The larger Life which includes many changes by Death

heroism and national prowess in the annals of English Patriotism, reacting on the stimulus of goodly meat and drink it has fired some of the sublimest of banquet-orations on the subject of the Divine protectorship of Great Britain over the half-civilised countries under her Maternal Wing. And above all it has produced that national epic where we learn that.—

“Guardian angels sang the strain

Rule Britannia, Britannia rule (sic) the waves’
And how often our English benefactors have told us Indians so! The ancestors of General Dyer and Mr Lowell Thomas have for generations practised their gentle art of persuasion and insinuation on us Indians, in their very different ways the officers of the C I D* and the S P C K † have tried to tell us the same great truth, the Mother of Parliaments and the Government of India, have filled the skies with the strain “Rule Britannia, Britannia rule the waves” And yet we Indians have not caught the right tune, perversely or block-headedly we are still singing out of tune GOD RULE THE WAVES”.

And again we must answer the age-old question, What is truth? Truth is neither spiritual nor physical, neither moral, intellectual nor practical. Truth is merely abstract That is why it is truth It is of the quality of thought of spirit, of love, of dreams, of music The Treaty of Versailles is not a truth, it is a fact. It is a sad fact of the truth that Right is a bigger word than wrong, it is a sad fact of the truth that the apprehension of that Right which is bigger than wrong is inevitably through the wrong of the fact of the Treaty of Versailles.

It is important to know this. It gives eyes to the blind, groping soul of man. It puts him into right relations with life It purifies his vision All this Olympian gods now melt into thin air. The cackle of many tongues ceases The dust of strife is laid low by the rain of peace Fresh air flows in The dream of a Jesus Christendom is absorbed into the dream of a living kingdom of God The glittering gold structure of the British Empire is reduced to a pinch of dust The great Caesars of the Press and the pulpit look like breathless midges Man cease to worship man He worships God Nature becomes a Presence to him in Whom he finds his atomic relationship instead of feeling bigger than her, instead of flirting with her and slandering her in life and literature as if she were a pretty Gipsy wench.

* Criminal Investigation Dept.

† Society for the Promotion of Christian Knowledge.

Beri-beri and Vitamin-B.

The September and October 1923 double number of *Health and Happiness* may be called the Beri-beri number, as, with the exception of three pages of notes, the whole issue is devoted to Beri-beri and Vitamin-B. We are told :—

“Beri-beri occurs mainly amongst the people of China, Japan, Malay Peninsula, Java and Philippine Islands whose staple food is rice The disease has been known in these countries since the earliest times of which any record exists, but its prevalence has greatly increased since the introduction of machine-milling of rice. The disease is, however, not confined to the people of those countries only, and cases have been reported from as far south as Sydney in Australia and as far north as Saghalin Island In the port of London the disease has been found amongst the crews of ships which were in dock for several months There have been cases of beri-beri in lunatic asylums and jails in the United States of America and Europe. In 1894 at the Richmond Asylum, Dublin, there were 150 cases of beri-beri and 23 deaths. In 1914 there was an outbreak of typical beri-beri in the jail at Elizabeth, New Jersey, U S A, and at one time all the inmates serving sentences of over sixty days contracted the disease In Newfoundland and Labrador there have been several seasonal epidemics of beri-beri During the last war British troops in the Dardanelles and Mesopotamia and Annamite and Chinese troops in France suffered from beri-beri”

The February “Welfare.”

The February number of *Welfare* contains two articles from the pen of Mr. C. F. Andrews, namely, “The Cry of Labour”, and “Caste and Racial Segregation”,

It also contains, among other things, papers on “Moral Culture and Heart Culture.” by Major B. D. Basu, I. M. S. (retired)-, “Artificial Gems” by Prof. Pran Nath Pandit M. Sc., “More About the Moscow Exhibition” by “An Indian”; “Background of the Industries of Kashmir” by Mr. S. M. Dattatreya, B. A.; “Mass and Popular Education” by Dr. D. N. Maitra, “Young at Eighty” by Mr. A. P. Som; “Iron and Steel Industry and Trade” by Mr. Doongersee Dharamsee; and “The Philosophy of Citizenship” by Mr. Ashoke Chatterjee,

FOREIGN PERIODICALS

Three Crores for Prolonging Life.

The late Mrs. Elizabeth Milbank Anderson of America left more than nine million dollars, which is in round numbers more than three crores of rupees, for the Milbank fund, which she founded. The Milbank Memorial "is conducting experimental work by which its managers hope to prove that twenty years may be added to the average life-span in the United States within the next fifty years." Says the New York *Tribune* in a review of the subject —

"The committee on resolutions there directed attention to a century of striking achievements in the science of public health, resulting in an accelerated increase in the average length of life. It called attention to the fact that within the last three-quarters of a century the average duration of life has been extended by not less than fifteen years in many of the leading nations of the world.

"The gain in the life-span during the last two decades has been greater than during the previous half-century. While seventy-five years ago one-fourth of all persons born in England died before reaching the age of three and one-half years, a decade ago it was not until the age of thirty-three and a half years that one-fourth died."

"Pointing out that the Milbank Fund directors had been assured by experienced public-health experts that no inherent obstacle stands in the way of extending the life-span twenty years in a half-century, Mr. Kingsbury called attention to the fact that ten years have been added to the average tenure within the last generation in this country.

"The project, known as the New York Health and Tuberculosis Demonstrations, will aim particularly at determining which diseases yield most readily to concerted attack, to what extent tuberculosis can be further reduced, whether the infant mortality rate of 100 to the 1,000 still existing in backward parts can be reduced to the present model rate of fifty, whether diphtheria, for example, can be eliminated, and what methods work best with every disease known to man in the three varying environments."

Where the Great Powers Failed

The practical dictatorship of the world which the Great Powers exercise or wish to exercise has a depressing effect on the optimism of those who really desire full freedom for all peoples, great or small, to grow to their full status. It is, therefore, encouraging to come across examples of occasions where they failed to impose their will. In *Nosotros*, the leading literary review of Argentina, Arturo Orzabal Quintana gives such instances.

"They have failed completely in two cases. Fearing that the great movement of emancipation in the former Empire of the Tsars might endanger the foundations of the political and social system that guaranteed their power, they exerted themselves to the utmost to crush the heroic nation that had risen so valiantly against the iniquities of a monstrous Government. But the Russians skillfully and patriotically led by the Bolsheviks, emerged victorious from the unequal combat. Their victory, due more to moral than to material causes, had to be recognized by the dictators of Europe, who were forced to invite the Soviet authorities to meet them on a footing of equality at the Genoa Conference. The second instance was the repudiation by Turkey of a treaty of peace similar to that of Versailles. That nation, revived and strengthened by the support of New Russia, successfully defied the great capitalist Powers of Europe, and liberated herself from the political and economic yoke that they have imposed upon her for many decades."

The author, however, concludes —

"Nevertheless, the dictatorship of the Great Powers will continue until fundamental changes occur in their social organization. So long as their Governments continue to represent the interests and ambitions of capitalism, their policies will be guided by the dictates of force instead of justice. For it is force and force alone that perpetuates the existence of the regime that now oppresses and debases mankind."

The coming into power of the Labour party in Britain gives reason to hope that capital is not destined to have its way for all time,

How to be Nationally Strong

In the same article Mr. Quintana says —

I have shown in this brief study that only the strong are secure in their liberty. The conclusion from this is obvious. We must be strong. But in striving to be strong we must act intelligently. We must bear in mind that the only really dangerous enemies of the small States are the Great Powers. We must likewise remember that the perils that threaten Latin America come more from moral weakness than from material weakness. We are morally weak to resist the threat from the North because our civilization is primitive compared with that of the Anglo-Saxon, because our people are half illiterate, because our political standards are abominable, because our finances are in chaos and bear no relation to our natural resources, which Anglo-Saxon capitalism covets, because we are constantly at odds among ourselves, and, last of all, because we have no unity to oppose to the national cohesion of the Yankees.

We shall never discover the secret of preserving our liberty in a world where the Great Powers have ruled so long if we continue to take up arms against our own brothers. Let us remember that every new cannon we buy from foreign manufacturers of death, every new cruiser or submarine we contract for from foreign shipyards, means one more step toward the abyss of national bankruptcy. Mutual improvement and mutual understanding should be our motto.

Though we are not in the same situation as Latin America, we can learn from the above quoted passage how we may be strong. Let us at least learn "that the perils that threaten [India] came more from moral weakness than from material weakness."

Indianizing Christianity.

The Living Age writes —

The Living Age has previously called attention to the extension of the self-determination movement among non-European races to the religious field. An interesting phase of this has developed in India in connection with the independence agitation in that country. Early this year Indian Christians from all the provinces, including many native pastors, held a conference at Ranchi, where they adopted a resolution urging on all the churches the necessity for a thorough study, not only of church organization, but also of the fundamentals of Christian doctrine—apparently in the light of Europe's falling away from Christ's true teaching. The resolution suggested the formation of native

groups in different centres 'for the purpose of interpreting Christ to India in worship, evangelization, education, literature, and social welfare.'

It should be observed that many missionaries working in India are now convinced that it is the right policy to give the native Christians freedom to develop according to the genius of their own race. Indeed, the Anglican Church has taken definite steps in this direction. It has proposed an India Church Measure, by which the Indian branch of the Church would cease to be an appendage of the Established Church of England. The Bishop of Madras recently issued an explanatory statement summarizing the project as follows: (1) freedom for the Church of India to choose its own bishops, (2) freedom to hold its own synods and to devise measures for good of the Church, (3) freedom to adopt its own expressions of faith, worship, rites, and ceremonies.

Naturally many British residents of India are protesting bitterly against these proposals. Some of them advocate organizing separate churches for Indians and Europeans, to avoid some of the consequences they dread. The Church authorities, however, frown upon such a proposal as a virtual 'abandonment of the Christian Church'.

The last paragraph of the passage quoted above indirectly indicates where the weakness of European Western Christianity in India lies. This variety of Christianity has a caste system of its own, based on *Varnabhedha* or difference in colour. The white Christian will not fuse or coalesce with the non-white Christian. Islam is superior in this respect, because there is no colour line in Islam. But Christianity is superior to Islam in its adaptability, as the attempt to Indianize Christianity shows. There is no such conscious attempt to Indianize Islam. The Indian Musalman would much rather pass for a Turk or an Arab than for what he is.

The Auxiliary Language.

The Scientific American writes —

"We hear much about the desirability of selecting an auxiliary or synthetic language for international use in science, technology, commerce, radio-communication, etc. Such a language will never be selected or determined, even by authority, if we use those words in an arbitrary sense. It will, rather, be discovered, that is, it will be dug out of the linguistic mines of the occidental world. This procedure was, seemingly followed by a group of linguists and specialists who met in Paris in 1907. They put the root-

words of numerous ideas upon the wall, as it were, in parallel columns, in English, French, Spanish, Italian, German, Dutch, etc., and then struck the greatest common divisor, so to speak. Thus they arrived at maximum internationality and consequent naturalness, but governed always by strict regularity and facility. Their fundamental principal was enunciated by Professor Otto Jespersen, well-known philologist of Copenhagen, who said "That international language is best which is easiest for the greatest number of men." The development of the language, which is known as Ido (pronounced ee-doh), has been carried on in like manner, by other committees, some of which are still engaged in the task. Every root-word, or element chosen, is voted upon by the members of the committee in various parts of the world. Such active collaboration is just what is needed to insure the requisite neutrality, accuracy and expressiveness. The resultant language, which is very flexible, is phonetic and euphonious. It sounds something like Spanish or Italian. Being free from any exceptions or irregularities, it is obviously easy to learn. Translations from difficult works by Henri Bergson and Einstein have, it is said, been successfully carried out, thus showing the ability of the language to respond to intricate thought. In spite of its simplicity, the language is said to be so perfectly logical that it is free from all ambiguity."

Those who want Hindi or Hindustani to be the *lingua franca* of India ought to try to give to it the merits claimed for Ido.

Auto-Suggestion and Hindu Psychology.

Mr. A. K. Sharma writes on the above in the January *Psyche*. He quotes Bandounin (*Suggestion and Auto-Suggestion*, p. 150)

"As one of the curiosities in History, and further as a lesson in humility, we may point out that the states just described under the names of collectedness, contention and auto-hypnosis, are described with considerable psychological acumen, though not, of course, in modern psychological terminology, in the precepts by which, for centuries past, the Yogis of Hindustan have been accustomed to attain Self-Mastery."

And says,

In these methods we get a glimpse of loftiness of conception and the carefulness of execution, contained in the neglected thought of Hindustan. The fact that the ancient caves of the Himalayas echo, in sympathetic response, the voice of

modern Psychological Research, may after all be only a strange coincidence in the history of thought. But deep down in the caves are voices which, if understood, may answer some of the questions which at present seem to puzzle our inquiring minds. How shall we conceive the sub-conscious? Is there any notation or formula to guide us? How comes it that a sub-conscious presentation is able to bring about physical and mental modification in our organisms, and also to bend consciousness itself to suit its purpose? What is the organic relation between the deep waters below and the wave of consciousness above? We cry, "mystery!" and psychology echoes back, "mystery!" Perhaps the ancient thought, crude though it might be, and insufficient for our scientific purposes, may indicate, if not the answers to our questionings, at least the lines on which we have to proceed in order to obtain an answer.

Bounty on Children in France.

We read in the *Labour Review* —

A law was passed on July 22, 1923, providing an annual allowance of 90 francs (\$ 17.37, par) for each child under 13 years of age in excess of three children in French families. The allowance may be granted up to 16 years of age if the children are still in school, apprenticed, "invalided, or incurably ill." The departments or communes may increase these national grants from their own funds.

Family Allowances in Belgium.

The *Monthly Labour Review* says

The subject of family allowances has recently been attracting much attention in Belgium among industrial organizations and economic groups. The remarkable extension of the system in France and the possible effects of this extension on the competitive labour market in the way of drawing Belgian workers to enterprises in France which grant family allowances have given an additional impetus to the study by the Belgians of "family wages."

During the war, in order to lessen the pressure of the high cost of living, public administrations in Belgium adopted the practice of paying family allowances to their personnel, and seven or eight years ago such grants were being made in a few private undertakings of the country, especially in its coal-mining districts.

Ex-Spanish Morocco under Abdul Krim.

The London Toy Journal *The Morning Post* gives the following:

The story of the great Spanish debacle at Annual, in July 1921, and the advance of Abdul Krim's victorious *harkas* up to the very gates of Mehilla, is too well known to need repeating. Suffice it to say that, besides being very costly to Spain in casualties and prisoners, it placed elated Rifis in possession of a respectable artillery and vast quantities of small arms and munitions. An even more serious and lasting result of the rout at Annual was the practical demonstration to the Rifis that their success was due to the union of their forces under Abdul Krim. From henceforth Spain had to count on joint organized resistance instead of being able to deal with each Kabila piecemeal, or even to pit one against the other.

Sidi Mohammed Abdul Krim is thickset, of short stature, with a round, pleasant face and piercing brown eyes. He is almost benevolent in appearance. At first sight one might wonder how this mild-looking little man could hold such sway over the recalcitrant tribes of the Rif, but on further acquaintanceship one realizes that he possesses a remarkable personality. He is one of those born leaders who periodically arise among nations to mould their destinies and who imprint their mark upon the world's history.

He is not only a leader but a reformer, and the effect of his rule has been in an almost incredible degree to change the condition of affairs in the Rif itself, a change which can only be fully appreciated by those who knew the country prior to his ascendancy.

In brief, the administration of Abdul Krim has brought some semblance of law and order into the Rif. Even to the Rifman himself this is a nine days' wonder, and he speaks with pride of his 'government' and of the astonishing safety with which he can now travel. Even the Christian can travel with security in the Rif if he bears the passport of Abdul Krim.

Locally Abdul Krim is known as the 'Sultan' although he is not of princely, or royal, blood—neither has his status any religious significance. There is no pomp or ceremony about Abdul Krim. Dressed as an ordinary Rifman, he administers the affairs of State in a bare white-washed room in one of the stone houses of Ajdir—within easy reach of the guns of the Spanish fortress of Alhucemas. Here he receives the chiefs of the various Kabilas, and issues instructions for the assembling of the harkas.

That Abdul Krim has made some effort to run his 'Republic' on constitutional lines is

evidenced by the appointment of 'Ministers' to assist him in the administration of the affairs of State. He, of course, acts as President. There is a Prime Minister, a Finance Minister, and a Minister for Foreign Affairs, although it must be remarked that actually these gentlemen are singularly devoid of any responsibility, as they refer all decisions, of even minor importance, to Abdul Krim—and he is equal to deal with them. Judge, politician, and soldier, this versatile dictator does not spare himself, and works sixteen hours out of the twenty-four.

This is no fierce and fanatical brigand of the hills—such as the cruelties ascribed to him might lead one to picture—but a man of exceptional intelligence, education, and knowledge of the world—a courteous Moorish gentleman, capable of conversing on any subject you care to mention.

Slow Suicide of Native American Stock.

We find the following in the *Century*.

The number of offspring per married Yale or Harvard graduate fell from 3.25 in the fifties of the last century to 2.5 in the eighties. It is Dr. Crum, however, who has opened the longest perspective of American fecundity. From twenty-two genealogical records he arrived at the maternal performance of twelve thousand, seven hundred and twenty-two American wives. Those of the first half of the eighteenth century averaged 6.83 children, of the second half, 6.43, of the fifties and sixties, 3.47, of the seventies, 2.77.

We find that the average family of our elder generation had 5.44 children. This is a little high for that time, for, of course, the smaller families had less chance of getting into our study. That of their sons and daughters who had children at all was 3.35, a shrinkage of $38\frac{1}{2}$ per cent in 30-35 years. Since 13 per cent of the average number of progeny per marriage is 2.1.

If the coming generations should follow the example of the "present generation" in having only three fifths as many offspring as its parents, we should have the 5.44 family of the 1860's, which shrank to 3.35 in the 1890's, go on to shrivel to 2.06 in the present decade, to 1.27 in the 1950's, and to .78 of a child in the 1990's. By then the family would in four generations have shriveled to a fortieth of its erstwhile importance.

We had an investigation made by Miss Jeanette Halverson of the University of Wisconsin to determine the size of dependent

families of American stock. Figures were obtained for 100 dependent families, 30 in Madison, Wisconsin, 31 in Kalamazoo, Michigan, 26 in Bloomington, Illinois, 8 in Des Moines, Iowa, and 5 in Omaha, Nebraska. They were not picked, but taken just as they come in the records of the charity agencies. All had received relief again and again, and generally they were below par. Now, these hundred families averaged 6.5 children each as against 2.8 for our self-supporting families. In other words, these families, nearly all mentally defective, alcoholic, immoral or criminal, are bringing children into the world *two and one third times as fast as the middle class*.

The right remedy for family suicide is to correct our philosophy of success. We have been glorifying the achievement of the individual rather than that of the family. We ask, "What has he done?" But not, "What are his children and grandchildren doing or likely to do?" With their costly motor-cars, Oriental rugs, and European tours the childless or one-child couple are accounted more to be envied than the equally capable couple who miss these things because they are rearing four high-bred, well educated children. When the public rates success more in terms of offspring, more couples will consent to rear a real family.

There is need, too, of enlightening people as to what family survival implies. Some couples imagined that by rearing one child they have handed on the torch of life. Many suppose that two children insure the perpetuation of their stock. The fact is that among this middle-class native stock, with our present rates of mortality, celibacy, and infertility, only those averaging 3.6 children are above the survival line. In general, it is only the family with four or more births that can count on producing a father and a mother from among the children. Now, not many capables contemplate with indifference the extinction of their line. Most of these "present-generation" couples we studied could have added a child or two without seriously curtailing family comfort or the educational chances of their children. Had they been well instructed as to the family and racial consequences of over-limitation, would not the majority of them have expanded their families well above the danger-line?

The Cause of Anti-Semitism.

Writes M. E. Ravage in the *Century* in an article entitled "The Wondering Jew".

As I review the bundle of contradictions and paradoxes that make up the arraignment of the Jew and mark anti-Semitic program,

I begin to wonder whether his accusers are aware of the real animus that moves them. I am not questioning their sincerity. But I venture the guess that a single subconscious impulse lies beneath each separate charge, fathering them all, and explaining the apparent paradoxes. Somewhere there must be a real case that Western civilization has against the Jew. Otherwise a rational civilization would not persist in the making of so many contradictory and mutually destructive charges against him.

I think I know what that real case is, the thing that Western civilization really holds against the Jew. It is simply this: the Jew has inflicted Christianity on the Aryan civilization of the Occident. By giving us the Gospels, with their humanitarian aspirations, by setting up the gentle ideal of Jesus of Nazareth, the Jew has set a brake on the free operation of the vigorous impulses of Western civilization which, while professing Christianity, is actually materialistic in its desires and Nietzschean in its moral standards. He has hobbled this pagan world with a conscience. For twenty centuries Western civilization has struggled desperately to evade the full obligations of Christianity. And it subconsciously hates the race from whose loins Christianity came.

An employer of labour, with red Aryan blood in his veins, is about to go forth and smash a hundred thousand strikers, when up surges a memory from his Sunday-school boyhood to warn him that men are brothers and the poor blessed Statesmen and generals, in the thick of war, are obliged to kneel before the altar of Him who said "Blessed are the peace-makers." Men questing after wealth are arrested in their path by the admonition, "Take no thought for the morrow." Is it any wonder we resent the Jew? His contribution to our civilization is a spirit that sours, and curdles those primitive and pagan desires that unhappily survive with strangely dominant force throughout our "Christian" world.

The Market Value of Philosophers.

Glenn Frank writing in the *Century* discusses the want of proper philosophical guidance with which Every-day Life has been struggling since the middle of the nineteenth century. The common people find all their food for thought in the trashy papers and as a result civilization suffers.

The house of civilization in which the Bill Joneses and the John Smiths live is tumbling down about their heads because the philosopher, for the last seventy-five years, has not been

furnishing to business men, politicians, preachers, educators and scientists, sound and saving general ideas about life and society which can knit all their separate plans and purposes together into harmony and save mankind from the death dance of conflicting interests which to-day is giving us wars, revolutions, sterile politics, anemic education, and argumentative religion

What was this job the philosopher ran away from about the middle of the nineteenth century? And what is there in our current life that suggests that we need him back on the job?

For a long time, and not wholly without reason, the "practical" man has sneered or at best smiled at the philosopher as a harmless, spectacled, shiny-coated, carpet-slipped gentleman who on a low income manages to get a certain personal satisfaction out of a metaphysical web-spinning that has about as much vital relation to life and business and politics as Mah-Jongg has to the League of Nations. But there was a time when philosophers were quoted at a high market value because they were doing a socially necessary job.

Before the middle of the nineteenth century the philosopher furnished the raw materials for popular thought. He fung out the broad conceptions that actually dominated the business, the politics, the religion, and the social life of his time.

Now, the tragedy is that about the middle of the nineteenth century the philosopher abdicated his job as a thinker on current issues. Philosophy since then has exerted a smaller and smaller influence on popular thought. Before then philosophy was, in Dr Schweitzer's phrase, "an active worker producing universal convictions about civilization. Since then philosophy has become, with certain happy exceptions among recent philosophers, a sifter of the results of the sciences, a historian of her own past, and a sleepy pilot of civilization. Philosophy has been so busy talking about the results of the various sciences that she has for a good many years done little thinking on the fundamental problems that underlie business, politics, religion, and education. She has spent so much time writing the history of her own past efforts that she has stood before a spiritually hungry world crying for bread with little in her hands save shelf-worn and second-hand hypotheses. The philosopher has dozed in his watch-tower and slept on his beat while civilization has been drifting into ruthless wars, wasteful revolutions, and pointless politics.

Referring to Dr. L. P. Jacks' Philosophical editorials in the Hibbert Journal, the writer says

Government by talk has plainly broken down. This is the burden of Dr Jacks's first editorial. We have, he says, drifted into the habit of "attaching more importance to what is said by speaking persons than to what is done by working persons." Eloquence has been exalted above workmanship. We are guilty, he says, of "honoring fine speech in public above good workmanship in private." Freedom of speech, press, assembly, and instruction is imperative in any safely and decently run government. It pulls discontent into the open, it educates the masses, it trains the millions for intelligent co-operation with real leadership, but it simply does not produce the great ideas and fruitful conceptions without which politics becomes a mere log-rolling between conflicting interests, and civilization dries up at its source. Free discussion gives the masses self-respect and enables them to hold a check over the vagaries of irresponsible thinkers and selfish autocrats, and though they may now and then abuse this power, the net result is good. But the more democratic an age becomes, the more rein it gives to free discussion, the more it needs a "general staff" of thinkers in the background.

And government by scientists and specialists is probably as barren a hope as the two methods I have just mentioned. Scientists and specialists are giving us the raw materials of a new and more realistic politics, but it may be doubted that they are the men to shape these materials into the new house of civilization. The specialist pays a heavy price for his specialism. Some of the most hollow talk about political, social, and religious problems comes from distinguished specialists. Our hope must be pinned to a new art of philosopher who knows enough about the essential social contributions of the sciences to enable him to play ring-master to the specialists, bringing them into a contact that makes each fertilize the social mind of the other, and welding them all into a fighting fraternity for the common good.

The Next World Power.

MINOR NOTES.

Bertrand Russell's latest book, *Principles of Industrial Civilization*, predicts that the great Powers of the future will be the United States, dominating the Western Hemisphere, Russia, perhaps China, and, he hopes, a close alliance of west and central Europe, controlling Africa.

'It is, of course, obvious,' he says, 'that the next Power to make a bid for world empire will be America. And the resources of America are more adequate than those of any previous aspirant to universal hegemony' It is self-supporting, it has the largest white population of any State except Russia; it could build a navy strong enough to defeat any hostile combination; and the Americans excel all other nations 'in sagacity, in apparent moderation, and in the skillful use of an hypocrisy by which even they themselves are deceived' Already 'we cannot adopt any economic policy, even in home affairs, which is displeasing to our American masters This is part of the price we have to pay for defeating Germany

—*The Living Age*.

Korea, the Land of Contrasts

Doctor H. Levon writes on the above subject in the *Neue Freie Presse*, Vienna. Says Dr. Levon:

Japan has taken no trouble to revive the old native art Articles made in Korea to-day represent borrowings from all parts of the world. The Japanese, with their tireless energy are steadily replacing Korean culture with their own. An educated Korean remarked to me sadly: 'Our old native traditions are melting like snow under a hot sun. Every day something that was truly ours is taken from us for ever. Soon we shall have only a vague remembrance of our vanished culture'

About the Korean's self, nature and surroundings, the Dr. says:

But the Koreans themselves are the outstanding contrast to this modern background of automobiles, trams, and cosmopolitan street-life. They wander through the picture-like beings from another world—tall, proud-looking men in native garb, pretty, timid women, and lively little brown children with short black hair, rosy cheeks, and tiny oblique eyes They are a true Mongolian type, robust and powerful. The men have drooping moustaches and thin goatees. Their faces are brown, bony, and sharp-featured. They wear comical little stiff top-hats woven of horsehair,—so thin that one can see through them,—fastened under the chin by a black band, wide bright-yellow trousers, and roomy cloaks of an almost transparent fabric of nettle fibres They invariably carry a thin, long pipe in their hands, and wear sandals shaped like Dutch wooden shoes Indeed the latter are said to be patterned after the wooden shoes worn by the crew of the Dutch ship, *Sperwer*, which was wrecked on the coast of Korea in the seventeenth century.

Korean women are decidedly the most attractive members of their sex in the Orient. Their vigorous physique betrays their Northern origin. They are much more natural and graceful in their movements than the doll-like Japanese women or the masculine Chinese women. Their white garments make it seem as if they were always wearing their Sunday best. I was constantly imagining they must be on their way to Church Their white, wide-skirted coats, made of a gauze-like fabric, stand out like crinolines.

The social position of women in Korea comes closer to servitude than in any other Oriental country They marry without having previously seen their future husbands They are taught that the greatest female virtues are silence, humility, and timidity

But changing political and social conditions are making their influence felt, especially in the cities. It is not unusual to see Koreans in European garb Most of these are the students or graduates of the numerous mission schools, for American missionaries are found everywhere and the number of so-called Christians is steadily growing. Buddhism never got a deep foothold among the Koreans.

Schools have been established in all the villages, where the young generation is being educated after the Japanese model One can easily foresee that those aggressive islanders will impose their character and civilization upon the passive and apathetic Koreans in a couple of generations Moreover, Japanese are migrating to Korea in great numbers Most of the cities have been rechristened Seoul is called Keijo, Chemulpo is now Ninen, Pingyang is Heijo, and Korea itself is Chosen.

Really the Japanese have already done a great deal for the country They have ended its ruthless exploitation by the old Korean ruling classes Highways and railways have been built, schools established, modern hospitals erected. Deforested country is being systematically replanted. Nurseries and model farms are numerous

Yet the country is still a long way from modern civilization In the rural districts life is very primitive Fields are tilled with prehistoric wooden ploughs, and the people live in tiny mud huts that are dirty and unsanitary, and afford little protection against the severe winters During the summer the rainfall is very heavy and disastrous, floods are common; whole villages are swept away and farms and forests are ruined. But the soil is naturally fertile and is well adapted for the cultivation of rice, soy-beans, tobacco, and cotton. Earthquakes never occur, and typhoons are rare With intelligent direction, the people may make their country exceedingly productive.

COMMENT AND CRITICISM

[This section is intended for the correction of inaccuracies, errors of fact, clearly erroneous views, misrepresentations, etc., in the original contributions, and editorials published in this Review or in other papers criticizing it. As various opinions may reasonably be held on the same subject, this section is not meant for the airing of such differences of opinion. As, owing to the kindness of our numerous contributors, we are always hard pressed for space, critics are requested to be good enough always to be brief and to see that whatever they write is strictly to the point. No criticism of reviews and notices of books will be published. Writers are requested not to exceed the limit of five hundred words.—Editor, "The Modern Review."]

"First Lady Graduates in the British Empire."

In the *Modern Review* for November, 1923, p. 631, it is stated on the authority of the *Indian Messenger* that the Misses Kadambini and Chandramukhi Bose, who passed the B. A. examination of the Calcutta University in 1883, were "the first lady graduates in the British Empire" It may interest some of your readers to know that there were several lady graduates in the British Empire previously to 1883. For in 1877 my elder sister, Miss Kate Edger, took the B. A. degree in the University of New Zealand, and she was followed in 1879 by Miss Helen Connon. In 1880 Miss Connon took the M. A. degree, and I myself took the B. A., and in 1881 my sister and I took the M. A. degree. I think that two other ladies took the B. A. in the University of New Zealand previously to 1883, but not having the records with me I cannot be sure. It is quite certain, however, that there were at least three lady graduates in the British Empire previously to the Misses Bose.

DARBHANGA, }
Feb 8th 1924. } LILIAN EDGER, M. A.

Ascent of Sap.

In your January issue Mr Raj Narayan Saxena asks information in regard to the question (1) of the xylem or wood being not the essentially important tissue for the conduction of sap and (2) of the propulsion of sap normally in an upward direction. The answers to the first will be found given in detail in Sir J. C. Bose's *Physiology of the Ascent of Sap* (Longmans, Green, and Co, London and Calcutta) in pp 34, 175. With regard to the unidirectional flow of sap normally upwards, the cause of this is given in pp 222, 236, 268. Sir J. C. Bose describes special experiments in which under

certain special circumstances the flow of the sap is reversed downwards (p 48).

THE REVIEWER.

The Match Industry.

My attention has been drawn to an article under the above title in the June (1923) issue of this review. The article contains a number of misstatements that require correction. Coming to speak of the country-made machinery the writers begin with the statement that they are worthless imitations of the German machines. This statement is far from being correct. Some of the country-made machines are no doubt constructed after the German pattern, and all such machines have not yet attained the standard of perfection of their originals, but the principal machines, the peeling and the chopping, compare favourably with them both as regards quality and price. The other type of machine is original and is superior to the German pattern in this that it can treat a greater variety of wood and the thickness of the veneer ($\frac{1}{2}$ mm. to 12 mm.) can be regulated by simply moving a lever. The illustration of the "Typical Home Industry Machine" is certainly original but the pity of it is that anything like it will not be found in actual existence. If its model or anything remotely approaching the descriptions that follow is to be found anywhere in the market, I shall be obliged for the address where it is to be seen. The writers also grievously under-estimate the quality of the machines and the capacity of the manufacturers. Their calculations of the cost of production is equally unreliable, and the best proof of this is that a number of Calcutta firms are selling their produce at a rate (Re 1-12 the gross), considerably below the cost price as calculated by them, and at least one of these firms has been working for more than a year. The charge against Indian

workmen of incapacity for quantity production will also not stand a close examination of facts. It is greatly to be regretted that the writers should launch into such disparaging criticisms of a rising industry without taking proper care to ascertain facts

BIRENDRA CHANDRA SEN,

*Dealer in Industrial Machines,
Chandernagore*

REPLY

The writer of the above letter has taken exception to an article jointly written by the subscribers below in February, 1923 and published in this Review in its June issue of 1923

The writer accuses the authors of misstatements, lack of veracity (regarding the picture of a "Typical Home Industry Machine," unreliability in calculations, and, finally, of regrettable hastiness in launching forth into criticisms of a rising industry without taking proper care to ascertain facts

The authors however are still of the same opinion as before, although no doubt some improvements have taken place in the machinery under discussion during the time that has elapsed between the writing of the article in question and that of the letter above. That the writer should take so many months to criticise the article is in itself rather strange

The criticism, or rather censure, is best disposed of point by point, so that the readers may judge as to the correctness or otherwise of the statements made in the original article. The trouble about replying is that the writer has not made any statements of facts or any refutation of facts, excepting in a very vague manner and that without anything but his own assertions to back him.

However, as the letter stands, the points of his accusation are as follows

1 That the authors have stated that country-made match machinery are worthless imitations of German articles. The writer says that this is far from correct and goes on to say that,

(a) Some machines are no doubt made after the German pattern,

(b) Some of these have not yet attained the standard of perfection of the originals,

(c) But the principal ones, namely, the peeling and chopping machines, compare favourably with the original German machinery both as regards quality and price,

(d) That one other machine (a chopping machine made by a local firm) is both original in design and superior in merits to "the German pattern".

2 That the illustration of a "Typical Home Industry Machine" which was published in the

article is that of a fictitious machine, that is to say, the picture is a faked one

3 That the authors grievously underestimated the quality and capacity of country-made machines

4 That their calculations are wrong, as "a number of Calcutta firms are selling at Re 1.12 per gross", which figure is much lower than their cost calculations show

5 That the charge against Indian workmen of incapacity for mass production will not stand a close examination

6 That the authors did not take proper care to ascertain facts before writing

The reply to the above is as follows, taking each point in sequence number by number

1 That the authors do hold that the machinery in question are imitations, because it is apparent to any one at all acquainted with machinery, that in every case an attempt has been made to copy the German machine, the resulting difference in each case being due to crudeness of workmanship and the substitution of small bits joined together in lieu of heavy solid parts in order to cheapen production. In some cases ignorance of machine-designing and draughtsmanship has caused some peculiarity absent in the original article.

It was nowhere written that these machines were "worthless", but if it were so, it would be quite correct if economic and efficient production and the "life" of the machine were taken into consideration

1 (a) With this statement the authors have no quarrel

(b) With this one the authors differ, inasmuch as they consider that all such imitations were at the time of writing the article, and to a very slightly lesser degree as yet, far below the standard of the original makes.

(c) The country-made peeling and chopping machines are not at all anywhere near the standard of the German makes. Even if we ignore the question of materials, the mere fact of proportioning and balancing of the various parts, which has been altered to suit the convenience of the makers here, has deteriorated the machines into undependable toys. Added to this, faults of machining and fitting, etc., of which not one of the makers here have experience, equipment or even an idea, have caused all this difference. As regards actual comparison, it will be a very tedious affair, but the facts given below will show the merit of the respective machines.

PEELING MACHINES.

German —

Double driving gear—giving no torque on wood, resulting in smoothness and uniformity of thickness throughout even with a 30 inch cut. Machine free from vibration, due to rigid and heavy construction, and also due to the materials

being of uniform specific gravity due to proper examination of raw materials, special care in casting, examination of castings by test pieces, annealing, ageing and heat treatment where required. Machinery and fitting absolutely accurate, due to working with precision tools and machines of a high order and examination by specially trained men. Finishing by grinding to gauge Capacity 500 gross (splints and veneers combined).

Price Rs 3500 delivered at Calcutta (Rollers Type G O H)

Indian Peeling Machines

Single driving gear,—thereby torque produced on wood although width of cut only about 10 inches. Materials and workmanship inferior to German makes. Castings less heavy, therefore less rigid. Not balanced due to castings not being uniform. No testing of raw materials. No test piece examination of castings. No attempt at standardized castings. No annealing, hardly any ageing and no heat treatment at all. If the writer of the letter disbelieves these facts, will he kindly say which one of the makers have any equipment whatsoever, let alone training or experience, for performing any one of the above operations? Then as regards machining, fitting and finishing, the difference lies in the equipment of the respective workshops and the skill of the respective workmen. If the latter be taken as equal, the former alone would make an enormous difference. The machines as produced as yet here do not show the least trace of grinding to gauge, undoubtedly due to lack of equipment.

These remarks and those given in the original article apply to all such machinery manufactured locally.

Then if prices and capacities are compared, it is seen that the locally made peeling machines are stated to be of 50 gross capacity, the price being Rs. 600. Thus the capacity, is one-tenth that of the German machine whereas the price is more than $\frac{1}{60}$ th.

Chopping machines German—

The machines are quite as different with regard to materials and workmanship as in the previous case.

Capacity—for 2 machines, one V. A. E. and one S. P. R (Rollers) 2000 gross per diem.

Price—for 2 machines Rs 5600 delivered at Calcutta

Indian—

Capacity 1 machine 50 gross.

Price Rs 950.

The capacity being $\frac{1}{40}$ th of the 2 machines, the price to be $\frac{1}{40}$ th should have been $\frac{5600}{40}$

or Rs. 140, to compare favourably if all other things were equal, which they are not. Although the price of a machine and its output is not always constant in relation, still the above comparisons show the absurdity of the claims put forward.

(d) The authors fail to see the justification of the claim of originality put forward for this machine. It seems to be the same as the German chopping machine, only built up in bits, altered somewhat and made much smaller and lighter in order to bring it within the constructive capacity of the makers and the motive power of the Indian labourer.

As regards the claim of its superiority to the German peeling machine (a machine built for a different purpose), the authors are lost in wonder and amazement. The writer says that "it can treat a greater variety of wood". Does he know that three ply and five ply wood veneer is produced by the Roman peeling machine from wood that would smash to bits his pet chopping machine? As regards the lever arrangement for the alteration of feed, the system has been copied from the German splint chopping machine, just as another local maker has copied the feed system of the German box veneer chopping machine.

2. The "Typical Home Industry Machine", as illustrated in the article, was B. C. Nandi and Co's Rotary chopping machine. If the writer has any doubts, the authors can furnish him with a list of persons to whom these machines were supplied and where they can yet be seen.

3. The authors' estimate was based on personal experience in part and on a prolonged enquiry starting from the beginning of 1922.

4. As regards the costing, it may be that the said "firms" do not count their own personal labour as a cost item. Besides by lowering quality all round, as is usual in such cases, prices can be brought down, the resulting article being very poor indeed in quality. It may be that a few firms are still managing to sell their goods, although no doubt most of their profits is derived by hawking the produce at 1 pice per box (Rs 2-4 per gross) to the patriotic public that will buy anything in the name of patriotism. The question is whether these "firms" are producing anything that is on a par with the imported article and on what scale they are producing. By preparing about 50 gross per month with personal labour and using scrap material one can reduce the price a great deal. And then the writer mentions the case of a number of Calcutta firms. How many? Will he kindly mention what percentage of those who bought these machines have managed to make any profit, or indeed have managed to survive at all?

The charge against the Indian workman of incapacity for mass production is not an original observation of the authors. Many eminent authorities have made this statement times without number. The authors are Indians themselves and it is not a pleasant statement for them to make. But where technical matters are concerned, it is silly to be sentimental. The authors have both had personal experience of production both at home and abroad and they are still employers of labour here. So they have some knowledge of facts. However, they would very much like to know of a single instance in which Indian labour has proved to be as efficient as, say Japanese, German, or even British labour, in any class of technical mass production whatsoever.

6 The authors spared neither expense nor time and energy in their investigations of the Match Industry and they are still doing so. One of them, Mr. M. Ray, was in charge of an engineering firm, where *all* of the firms advertised by the writer in his catalogue were having their machine parts, and in many cases entire machines, built to order and specification. During the construction Mr. Ray had plenty of occasions to discuss in full the details of the machinery under construction. Hence he may claim some knowledge about the origin and quality of the machines in question.

In conclusion, the authors beg to state that the article in question was written with a view to enlighten the public about the Match Industry

and that they had no intention to hit the "rising industry", as the writer says. They would be very glad indeed if that industry were successful. But in order to be successful one needs knowledge, equipment and, above all, experience. And what the authors objected to was that the makers were trying to get all the three above commodities at the cost of the poor unsuspecting public on whom inferior and worthless articles were being palmed off as valuable investments. This was very true at the time of writing that article and is still nearly as true.

Finally, the authors would like to know whether the writer of the above letter has any experience of the Match Industry specially with regard to engineering and technical details of the German match machinery, whether he has ever seen a match factory working at full speed and whether he has any knowledge of the methods of production of high efficiency mass production machinery. Or is it that he thinks that the mere fact of his being a dealer in industrial machines is enough to enable him to pass judgment on the authors, indeed to the extent of accusing them of being fabricators of untruth? The authors may at least claim that they have some experience of all the above details, although they do not pose to be infallible and are indeed open to correction, if only to increase their knowledge and experience.

K. N. CHATTERJI.

M. RAY.

A PRAYER.

When dreaded old age comes some day, the feet
 Perhaps will slacken in their strength and speed
 And meekly follow younger people's lead ;
 The thin and feeble hands will trembling greet
 The friendly grasp and eyes bedimmed will meet
 Visions of joy unmoved , remembrance feed
 Brooding upon the past and life will need
 Youth's fire and zest and all its raptures sweet.

But pray, let reason keep its wonted health,
 Unconquered by the softening touch of age,
 The mind reveal no feebleness, no slow
 Decline to wandering look, or vacant brow,
 Or thoughtless, lingering smile, no sad image
 For pity, void of man's most valued wealth.

P. SESHADRI.

NOTES

Mahatma Gandhi's Release.

Mahatma Gandhi's release is a matter for great rejoicing to us for various reasons. The serious operation which he had to undergo and the generally enfeebled condition of his health prove beyond doubt that the continuance of his confinement in jail would have shortened his life, if it has not done so already. As he is destined to do good to his country and the world, it is of the utmost importance that he should have a long life. It was, therefore, necessary to eliminate all factors unfavourable to a long life.

Another reason for our rejoicing is that as the "constructive programme" is necessary not only for the attainment of Swaraj but also for its preservation and continuance, a fresh impetus should be given to its working out in full and maintenance in full vigour. Some items in the programme require immediate attention irrespective of the question of attainment of Swaraj. For example, whether we attain Swaraj or not, righteousness and common justice and humanity require that the curse and stigma of "untouchability" should be removed from our national life. Similarly, whether we become self-ruling or remain dependent, we should all, irrespective of our religious beliefs, cultivate neighbourly virtues and get rid of fanaticism and bigotry and narrow and sectional views of self-interest. Both in a dependent and an independent condition we should be self-restrained and always in full possession of our intellectual powers. It is, therefore, of the utmost importance that we should lead pure and self-controlled lives. In these and various other directions, Mr. Gandhi has set a noble example of what we should all be. We are glad, therefore, that he is free again to exercise his elevating influence on the people of India and of the world at large. We hope that he will soon completely recover and resume his activities.

For months the council-entry squabbles had completely thrown into the background the most vital and other parts of the constructive programme. Later, the 'victories'

obtained by the Swarajya party and the fortunes of its manoeuvres in the legislative bodies have almost completely engrossed the attention of the public. Thus what we had apprehended and repeatedly gave expression to, has, unfortunately, come to pass.

We adhere to the view that the social ideal underlying the constructive programme is much more fundamental and vitally important than the Swarajya victories, attained or expected. We, therefore, hope that, whatever view Mr. Gandhi may take of council-entry and the Swarajya programme, he will continue to hold up before the country the social ideals implied in the Bardoli programme.

It is true, we cannot nationally be proud of the manner of Mr. Gandhi's release. If he had been released by the fiat of a self-ruling people, that would have been gratifying both to the Mahatma and the people. That would also have been a thing to be proud of. We do not forget that a motion for his release was going to be placed before the Indian legislature, and Government forestalled it by releasing him. But the resolutions which are passed by our legislature are merely recommendatory. And therefore even if the resolution had been moved and carried, Government would not have been bound to give effect to it.

There is reason to believe—and some Anglo-Indian papers have given expression to this view—that in reality Mr. Gandhi has been released because in the opinion of the bureaucracy he had ceased to be 'dangerous' from their view-point. Of course, we do not at all think that he was ever dangerous. But, it must be admitted, to the discredit of the non-cooperators in particular and the people in general, that his influence had visibly waned among them;—at any rate there was nothing to show that it had not waned.

It has also been insinuated that as the Swarajya 'victories' have proved somewhat perplexing to Government, Mahatma Gandhi has been released in order that his influence might counteract that of the Swarajya leaders. But assuming the existence of this

motive, there is no likelihood of Mr. Gandhi's playing into the hands of the bureaucracy. It is quite possible to be *for* the Bardoli programme without being against council-entry. Nay, it is also possible so to work the Reforms as to some extent to help forward the realisation of the social ideals underlying the Bardoli programme.

It is also just possible that, as the Mahatma's influence had much to do to curb, if not to kill, terrorism, for some time, the bureaucracy may have had the good sense to hope that when free he would successfully exert his influence against violence.

While, as said above, we cannot be proud of the Mahatma's release, it is some satisfaction that it is unconditional and to that extent not dishonourable. In fact, it was unimaginable that the Mahatma would purchase his release by accepting any condition,—previous to the release, he had actually said that there must not be any conditions. When after his release, the *Darby Mail* of England observed that Mr. Gandhi ought to have been bound down to observe some conditions, it showed thereby that it did not know the man. It evidently did not know or forgot that the Mahatma valued honour more than life.

Mahatma Gandhi on Art.

Mr. Dilip Kumar Roy, who has been travelling in Southern and Western India on a musical mission, if we may put it so, interviewed Mahatma Gandhi on the 2nd February, and has published an enjoyable and instructive account of the interview in the *Bombay Chronicle*. Says Mr. Roy:

Our conversation having that morning centred round music, Mahatmajī told me in passing how fond he really was of music even though he could not boast of the power of any expert or analytic appreciation. He had said, "I am so fond of music that once, while I was in a South African Hospital and was ailing from a bruise on my upper lip, I felt greatly soothed as the daughter of a friend of mine sang the song 'Lead, kindly light' at my request."

On my asking him if he knew any of the beautiful songs of Mirabai, he said, "Yes, I have heard a good many of them. They are so beautiful. It's because they came from the heart and not from any desire to compose or to please a public."

I called the same evening at his request.

After the music, I saw that it had affected him visibly. For I thought I saw his eyes glisten even in that none-too-bright light of the hospital.

"I feel," said I after a short pause, "that our beautiful music has been sadly neglected in the schools and colleges." "Yes it has," replied Mahatmajī, "I have always said so."

"I am glad to hear you say so. Because I have been all along under the impression that you would be against all arts such as music."

Thereupon there was a mild explosion.

"I against music!" exclaimed Mahatmajī, almost interrupting me in his haste to disabuse my mind of a grossly erroneous notion about himself. "Well, I know, I know," he added with a suspicion of resignation in his peace-radiating countenance. "There are so many superstitions rife about me that it has become now almost impossible for me to overtake those who have set them afloat. As a result, my friends only smile at me when I try to lay any claim to being an artist myself."

"I am glad to hear this, because I have been given to understand that in your philosophy of life, which is one of unqualified asceticism, arts like music can hardly aspire to any place."

"But I maintain," said Mahatmajī emphatically, "that asceticism is the greatest art in life."

I did not, however, exactly want to discuss this point just then, but was more desirous of having his views on what falls under the category of art according to our current conceptions of the same. So I replied "May be. What I, however, meant by art just now is a somewhat different activity, such as music or painting or sculpture, for the matter of that. And I had thought that you would be rather opposed to them otherwise."

Again there was a gentle exclamation.

"I, opposed to arts like music!" said Mahatmajī. "Why, I cannot even conceive of an evolution of the religious life of India without music. I do say I am a lover of music as well as the other arts. Only my values may be different from the accepted ones, that's all. I am doubtless against much that passes for art in these days. I do not, for instance, call that art which demands an intimate knowledge of its technique for its appreciation. If you go to the Satyagraha Ashrama, you will find the walls bare. And my friends object to this. I admit I don't have paintings on the walls of my Ashrama. But that is because I think that the walls are meant for sheltering us, and not because I am opposed to art as such. For have I not gazed and gazed at the wonderful vault of the starry sky—hardly ever tiring of the same?"

And I do say that I can never conceive of any painting superior to the star-studded sky in its satisfying effect on the mind. It has bewildered me, mystified me—sent me into the most wonderful ecstatic thrills imaginable. Side by side with this wondrous mystery of God's artistic handiwork, does not that of man appear to be the merest tinsel?"

On this Mr. Roy observes :

I did not want to argue with Mahatmaji in his then state of health. I did not therefore think fit to suggest that assuming the fact of Nature being greater than Art—(though even this preference was more a matter of individual taste or temperament than otherwise) there was no reason why one might not enjoy both. There was no earthly reason for instance why the enjoyment of one must necessarily mean the crowding out of the other, as exemplified in insisting on the walls being kept bare. I knew well enough however this Tolstoyan view of life and art, Nature's being the greatest artist and so forth. So I preferred to emphasise more where I agreed with him to debating where I did not. So I said —

"I agree with you when you say that Nature is a great artist, as also when you inveigh against the regrettable prostitution of art, which unhappily so often passes for art. I differ also from those artists who have acquired the habit of saying that art is even greater than life."

"Exactly", said Mahatmaji, very ably taking up the cue. "Life is and must always be greater than all the arts put together. I go still further. For I say that he is the greatest artist who leads the best life. For what is art without the background and setting of a worthy life. An art is to be valued only when it ennobles life. I object emphatically only when people say that art is everything, that it makes no matter even if life has to be held subservient to its (i.e. art's) fulfilment. I have then to say that my values are different, that is all. But fancy people saying then that I am opposed to all arts on that account."

The interviewer's concluding observations are :—

Most of these opinions of Mahatmaji are undoubtedly worthy of him, and his objections valid. Only I felt there was a slight confusion in his definitions. We find definitions of things like art, religion, science and so on helpful because they aid us in clarifying our ideas on the same. What I mean hereby is, why call a great inspirer of men an artist? Why not say, for instance, that Buddha was a prophet and Kalidas an artist—only Buddha is entitled to our

greater admiration. Since, according to Mahatmaji, life is greater than art, what can be the point in merging the distinctions of the liver of a great life and the pursuer of a great art? Why not define our attitude towards each of these two types of great men only reserving the highest place in our estimation for the former? But I do not think fit to dwell more on this point, as it is not unlikely that Mahatmaji did also mean the same thing, as would have probably come out if he were asked to define his attitude on this head more clearly.

"It may interest you, Mahatmaji," said I, "to know that as regards this view of yours that life must always be greater than art the great artist Rolland is at one with you."

Professor C. V. Raman, F.R.S.

We congratulate Professor Chandrasekhara Venkata Raman, M.A., D.Sc., Palit Professor of Physics at the Calcutta University, on his election to the signal honour of a Fellowship of the Royal Society. It is a matter for rejoicing to all Indians that one more Indian scientist has become a Fellow of the Royal Society. The people of the Madras Presidency in particular may be justly proud that of the three Indian F.R.S.'s two hail from their province—though one of them, alas, who was the first to win the coveted distinction, is no longer in the land of the living. Bengal may also claim some credit, as being the province where two of winners of the distinction have been carrying on their researches.

The Statesman has published the following biographical sketch of Professor Raman :

"Professor Chandrasekhara Venkata Raman, who has been elected to the signal honour of a Fellowship of the Royal Society, was born on November 7, 1888, and thus secures 'the blue ribbon of Science' at the early age of thirty-five. He graduated from the Presidency College, Madras, at the age of 16, topping the list, and took his M.A. degree two years later, securing record marks. Almost immediately after, he took the first place in the competitive examination for admission to the Indian Finance Department and entered service in June 1907. When the Palit Professorship of Physics was founded by the Calcutta University in 1914, he was offered the chair and accepted it at great pecuniary sacrifice. He actually joined the University in July 1917, resigning his post in Government service.

"Professor Raman also holds an Honorary

Professorship of Physics in the Hindu University, and occasionally visits Benares to lecture and supervise research work. He is one of the principal organisers and supporters of the Indian Science Congress, having twice presided over the section of physics, and is its permanent general secretary. He is the honorary secretary of the Indian Association for the Cultivation of Science, with which organisation he has been connected for nearly two decades.

"Prof. Raman's financial knowledge and experience are utilised by the Asiatic Society of Bengal, of which he is Treasurer, and by the Calcutta University, in which he serves as a member of the Board of Accounts.

Prof Raman's services were requisitioned by the Universities of the Punjab and of Madras for special readership lectures in Physics. He received the honorary degree of Doctor of Science from the University on the occasion of the Prince's visit to Calcutta.

"Professor Raman visited Europe in 1921 for a very brief period as a delegate representing Calcutta and Benares Universities at the Oxford Congress of Universities, and was warmly welcomed by learned societies in the British Isles and by distinguished men of science, such as Sir Ernest Rutherford, Sir J J Thomson, Sir William Bragg, Lord Rayleigh and others, to whom he is well known by his researches.

"Professor Raman commenced publishing original investigations in Physics at the age of 17, his first paper appearing in the *Philosophical Magazine* while still a student at Madras. The research work carried out by him up to 1917 related chiefly to the theory of vibrations and of musical instruments, in which subject the Professor is deeply interested and regarding which he has published voluminous memoirs. Since joining the University chair, more attention has been paid to fundamental problems relating to the nature and properties of matter and of radiation. His name is associated with a new theory of the origin of the colour of the sea as due to the molecular scattering of light in water put forward by him in 1921 and now generally accepted. His essay on the "Molecular Diffraction of Light," published by the Calcutta University in 1922, has been quoted extensively by physicists all over the world. A recent memoir on the analysis of the structure of liquids and non-crystalline solids by the use of X-rays is attracting widespread attention."

Though in the world's history there are many examples of precocious lads fulfilling in manhood the promise of their early years, nevertheless a notion prevails that boys with brilliant university careers not seldom turn out to be incapable of original work. Pro-

fessor Raman's example is one more disproof of this notion. What adds to his credit is that he received all his education in India and, so far as we are aware, did not serve his apprenticeship in research under any master-worker in science. He has also had to labour under the disadvantage of having to carry on his researches in inadequately equipped laboratories. Some of his students have done and are doing original work in science.

While the Fellowship of the Royal Society is, directly, a recognition of Prof. Raman's scientific attainments and genius, indirectly it is a recognition of and reward for his self-sacrifice in giving up a lucrative career in the Finance Department, where he was sure of getting a salary more than double of what is attached to his chair. Probably, in due course, he may look forward to being knighted, though that would not add to his scientific distinction. Should he, however, in future win the Nobel prize in physics, that would be a higher scientific honour indeed.

Giridih Girl's High School.

In Bengal, and in Bihar and U P. also, there are some social customs which stand in the way of the education of girls and women. One is the practice of child-marriage. In the great majority of cases, girls are married before they reach their teens, and then their education ceases. For this reason, even in the case of those who are sent to school, their education does not generally go beyond the elementary stage. Another obstacle is the purdah system. This necessitates excessive expenditure in conveying guls from and to their homes and schools in carriages. If girls could in safety and without fear of molestation and rude stares and remarks walk to and from school, girls' school would be less expensive and multiply in number. Even those sections of the people who do not care to observe purdah are obliged to do so, because they live in the midst of a purdah-ridden community. This hampers the free movement of girl students and injures their health, with the result that the weak health and anaemic looks of many school and college girls increase the prevailing prejudice against the education of girls and women.

Giridih Girls' High School is situated at Giridih in the Hazaribagh district, Chota

Nagpur. It is more than a thousand feet above the sea-level and enjoys an excellent climate, as we can testify from personal experience. What adds to the healthiness of the place, so far as the school girls are concerned, is that a practice has grown up in Giridih among gentlewomen of moving about freely even without any male escort. This enables the school girls to lead natural lives and enjoy good health.

The school is non-denominational, and all classes of the community are represented in the managing committee.

The school is so well situated and every other circumstance is so favourable, that in any other country it would long ago have developed into a college. It is such an institution that appeals to the public for contributions to its building fund. The appeal will be found printed among our advertisements. We support it most cordially.

Germany's Sad Plight.

We make the following extract from a letter written by Mr. A. M. Bose of Berlin about the sad plight of Germany —

A great nation that has contributed so much intellectually and morally to the progress of the world, has been allowed since the last five years, slowly to bleed to death with the apparent silent connivance or callous indifference of the rest of the world! While the pandits have been breaking their heads over the means and ways of bleeding Germany white and yet keeping her alive,—in fact trying to perform the miracle of killing the goose and at the same time making her lay the golden eggs—death and starvation have been abroad and claiming their victims among the aged and the young and the sucking babies! Walk through the streets of any German town and you will read the results of the five years of Entente after-war diplomacy written large in the pale anaemic wistful faces of school children with legs thin as match sticks, in the hungry-looking haggard faces of the university students, in the rickety babies born of undernourished mothers! In the present state of hate and strife and blatant unabashed greediness, national and individual, where victors are trampling on the elementary rights of the vanquished, and a few moral wretches and unscrupulous men, in each country—the war profiteers and industrialists—are getting fatter at the expense of the vast majority of their fellow-

men, it is the Friends, popularly known as the Quakers, who have been going round this distracted continent as messengers of peace and love and human fellowship, bringing succour to the helpless, hope to the despairing and love to those whose souls would otherwise have been poisoned with bitterness and hatred. In this Christmas week let me therefore earnestly appeal to all the generous-hearted, to men and women of good will—who want to work for reconciliation, who cannot bear to see the Arts and Sciences and the things of the mind dying out of Central Europe and converting it into a spiritual desert fit only for the abode of wealthy peasants and industrial plutocrats, to open their purse strings and contribute generously to the funds of the European Students' Relief Committee. Let them come to the succour of the student communities of Central Europe who with undaunted courage are fighting against overwhelming odds to satisfy their thirst for knowledge and hand on its torch undimmed to future generations.

Preparing the World for Peace.

On February 21, Mr. Ammon, Secretary to the Admiralty, announced that the Government of Great Britain had decided to lay down five new cruisers. This is, to accept the British official explanation, to ameliorate the serious state of unemployment that is prevailing in that country at the present time. Mr. Ammon, being asked whether the cruisers were needed for the defence of the country and whether he did not think that such construction would stimulate other countries to begin the race in armaments afresh leading to a possible catastrophe, replied that these were largely replacements and not additions. Mr. Ramsay MacDonald explained that the Government were not going to carry out their disarmament pledge by allowing the Navy to disappear by waste from bottom.

We quite understand Mr. Ammon when he talks about replacements, but we consider the Premier's explanation a bit too *academic* for the average intellect. What does he mean by not carrying out the disarmament pledge by allowing the Navy to disappear by waste from the bottom? Is he expecting to fulfil the pledge by fresh construction of fighting ships, or is it that he is adopting the highly economical method of constructing new ships and then dismantling them, may be, to give employment to the

dismantling crew? This will, of course, relieve unemployment twice.

Mr. MacDonald also said that the question of their future naval programme was now being explored, and until the enquiry was complete, no decision would be reached. In that case, it is a little puzzling how the British Government have in the meantime decided upon the *replacements*.

Mr MacDonald then pointed out how the replacements were going to relieve, or rather prevent unemployment at the Royal dockyards.

Commander Kenworthy suggested that they should embark on a real good large-scale war in order to further relieve unemployment. But, contrary to expectations, the Government were not thrilled at this suggestion!

But logically they should have accepted Commander Kenworthy's ironical suggestion, for it is a queer thing that a civilised country should go in for building warships in order to give employment to her people! For warships are not merely non-productive, they are destructive.

There are many productive ways in which unemployment can be relieved provided one has the funds. The British Government would not have been able to build new warships if they had not enough money. So they can if they choose, spend money in an honest effort at relieving unemployment. One great reason for the present unemployment in Britain is her loss of markets everywhere. Why does not Britain try to regain her markets by giving fair money value even at the cost of bearing the burden jointly? Why don't the British give bounties, lavish enough to serve the purpose, to her industries in order to regain her markets? Why don't they spend money on productive works under municipalities if the unemployment is so very acute? Why does Britain not subsidize her agriculture and agricultural industries, so that in case of a new great war she might not have to depend with trembling on other countries for food entirely? We fail to see any good sense in the building of fresh warships. They may be for the purpose of replacement and for philanthropy, but we wonder if the world will accept the story at its face value! The world will be justified in thinking that it is part of a plan of preparedness or preparation for war. A. C.

The Idealist Poet.

Rabindranath Tagore has been invited by the Peking University to go over to China and lecture there on the aims and ideals of the Visva-Bharati. The Poet, owing to the frequent tours undertaken in order to help the Visva-Bharati and incessant labour on account of the same, has weakened considerably in health. But his indomitable spirit refuses to obey the dictates of prudence. His physical condition is hardly good enough for the long voyage, but he has set his heart on success for the Visva-Bharati and its cause—that of Humanity. The Poet is making a great sacrifice for the sake of the Visva-Bharati by spending his hours in the company of dry constitutions, drier amendments, heartless documents, deadly abstracts, time-tables, systems and their relentless devotees, while his soul yearns for freedom and closer communion with the spirit of the universe so that he may feed the flame of genius into greater productivity and find peace and happiness in creative work.

But he is not only an Artist but also an Idealist. Hence his physical suffering.

A Letter from Romain Rolland.

Monsieur Romain Rolland has written a letter to the Poet which will be found highly interesting for many reasons. We print it in parts below.

Sunday, 30th December, 1923
Villeneuve (Vaud) Villa Olga.

My dear great friend,

At the end of this year I send you my thoughts of affection. They turned to you more than once during these last few months. The disappearance of your faithful companion, W. Pearson, two or three days after he had spent an evening with me and my sister at Villeneuve, has affected me profoundly. I who met Pearson only twice for a few hours only in passing,—no sooner had I felt the shock than I measured yours, how the shock came to you who had appreciated for fifteen years the ardour of his devotion.

In our last conversations, Pearson and I talked almost exclusively about you and your Santiniketan. He was so pained, knowing how you are overwhelmed with thousands of difficulties, how with a view to ensure the permanence of your work you are obliged to spend yourself out in exhausting labour which

tears you away from your creative activity. That is the cause of deep sorrow and compunction for all those who love you. And I have heard Pearson and Kalidas Nag speaking in course of the first visit of Pearson to Villeneuve "We shall not allow it any longer. We are determined to see the poet discharged from practical anxieties on our return". Pearson was also anxious about the travel which you proposed to make in China this spring. I only beg to tell you "*Do save yourself, do husband your resources for us all! Do not sacrifice the still small voice of Poesy, even for the edification of Santiniketan and its University—however great and important it may be for the world!*" In any case, to me it seems preferable for the first few years to limit the extension of your University to multiplying ramifications and concentrate its energy on a solid nucleus, rather than to risk the undermining of your health and the paralysis of your art. Excuse me for expressing to you perhaps a little indiscreetly my thoughts on the subject.

We read, my sister and myself, your noble Review, *Visva-Bharati Quarterly*, and we are deeply interested by it. We appreciated particularly your luminous studies, which, be they historical or philosophical, are always the visions of the soul.....

No Communal Representation in Turkey.

According to *The Inquirer* of London,

Mustafa Kemal Pasha has issued a proclamation changing the name of the National Party to the People's Party. One point in his programme is that "all citizens of Turkey, regardless of race or creed should be given the vote." Another point is that "citizens of all countries must be equal before the Turkish Courts," and it is also stated that "the term of compulsory military service must be shortened."

Labour in Power

For the first time in history a working-class government has come into power by the orderly use of the ballot box. This is an event of extraordinary importance whose significance requires to the deeply pondered over, and its lesson taken to heart. It is a revolution brought about by peaceful means, and is, therefore, a triumph for British political genius. All nations, including the Indian, have much to learn from it.

As it is but just and natural that those

who work should direct the affairs of a country in preference to those who do not, we are glad that the working-man has come into his own. On joy is not due in the least to any anticipated gain to India. Whether India is benefited or not, the advent of a labour government is a source of pleasure to us.

It implies a revolution not less social than political. On the political side, one finds the King, the descendant of a long line of royal ancestors, taking counsel with, and in fact (to speak without ceremony) saying ditto to the decisions of, horny-handed workers. The House of Lords, consisting of members who can trace their genealogy to the Norman conquest through ancestors in whose veins 'blue blood' flowed, and who would take a scent bath after the unpleasant necessity of shaking hands with a labourer,—the House of Lords continues to exist. But it has to play a role subordinate to the House of Commons in which for the time being Labour is the predominant party. Knights and peers are glad to take office in a labour cabinet at the request of a premier who has literally risen from the ranks. The working-man can now create peers, who erstwhile despised him, and do so even now, though in secret.

The social revolution would be better understood in India if we supposed that the Indian legislatures consisted of predominant groups of colliery coolies, blacksmiths, carpenters, raj-mistries and other mistries, tanners, shoe-makers, etc., that the ministers, executive councillors, etc., were also drawn from the ranks of tillers of the soil, carters, mill operatives, railway coolies, etc., and that these ministers had real power. We should then see our big *bābū* paying court to the aforesaid peasants, operatives and mistries and addressing them as *āp* or *āpani*, instead of the present day *tū*, *tūm*, or *tūmi*, in order to obtain some soft jobs for themselves or their children. We should then see *Rājā* This and *Khan Bahadur* That cowering to *Whilom Cobbler* This and *Quondam Tailor* That in order to be made a *Maharaja* or a *Nawab*. We are neither jesting nor speaking ironically. If the "people's *swaraj*" of which *bābū* *sahibs* speak so glibly from our platforms today, ever becomes a reality, the present-day top-dogs must give up their superior airs and cultivate real fellowship with the underdogs, and our *Mahārājā*-

dhurājs must take their orders from brown or black (not *white*) sardār coolies—if the said M—s are able to get jobs corresponding to their intrinsic worth.

One difference must be pointed out. Whether the leader or leaders of the non-cooperation movement intended it or not, an impression has been produced by their speeches and writings that the Swarāj which they want is not necessarily to be an educated, literate, intellectual and enlightened democracy. You have simply to shout and be a majority and you automatically attain Swarāj. It is not thus that the working-man has come into power in Britain. The members of the British cabinet who were labourers before are all intellectuals. Mr. Ramsay MacDonald and his Labour colleagues can all hold their own against the university-bred gentry of their country, not to speak of the university-bred bābus of ours. So, if we are to have a people's Swarāj in our midst, 'we must educate our masters' and help them to become intellectuals. The labourers of Britain have come into power after half a century's preparation, of which shouting and scheming did not form the essential elements.

Dr. Jacks on a Labour Government.

Dr. L. P. Jacks, editor of *The Hibbert Journal*, has in two editorial articles criticised the notion of "Government by Talk", and in the second of these articles he has also suggested his alternative to that highly questionable policy.

Believing that "the government of the universe is a Labour Government grounded on the *ethics of workmanship*" (italics his), and that the present stage of human progress may be viewed as "*an industrial civilization set in the midst of an industrial universe, with a labour problem at the heart of both,*" Dr. Jacks wants to see labour, and the education that assists and develops it, brought right into the centre of the State's attention, for "the fate of civilization turns on getting all" the endless variety of "work done in the best possible manner that it admits of." He would substitute, therefore, "cultural civilization" for the "political civilization of combative nationalism, now fast degenerating into a futile attempt to govern by Talk." Let us hope that politicians of all parties, and not politicians only, but all intelligent persons in the community, will get the gist of this noteworthy argument well into their minds and

hearts. The first step obviously, is to do one's own task honestly and well—a thing not so easy to many a worker as it might seem, beset as he is by market considerations. In these things, as Dr. Jacks would be the first to admit, it is easier to "talk"—especially as to other's duties—than it is to "do."

Labour's Responsibility.

As the MacDonald government lives only by the sufferance of the Liberals, it is easy to understand the significance of the words, "It is a terrible responsibility," which he uttered immediately after the overthrow of the Baldwin government by a vote of 328 to 256 had made Labour's rule inevitable. An American paper rightly observes that

The words were no idle rhetoric, Mr. MacDonald takes control with only a minority of the House behind him. His government will exist by sufferance of the Liberals, who will overturn it as soon as any measure of a radical character is introduced. It comes into power at a critical moment in the history of Europe, and with the knowledge that the responsibility of the peacemaker rests more heavily on England than on any other power. At home, it must struggle with the unemployment problem, unable to apply the drastic remedies of which its orators have talked so easily from the electioneering rostrum, abroad it has grave questions to settle with the dominions over preferential tariff rates. It has Swaraj to deal with in India, and unreconciled Ulster in Ireland. Less than two days before the Baldwin Cabinet fell, an extensive railroad strike began in England with which the Labor government must struggle under conditions of peculiar embarrassment.

Whatever Labour may or may not be able to do in relation to foreign countries, including India, it could have put into effect its two great policies of the nationalisation of public utilities and the capital levy, if it had attained office with an independent majority and therefore with an assurance of continued power. But as it forms a majority only by combining with the Liberals and as it will not be permitted by them to undertake any drastically radical reform, it is doubtful what it will be able to achieve.

Big Union of Newspapers.

Some time ago we read some observations of G. K. Chesterton on Lord Rothermere's

big union of British newspapers. He evidently looks upon it as a harmful thing. If the water-supply of a city comes from a single source and if that source be poisoned, what becomes of the citizens? Similar is the fate of a country which depends for its thought-supply, opinion-supply, views-supply on a single capitalistic source, because the motive of pecuniary gain or political predominance cannot but vitiate the intellectual output. If a city depends for its lighting on one electric power-house and that goes wrong, how great is the darkness and the consequent confusion in the city. Far better in that case would it have been for each household to have its own lamp or candle. To be guided only or mainly by considerations of pecuniary profit or political power produces similar intellectual and spiritual darkness; and if the light of the journalistic illuminators of the country be such darkness, how great must the resulting intellectual, moral and spiritual darkness of the country be! The ideas and similes of the single source of water-supply and the single electric power-house are G. K. Chesterton's, expressed in our own inelegant prose.

Big newspaper combines are not unknown in America, but the Rothermere union of English journals being bigger than any in America, *The Freeman* of New York has been led to remark —

Apparently our English friends are not over-proud of the fact that Lord Rothermere's one big union of newspapers is quite the largest thing of its kind that has yet developed on this terrestrial ball. The comment that we have seen in English journals is anything but joyful in tone, and a writer in the *Contemporary Review* has even gone so far as to ask Parliament to enact the rule "One man, one paper." The relation of this principle to the older one of "One man, one vote" is easy to understand, when one gets hold of the fact that the newspapers controlled by the "Press Peers" of the Rothermere combine have an aggregate circulation of 13,250,000. If we figure two readers to a paper (the publishers usually count on more), and make a very liberal allowance for duplications in circulation, we shall reach the conclusion that their lordships supply news and comment to more than half the inhabitants of the British Isles. The power of such a mechanism for the dissemination, distortion or suppression of news is not a pleasant thing to contemplate.

Recently we have seen some big advertise-

ments of a newspaper combine in Calcutta. We do not know what its object is. Its object may be public good, or financial gain (direct and indirect), or political power. Of these only the first is laudable, the other two are, *at the best*, non-blameable,—but so only at the best. Let us hope the object is public good. In that case the proprietors ought to think for themselves as to how public good may be promoted and publish in the papers the result of their thinking. This does not preclude the collaboration of journalists of great intellectual calibre and moral worth on the editorial staffs and as independent contributors.

"Sikshā-Satra"

(Home School for Orphans.)

The Visva-Bharati has decided to open a Sikshā-Satra or Home School for Orphans. Of late the attention of the institution has been given in the main to the needs of the middle-class parent of means who intends his boy to go through the accepted education machinery and, *via* the Matriculation examination and the University degree, to achieve some kind of respectable profession.

The Rural Reconstruction work carried on by the Visva-Bharati at Surul has shown a new need—a need for boys and girls, freed from all traditional restrictions, who can, by co-ordination of hand and brain and by co-operative life, work out their own destiny from experience, without either help or drag of the existing machinery, and who may take their place, as they develop, in the various practical fields now being opened at Santiniketan, and in the rural life of the neighbourhood.

For this purpose the Sikshā-Satra is being started with the intention of giving a home to five girl and five boy orphans, such as may be handed over unreservedly to the Home School for Orphans, the life of which will, it is hoped, be a home as well as an education in itself.

Nothing will be done for these children that they can do for themselves and everything they do shall be regarded from the view-point of educational value, whether it be the milking of cows and cleaning the byres, or manuring the garden, or cleaning their own quarters or preparing food. In the

early stages, handicraft of definite utility and economic value, farm and garden projects and local excursions, will largely replace classroom teaching. In fact, there will be no classroom at all, but only a workshop, no schoolmaster, but rather a superintendent of the workshop.

The ideas which are behind this training have developed, in part, from the various experiments carried on in the past at Santiniketan, and also from the experience already gained in practical work at Simiketan.

It is not the aim of the founders to sacrifice education to economic production by child labour, but rather to free the children's imagination and point to avenues of all kinds along which his own imagination can find its fullest expression.

Restoration of Lumbini Garden.

According to all accepted accounts, Buddha was born in the Lumbini Garden. The proposal to restore the garden and make it again a place of pilgrimage to the Buddhist world, is commendable. As Buddhists regard it as a sacred spot, it would, if restored and if the public be given access to it, draw pilgrims from all Buddhist countries. But even non-Buddhist Indians should be interested in the project, as Buddha is the greatest Indian in history. He is in fact considered as an incarnation by the Hindus. Leaving aside the religious aspects of the proposal, it should be obvious to all that the more the points of contact with the outside world which India possesses, the greater would be her gain and the gain of the outside world.

Rabindranath Tagore's Intended Visit to China.

In ancient times there was free intercourse between India and the rest of Asia. The whole of Eastern and Southern Asia, including the islands, owe a good deal to Indian culture and civilisation. The cultural influence of India was not confined to the afore-said parts of Asia. The countries of Western Asia also came under Indian influence,—there were, for instance, Indian physicians and other learned men in the court of the Moslem sovereigns of Arabia. India, too, gained by this intercourse. She owes much to Islamic civilisation and culture.

The results of mutual cultural exchange and penetration are more enduring and beneficial than political arrangements can be under all circumstances. For this reason, the invitation received by Rabindranath Tagore from China to lecture there appears to us to contain in it unmeasured direct and indirect possibilities of good. As it is said the poet intends to visit Java and other islands also and probably Korea and the Philippines, his travels may lead to the re-establishment of cultural intercourse between India and the greater part of Asia. This is all to the good.

The Youth Movement.

There are at present Youth Movements in many countries of Europe and in America also. The poet Rabindranath Tagore has always been himself youthful in spirit and has spoken to and for those who are young in heart and spirit. More than a decade ago, in replying to an address given to him at the Bangiya Sahitya Parishad (Bengal Academy of Letters), he said that he had always longed to capture the hearts of the young. The magazine *Sabuj Patra* (*literally, the Green Leaf or Page or Magazine*), started by him, was intended to be the mouthpiece of the party of the Evergreen.

For those who have understood Rabindranath Tagore, it is easy to understand the aims and ideals of the Youth Movements abroad.

Sikh Grievances.

A *Jatha* of 500 Akali Sikhs, accompanied by a large number of other Sikhs, were going to the Gangsar Gurudwara or Sikh temple in Nabha State to restore the *akhand pāth* or continuous reading of their holy book, which had been interrupted there by official interference. It is admitted on all hands that the Akalis themselves carried no weapons of any sort and behaved in a non-violent manner. Their object was also non-violent. The Sikhs have always justly claimed the right to freely visit their shrines and participate in religious functions there. After the abdication of its Maharaja, Nabha has been placed under the administration of an English officer of the Government of India.

The Nabha Administration passed an order that only 50 Akalis would be admitted to restore the *akhand pāth*. As the Akali Jatha was not an invading army, as the Akalis were non-violent, and as every Akali has the right to freely follow the dictates of his religion, the Administrator was clearly wrong in limiting the number. Let us assume that Japan has somehow become the overlord of England, and a Japanese Shintoist has become the Administrator of England. Let us then suppose that the Japanese official issues an order that only 50 Anglicans will be allowed to visit and play in St Paul's Cathedral in London. Supposing Englishmen to be as religious (or superstitious, if you please) as the Akalis are, what would be the feelings of the Anglicans in that case? Or supposing Germany had obtained suzerainty in Arabia and ruled that only 49 Indian Musalmans would be allowed to perform *Hajj*, what would be the feelings of the Muslim community?

The Akali Jatha did not agree to the limits laid down by the Nabha Administration and advanced towards its goal. The Administration gave orders to its soldiers to fire. The actual number killed is not definitely known. The highest estimate appears to be 150. This cold-blooded slaughter has caused great excitement throughout India. The official communique issued after the slaughter states that the crowd which marched in advance of the Jatha was 5000 or more strong and carried lathis and other weapons. This has to be proved. For there are various conflicting accounts.

Pandit Madan Mohan Malaviya asked for permission to move an adjournment of the Legislative Assembly—

to discuss the occurrences of the 21st instant at Jaito. These occurrences, he said, had resulted in the death of a number of His Majesty's subjects variously estimated between fourteen and one hundred and fifty. That deaths took place was undemable and that firing was resorted to by officers at Jaito was also undeniable. The question then was as to how the firing took place and how was it that numerous deaths had occurred. To consider how the situation arose it was necessary to go back on the previous incidents.

The President ruled that the subject was not one which could be discussed on the floor of that House. Thereupon Pandit

Malaviya withdrew from the chamber, followed by a number of other members. The reason for the President's ruling was that the matter related to the administration of an Indian state. What the President and Sir Malcolm Hailey said and what the Pandit said in reply and what Mr Rangachariar wanted to know have appeared in the papers, and need not be repeated. What we want to say is in brief, this:

The Rules governing the proceedings of the Assembly may be the pink of perfection and the President's interpretation of the same may be quite right. But let us understand our position under them. If an Italian is killed in Greece, it gives rise to an international complication. If an American or European missionary is killed in China, foreign occupation of China is threatened and reparations are demanded. If the transfrontier Pathans abduct or kill any white subject of His Majesty, the entire resources of the Empire may be mobilised, if needed, to right the wrong. In all and each of these cases, action is or threatened to be taken against entirely independent peoples or countries. But if the black or brown subjects of His Majesty are killed in consequence of an order passed by an English officer of the Indian Government in an Indian State, which is not independent but under political subordination to that Government, the matter cannot be discussed in the highest Legislature of India. Information regarding it cannot be sought there, no remedy can, as a matter of right, be claimed anywhere. For, in the Panjab Council, too, discussion and question have been prevented. Precious Constitution of India, precious Reforms, precious Rules, precious interpretation thereof! Everything is of priceless worth to the people of India, except, of course, the lives of the Indians themselves, which are valueless, or at best, very cheap. No wonder, that in a fit of self-respect and wounded national pride, or for some other reason, the Pandit Malaviya and some of his colleagues walked out of the Chamber.

On the 26th February, in the Legislative Assembly Sardar Gulab Singh moved that a Committee, two-thirds of the members of which should be non official elected members of both Houses of the India Legislature and one-third officials, should be appointed to enquire into the grievances of the Sikh com-

munity and to report on the Akali movement. Dr. Gour moved an amendment leaving the personnel and proportion of officials and non-officials in the hands of Government. He said that Mr. Calvert had admitted that grievances did exist and that the Punjab Government had failed to find a solution. A case for an outside independent tribunal was thus clearly established and could be better considered in the calm atmosphere of the Central Legislature. The resolution as amended by Dr. Gour was passed without a division. It is to be hoped that the publication of the report of this committee, if it be appointed, will resuscitate the slaughtered Akalis.

There is an Indian superstition that every big project, for instance, some big bridge across a river,—requires human sacrifice. The British rulers of India have no such superstition. Nevertheless, if the history of our own times and of past times of British India be studied, it will be found that the appointment of commissions and committees (which have all produced such big harvests of good) has been often or generally preceded by bloodshed. Of course, the *kākatāliya nyāya* or the reasoning that the antecedent is necessarily the cause of the consequent, is illogical. But the trend of British Indian history may be considered by the superstitions to lend colour to the above-mentioned superstition.

Caliph's Allowance Reduced by Angora.

Constantinople, Feb. 25.

Explaining the refusal of the Angora Government to entertain the Khalifat appeal against the diminution of his appanage by £100,000, the newspapers state that it is felt in Angora that other Moslem States should contribute to Khalifat expenses and a reply to this effect will be communicated to the Khalifat—"Reuter."

If the Aga Khan writes a threatening letter to Mustapha Kemal Pasha, the allowance will be restored to its former amount.

Motion for Hasrat Mohani's Release.

In the Legislative Assembly Mr. Doraiswamy's motion for the unconditional

release of Mr. Hasrat Mohani has been carried despite Government opposition. Mr. Mohani ought certainly to be released. But the Government opposition makes it very doubtful whether the motion will be given effect to.

Mr. Thomas on Kenya.

London, Feb. 26.

In the House of Commons, Mr. J. H. Thomas (Secretary of State for the Colonies) replying, regarding the Colonial Office Supplementary Estimate relating to Kenya and Uganda, declared that the Government's first obligation to Kenya and the policy which they intended to pursue was a trust to the Natives that carried with it something more than an obligation to talk about franchise or immigration questions, namely, the assurance that the Natives would be fairly treated, protected and especially educated. We should endeavour to make him a peasant.

That Mr. Thomas has been able so soon, and so instinctively, as it were, to master the usual British official hypocritical cant about Kenya being held as a trust for the Africans, gives grounds for expecting that the Labour Government would last longer than was at first surmised. Indians may get tired of exposing the nauseating hypocrisy underlying the claim of Europeans being trustees for the backward races, but the Europeans themselves will not tire of repeating the cant till the last day of judgment—because they do not believe in that day of judgment spoken of in their scriptures.

Sir Malcolm Hailey on the Swaraj Demand.

The Swarajist motion for a round table conference to be summoned to devise and recommend a scheme for a constitution for India has been carried by a majority. Sir Malcolm Hailey opposed it on various grounds. In his opinion responsible government or dominion status can be granted to India only after obtaining the assent of the minority communities, the European mercantile community, the European services and the Indian states. From this one would suppose that all important measures passed and steps taken by Government are passed and taken after obtaining the consent of the classes and states named above. But, as

that is not the case, Sir Malcolm's observations were only of an obstructive character, though non-official obstruction is a high crime and misdemeanour in official eyes.

Our relations with the Indian States seem to be very peculiar. If British Indian subjects are killed in such a state we can say nothing or ask nothing in our legislatures regarding the killing. But if we want some measure of self-rule in the very same legislature, we are told that the Indian States must first agree! So, it seems that these States have been set up by the bureaucracy as the irresponsible arbiters of our destiny, though these states themselves are so helpless that a Princes' Protection Act had to be passed for the preservation of their rulers' lives and liberties against the attacks of the journalistic knights of the fountain pen, and though these persons can be deposed or made to abdicate *voluntarily* for political reasons.

The attitude of the official and non-official European community towards the Reforms already granted, inadequate as they are, shows that they will never be a party to the grant of further rights. And some at least of the minority communities may be relied upon to dance obediently to the tune called by the bureaucracy.

So, there is little chance of our ever obtaining self-rule of any sort, if Sir Malcolm's preliminary conditions are to be fulfilled.

But he surpassed himself when he stated that Dominion status implied a dominion army, and asked, where was the Indian army, staffed and manned in all branches by Indians, which could defend India? This was the height of official hypocrisy. As the country has been kept disarmed, as a very few King's commissions have been given to Indians only recently simply to prevent its being said that no such commissions are given to them, as some branches of the army are entirely closed to Indians, it is surprising how Sir Malcolm could say what he did. Have Indians ever refused officers' rank and responsibility in the army?

Indians in South Africa.

Some of the objections urged by Indians in South Africa against the Class Areas Bill are as follows. —

(1) The effect of the Bill being compulsory segregation, both residential and commercial, we

object to it in principle, in that it casts a stigma of inferiority on our race and is an affront to our ancient civilisation

(2) The effect of the Bill is calculated to encroach on the freedom of the subject

(3) It has been stated that the present Bill is soundly justified by unfair competition in trade and industries as between Indian and European. Even assuming that this is so, for the sake of argument, the question is whether the effect of this Bill (that is to say, the segregation of the races) is likely to find an adequate remedy. We maintain that it will not. On the other hand it might cause considerable irritation on both sides and the country might be plunged into mutual antagonism, and there will be a widening of the breach already caused by this unnatural agitation by the anti-Indian party

(4) The effect of this Bill is likely to create international complications by virtue of Indian rulers who are members of the League of Nations having entered into an alliance with the British Government.

No-tax Campaign in Kenya.

A no-tax campaign has begun in Mombassa. Several Indian leaders have been imprisoned. The passive resisters have the sympathy and support of all politically conscious Indians in India, irrespective of party.

Situation at Jaito

An Associated Press message, dated Amritsar February 24, states, "another Jatha of 500 to leave for Jaito on the 20th instant is being organised"

Lala Lapat Rai is a Panjabi and knows the situation in the Panjab and the events and circumstances leading to it very well. His advice is contained in the following message:—

The news at Jaito has shocked me, though I cannot say I was quite unprepared for it. I would beg of the Shiromani Gurdwara Prabandhak Committee to postpone the sending of further Jathas to Jaito for the present as requested by Mr. Gandhi, so that their well-wishers among the national leaders may have time to consider the whole matter and decide as to the advice they should give to the Akalis.

The Lala's knowledge of the Panjab being thorough and his patriotism beyond question, we have no hesitation in supporting Mr. Gandhi's and his advice. Moreover,

NOTES

as according to Colonel Maddock, as reported by Mr. C. F. Andrews, Mr. Gandhi's recovery is being retarded by public anxieties, all classes of Indians should do their best not to add to his anxieties.

The Slaughter at Jaito.

There are so many conflicting accounts of the slaughter at Jaito, that it is not possible to decide what actually happened, though it is clear that many men have been killed and many wounded. The most shocking account, supplied by the Akali Sahayak Bureau and reproduced in *The Servant* begins

Machine guns have again played havoc with the innocent lives and limbs of the helpless Indian citizens. Volleys of fire showered like hailstones on the heads of Shahidee Jathas and the innocent people who in thousands flocked to witness the 500. They fell down under the shock of bullets like plantain trees before the fury of a devastating tempest. Here lay prostrate in the field some with intestines out, some with gaping jaws, there wallowed some in the pool of blood with rib-bones fractured, here a severed hand and there a shredded leg all created a dismal scene of harrowing horrors. The wounded and the maimed were then huddled in bullock carts and led to the Fort, so that no calculation could be made of the carnage and destruction.

It is difficult to believe this harrowing description.

Kenyans to be Peasants, Not Traders and Manufacturers.

With reference to Mr Thomas's statement quoted in a previous note, Reuter cables :—

Mr. Ormsby-Gore welcomed Mr. Thomas's determination to pursue an African policy. He would have a great deal of outside pressure and attempt to force an Indianising policy on him, and he was glad that Mr. Thomas had, "nailed his colours to the mast." The one thing Kenya wanted was, less talk and news about Indians, more about cotton and maize grown by African peasants and the development of East Africa on West African lines.

Mr. Ormsby-Gore just stopped short of being angelic by suggesting that the Africans were to be only cotton-growing peasants.

They are not to be manufacturers of cotton yarn or cotton cloth, or traders, big or small.

"The Observer" on the Indian Situation.

In an article on the critical times in India the "Observer" says that the Swarajists seek the elimination of British influence in India. Great Britain, although willing to agree to any helpful step in the furtherance of her ideas, could not agree to such a deliberately retrograde move. It would be fatal to every British and every Indian interest in the East.

The paper says that when the central authority in China fell, the principle of order was withdrawn. The republic never existed except in a few formalities and in the heads of a few Western-trained Chinese. The outside world reasonably calls it chaos, yet, if an ancient and honourable record of civilising culture and invention be the warrant of democratic capacity, China is not less fitted for western institutions than any Eastern country. China has an immeasurable advantage over India of a relatively complete homogeneity of race, creed and tongue, and there is every reason to think that India would suffer even worse than China by the withdrawal of a disinterested authority which alone can give protection to the seeds of democracy.

The British parliament welcome the normal advance of India's political growth, but it is wholly different when an Indian Party, by extra-parliamentary and even violent means seeks to extort powers at the expense of the Indian masses and the general interest of the British commonwealth.

The Observer is wrong. Nobody in India whose opinion carries weight wishes to or can eliminate British influence in India, so far as that influence makes for the welfare of the country. What is desired is that the present state of things in India should be changed. Mr. Gandhi never wanted Englishmen to leave India; but he certainly wanted and wants that they should cease to be masters and the Indians should cease to be servants. He wanted Englishmen to remain as friends and helpers.

Even if the full demands of the Swarajists were conceded and fresh recruitment of new European officers were at once stopped, the officers now serving in India would continue to be here for a good number of years, thus maintaining the "steel-frame". But if the "Observer" thinks that India would

never find her legs and that the "steel-frame" must for ever remain to hold together the component parts of the Indian nation, we cannot welcome such a prospect.

As political institutions of the Western type have been working as well in Japan as in any Western country, why should not the success of Japan be held out as an encouraging example for Indians to follow, instead of the example of China being brought forward to discourage them? True, India is not like Japan, but neither is India like China to such an extent that the alleged failure of China could be rightly used as a convincing argument to dissuade Indians from aspiring to establish a democracy. Besides, democracy is not necessarily a western institution. There have been and may again be eastern democratic institutions.

As regards China, again, one does not know to what extent her alleged failure to have a settled and well-ordered government is due to the interested meddlesomeness and intrigues of foreigners. And it may be too soon also to declare that she has failed. France is a far smaller and less populous country than China. And yet how many decades did it take France to have a settled democracy after the outbreak of the first French revolution and the overthrow of monarchy? Certainly, the period was much longer than has elapsed in China since the overthrow of the Manchu dynasty and the declaration of a republic.

In the comparison of India with China, the "Observer" does less than justice to that unique example of a most magnanimous and philanthropic enterprise, namely, British rule in India. China may have "an immeasurable advantage over India of a relatively complete homogeneity of race, creed and tongue"; but China has also the immeasurable disadvantage of never having enjoyed the inestimable blessing of British rule for well-nigh two centuries. During this long period, has not Britain always systematically discouraged racial conflicts and sectarian animosities in an attempt to create a united Indian nation? Has she not systematically refrained from setting up dialects or decadent tongues as distinct languages, so that there may be greater homogeneity of language in India? So, English observers ought to be able to say that India is fitter for representative government than China.

We demur to the statement that the British rulers and "developers" of India constitute "a disinterested authority". Britain exports vast quantities of her produce to India. According to the Statesman's Year Book, in 1920-21 the imports into India from the United Kingdom were valued at Rs. 204,59,89,060, no other country sold even a quarter as much to India. It may be argued that India being an industrially backward and undeveloped country, she has to purchase manufactured goods from abroad. But China is also undeveloped in that respect; in fact she is far less industrially developed in the modern sense than India. Yet even in the year 1922, the United Kingdom exported to China British produce valued at £23,734,000 or Rs. 35,50,10,000. China is also a much larger and more populous country than India. The reason why, in spite of that fact, Britain is able to sell much less to China than to India, can be explained by assigning various causes. One is, British rule has killed India's indigenous industries, and British goods have taken the place of Indian manufactures, but there has been no such process at work in China. British rule has created Western tastes and wants in India, which British manufacturers gratify and meet, but no such thing has been done in China. British rule and British banking and shipping agencies and British-managed railways facilitate British trade in India, that is not the case in China. We need not mention other causes. These facts show that Britain is a gainer by her sovereignty over India, and hence she is not a disinterested authority.

On March 31, 1920, there were 3,668 joint stock companies incorporated in British India and in the Indian states of Mysore, Baroda, Gwalior and Indore, and in operation, with paid-up capital of Rs. 123,21,36,000. The bulk of this capital is owned by Britishers. The following articles, among others, exported from India in 1921-22 were manufactured mainly by British manufacturers in India :

Exports	Values in Rs.
Jute	29,99,57,186
Tea	18,22,01,913
Coffee	1,39,08,035

We need not mention the various kinds of mineral ore raised by British companies. The total capital expenditure on Railways to the end of 1921-22 was Rs. 656,06,24,000.

Part of this capital belongs to Britishers, and the whole has been handled by Britishers, to their immense gain. A considerable portion of the earnings of railways pass into British hands. As regards shipping and navigation, which is mainly in British hands, the total number of vessels entered and cleared at ports in British India during 1921-22 was 8,087, of which 4779 were British vessels, and out of a total tonnage of 15,654,967, British vessels carried 12,106,440, which shows that the bulk of the foreign ocean trade was carried on by means of British vessels. Think of the gains of this vast traffic. The coasting traffic and the inland river-borne traffic also belong for the most part to British navigation companies.

These facts prove again that Britain's work in India is quite paying and, therefore, not disinterested.

Lastly, according to the Census of India for 1921, the United Kingdom sent 116,000 persons to India. There were some 10 thousand males absent on leave or on foreign service. There are many persons of the British race in India born in this country. In any case, more than a lakh Britishers make their living in India, directly or indirectly. And among them are the most highly paid officials and the richest merchants and industrialists in India. Besides those British officials who serve and make their living in India, there are others who live in England and serve India and are paid by India. And there is, besides, a large body of British pensioners who draw handsome pensions from the Indian treasury.

If after considering all these facts, any British observer speaks of Britain as a disinterested authority, one would like to know what an *interested authority* would mean.

In the last paragraph the "Observer" refers to an Indian Party (it speaks of the Swarajists) seeking to extort powers by extra-parliamentary and even violent means. The "Observer" will not be able to mention any means adopted by the Swarajists here which has not been adopted in the British parliament at some period or other of British history. Nor will it be able to point out any violent means adopted by them. If the Swarajists had been violent, Government would have suppressed them. It is true

that violence has been sometimes resorted to in India by a small party in the hope of putting an end to the present system of government. But it is not the Swarajists who have done so. Swarajists are non-cooperators of a sort, and all non-cooperators are pledged to non-violence. Those who resort to violence cease to be non-cooperators. Besides, it cannot be truthfully asserted that so far as the British Parliament is concerned, violence is an absolutely extra-parliamentary method. Cromwell is still considered one of the greatest of British Parliamentarians and men, and Englishmen are proud of him, and the civil war between Royalists and Parliamentarians still finds place even in school histories. Non-violence is an un-British principle taught by the greatest of Indians from ancient times. If Englishmen were really converted to faith in non-violence and gave up Dyerian shootings, Swarajists may try to make up their mind to put up with the false accusation of being votaries of violence.

Every Indian party which has tried to obtain power at the expense of the foreign bureaucracy has been falsely accused of doing so at the expense of the Indian masses. But the British Government itself has kept the masses illiterate, spends little for the sanitation and medical wants of villages and starves the agricultural department.

Lord Olivier's Statement on India.

Lord Olivier's statement in the house of lords on the situation in India, including that in Kenya, can please neither Indians, nor Anglo-Indians and British Tories and Liberals. He wanted to be firm. He wanted also to be conciliatory, but without making any real concessions. Hence his failure to please any party.

Regarding Mr. Gandhi's release he observed:

The Labour party was glad that Mr Gandhi had been released, because it was repugnant to human feeling that a man of his character should be treated as a criminal. but the terrible practical reaction of his philosophically innocent teachings merely illustrated the excesses into which the Indian popular temperament was prone to be driven by any such ferment.

We are not in the least convinced that Mr Gandhi's "philosophically innocent

teachings" were responsible, directly or indirectly, for the popular excesses. Nor is it true that the Indian popular temperament is more prone to be driven into excesses than the British or any other popular temperament. Excesses cannot and should not be excused, whoever may be guilty of them. But it is entirely false to suggest that we as a people are more prone to excesses of violence than occidentals. The truth lies rather the other way.

Continuing Lord Olivier said :—

Mr Gandhi had denounced the whole idea of Western democracy on which the Swaraj leaders, at any rate the Hindu section thereof, were working and on which the British Government had been trying to work for India under Morley-Minto and Montford reforms

As we do not remember where or in what language Mr. Gandhi denounced "*the whole idea of Western democracy*," we are not in a position to comment on this portion of the statement. That Mr. Gandhi has denounced Western civilisation in some of its aspects, is true; but we do not think that he has ever admitted that democracy is a thing which belongs particularly to the West and is to be condemned.

Not less completely did Mr. Roy of Berlin and his Communist missionaries from the Bolshevik school of Tashkent denounce the Bourgeois Republicanism of the Swaraj movement, demanding the dictatorship of the proletariat and the emancipation of the outcaste and lower caste masses.

Lord Olivier's reference to the propaganda of Mr. Roy of Berlin was quite inapposite. We do not understand why he made it. Mr. C. R. Das of the Swaraj party has himself denounced middle-class or bourgeois republicanism. It is, therefore, rather curious to find this sort of republicanism attributed to the Swaraj movement. Mr. Das has also demanded a Swaraj of the people, which, if it means any thing, means the supremacy of the proletariat. And the entire body of non-cooperators, including Swarajists, is in favour of the emancipation of the outcaste and lower caste masses, at least in theory. The Moderates or Liberals also share this opinion. Therefore in this respect there is no opposition between the views of Indian nationalists of different schools and those of Mr. Roy of Berlin. Lord Olivier then advances a very hackneyed argument, namely,

that as representative institutions had taken centuries to develop in the West, they cannot grow up within a brief period in India. Said he —

The British Government had pinned their faith on the programme of Constitutional Democracy, but we claimed to know, by centuries of experience in Europe and America, the laws and conditions indispensable for the stable working of that system, which was not native to India, and it was perfectly plain that those conditions had not at present been established in India and could not be established in a few months by deliberation at a Round Table Conference or by the premature appointment of a Commission under the Government of India Act

But if centuries are required for the acclimatisation of constitutional democracy in India, the ten years mentioned in the Government of India Act after which an inquiry into our fitness is to be held, would no more suffice for the purpose than three years. Lord Olivier's argument is merely a paraphrase of the proverb "Rome was not built in a day," to which we may be permitted to repeat our old reply.

We are often reminded by both Indians and Anglo-Indians that "Rome was not built in a day." They mean thereby to tell us that as England and other free and self-governing countries took centuries to evolve and learn to work their present advanced political institutions, India ought not to expect to become self-governing in the course of a few years. From the historical primers which we read at school, we did indeed learn that it took Rome centuries to grow from the collection of huts, which Romulus and Remus probably built, into a city of palaces and cathedrals with magnificent suburban villas. But in later times, it did not take quite as much time to build Washington, Melbourne, Sydney, San Francisco, Chicago, or new Dacca, nor is it expected that new Delhi or new Bankipur would take centuries or even decades to build. The present up-to-date steam engines of various sorts can trace their descent to Hero's apparatus, constructed B.C. 130. If a student of mechanical engineering now wants to learn to make a steam-engine, he does not begin with making Hero's machine, nor does he learn the art in 130 + 1924 = 2054 years. He becomes a finished mechanic in a few years. The marvels of modern chemistry have grown from the days of the alchemists in the course of centuries. But the modern student of chemistry learns the science not by toiling for centuries through a hundred births and re-incarnations, but in

less than a decade. The youth apprenticed to the ship-building trade does not begin with dug-outs or canoes, but with the most up-to-date vessels, mastering the art of building the latest merchant vessels and dreadnoughts in a few years. The modern mechanic who wants to manufacture all sorts of weapons for the army and the navy, does not go to a museum to see how the palæolithic and the neolithic men made their stone hatchets or flint spearheads and arrow-heads, in order to imitate them. He learns in the course of a few years to make machine-guns, 15 inch cannon, shells and torpedoes. The modern Japanese did so learn from the West and are now teaching and helping the West in some cases. When 60 years ago the Japanese youths, who subsequently came to be known as the elder statesmen, went to all the most civilized countries of the world to learn the art of government, they did not bother their heads with the witenagemot and the eorls and the ceorls and the cnihts, but at once set about to learn and did learn in a few years all that there was to learn about the latest representative institutions and their working, and the school of experience afterwards made them what they became.

The art of statesmanship, like all other arts, is and can be learnt, in a single life time. The British baby who afterwards grows up into a statesman is born just as ignorant as the Indian baby. British infants are no more born with the general's baton or the statesman's portfolio than are Indian babies born with the coolies' spade or stone-breaking hammer. Given the same opportunity and facilities, the Indian baby is sure to equal any other baby in development. If statecraft were entirely or mainly inherited, all or most of the descendants of all or most statesmen would have become statesmen and few boys whose fathers were not statesmen could have become statesmen. Abraham Lincoln would then have been impossible. Mr. Asquith or Mr. Lloyd George has learnt what he has in his own life-time, Count Okuma learnt in the same space of time, so did Dada-bhai Naoroji, so did Asoka, Chandragupta, Samudragupta, Sher Shah, Akbar, Aurangzib, Shivaji and others. Their ancestors did not pile up knowledge and experience of statecraft for them and physiologically transmit it to them. There may or may not be some truth in hereditary talent or racial characteristics, but it has always been a conscious or unconscious trick on the part of the few in possession of power and privilege to try to persuade the many outside the pale to believe that birth is the sole or most dominant determining factor in the making of the destiny of individuals and nations. In India the trick succeeded to so great an

extent that for centuries down to our own day Sudras have continued to believe that it was only by acquiring merit after numerous births that they could become Brahmans or "twice-born." But now the spell seems to have broken even in India. Many persons hitherto known as Sudras now claim to be twice-born.

The evolution of a thing or the discovery of a truth or a method takes a long time, involves great labour and may require much genius, but to acquire a knowledge of them is a very much shorter and easier process.

It does not require generations or centuries to learn statecraft, though it may have taken centuries to evolve and perfect the art, just as it does not take generations or centuries to learn any other art, science or craft, though the latter may have arrived at their present state of perfection or maturity after centuries. In the case of all the other arts this fact has been tacitly admitted, in the case of statesmanship or statecraft, however, it seems to be denied. But facts with their incontrovertible logic have come to the rescue of all struggling nations. It is within living memory that the Serbians, Bulgarians and Rumanians have become free after long centuries of subjection to Turkey. They did not take centuries or generations to learn statecraft, but began to manage their affairs efficiently as soon as they got the chance to do so. It cannot be urged that they are more intelligent or braver than the Indians, or that their civilisation is of older date than that of India. If it be urged that they are Europeans, and what is true of Europeans cannot be true of Asiatics, we can cite the case of the Japanese, who, from the commencement of the Meiji or new era, began to govern their country in most approved fashion. The Japanese possess an ancient civilization, which, it may be urged, fitted them for their new career of political progress. But the Filipinos have not started with any such real or supposed qualification; and yet they are satisfactorily exercising the right of self-rule after an apprenticeship of less than a decade under American administrators. Should it be urged explicitly or by implication that our only disqualifications are that we are Indians and that we have been under British rule for more than a century and a half, we must throw up the sponge and confess to being thoroughly beaten.

—Towards Home Rule.

In the course of the debate on Pandit Motilal Nehru's motion for a round table conference, Sir Malcolm Hailey reminded the House that certain Indian political leaders had agreed to have responsible government at the end of ten or fifteen years. No one denies that they did. But

what was the response of the British ruling party? They did not definitely promise responsible government at the end of ten or fifteen years or, in fact, of *any* period. What has been promised is that at the end of ten years there will be an enquiry into our fitness, and then there may be either progress or retrogression. Therefore, all Indians cannot be bound for ever by what some leaders agreed to on the tacit understanding that Government would make a definite promise of giving responsible government within a reasonable period. But that promise was never given, nor has it been given even now by Lord Olivier. So, there cannot be any one-sided contract or understanding. Moreover, there has been such a rapid growth of political consciousness among even the illiterate masses of India, who are quite intelligent enough to understand their interests, that even if we had entered into an understanding with the British rulers after obtaining a definite promise from them, there would have been nothing wrong in demanding a shortening of the period of transition or political apprenticeship.

British Right in India.

Continuing, Lord Olivier, referring to the contention that the British had no right in India, said, that the right of British statesmen, public servants, merchants and industrialists to be in India was the fact that they made the India of today, and no Home Rule or national movement could have been possible in India but for their work.

A statement like this cannot be allowed to pass unchallenged. In what sense is it true that the British "made the India of to-day"? Let us first see what they did not make. They did not create India's land and water and sky, including all that is in the bowels of the earth, under the surface of the water and in the atmosphere. They did not create India's fauna and flora. They did not create India's men and women and children. They did not create Indian culture and civilisation, India's indigenous arts and crafts, her ancient literatures and philosophies and religions, Indian mathematics and science of healing and other sciences, in however rudimentary a stage they might have been. They did not make India's old roads, canals, irrigation

works, bridges, palaces, tombs, temples, mosques, &c. They did not teach Indians their indigenous methods of agriculture. They did not breathe intelligence and morality and spirituality into the minds and souls of the Indians, who were not savages roaming in the woods with their bodies painted with woad before the advent of the British. In what sense, then, have the British made the India of today? They came to India at a time of disruption and disorder (for which they themselves were partly responsible, as a perusal of Major Basu's *Rise of the Christian Power in India* will show), and gradually, mainly for serving their own purposes of gain, they established peace and order and government by their laws. They did this *with the help and cooperation of India's soldiers and other men and with India's money*. But India's land revenue administration, the mainstay of Indian finance, is of pre-British origin. Their other achievement is the introduction of western education and science. That also was done originally with the object of getting clerks and low-salaried public servants to help in the administration and exploitation of India, and also for the conversion of India to Christianity and the promotion of British trade by creating western tastes and wants in Indian society, as a perusal of Major Basu's *History of Education in India under the Rule of the East India Company* will show. It must not also be forgotten that the pioneers of Western Education in India were some Indians themselves, not the British Government, as the above-named book shows. And we have ourselves always *fully* paid for our private educational institutions, State institutions, and State-aided non-Christian institutions, in these no British money has come to our aid. Railways and some other means of communication, and modern industries are some of the other achievements of British rule. But these have never been and are not philanthropic enterprises. Much of the capital invested in them is ours, probably the source of all the capital invested in them is, directly or indirectly, Indian. For the State railways India has borne enormous losses. For the other lines India has guaranteed a rate of interest on the capital and suffered much loss in consequence. At every stage, the promoters, engineers, managers, agents, &c., have been more

than amply paid. Many railway lines are strategic and were constructed and are maintained in Imperial interests. Not that railways have not been of advantage to India. Their benefits are obvious. But they have also done great harm to India, by facilitating the destruction of her indigenous industries by the importation of Western goods, by facilitating the export out of India of her food-stocks even when there was no true surplus and thus producing scarcity, by being a cause of the genesis of malaria, by indirectly causing the deterioration of inland waterways, and by facilitating the spread of epidemics like plague and influenza. Modern industrial enterprises in India, financed by British capital, which in the last resort is mostly derived from India, have been lucrative concerns to the entrepreneurs. There are such British enterprises in many independent countries, too. But their existence there does not give the British any right to be in those countries in the role of masters and proprietors.

Lord Olivier has evidently forgotten British colonial history. The States which in the eighteenth century declared themselves independent and became the United States of America, were originally *made* by the British in a far truer sense than that in which they may be said to have made the India of to-day. But did the Americans for that reason allow the right of Britain to lord it over for them for ever or for any indefinite period? Britain is the parent of Australian, British Canadian, and British South African civilisation and administration in a far truer sense than she is of Indian civilisation and administration. But do the Australians, Canadians and South Africans allow Britain's claim to domineer in those lands?

We are grateful to all foreigners who have helped us in any way. But the British statesmen and public servants who have served India have been fully paid for their services and have also received pensions. They have no further lien on India. Those who are still in service are admitted to have the right to serve for their full period and to pension afterwards. Their rights extend no farther. India is not then hereditary estate or human-cattle-farm. As for merchants and industrialists, they have the right to their merchandise, to the buildings erected

with their own money, and to carry on trade according to the laws of the land, such as British merchants enjoy in independent countries. But no claim to special consideration can be allowed. British industrialists also have the right to go on with their work, so long as they observe the conditions laid down by a self-governing India. But it is optional for us to allow or not to allow British industrialists to have fresh mining or other concessions. We may also revoke concessions already made, after granting, where equity demands it, adequate compensation.

These are the utmost limits of the British to be in India. All foreigners who are bidders of passage have the right to be in India so long as their presence is beneficial, at best not injurious, to India. There is no room for bidders of prey here. All foreigners who have a *bona fide* desire to settle in India and become Indians may be allowed to do so, so long as there is room. But no foreigner has any right to be in any country merely to play the role of the despot or the exploiter.

Lord Olivier thinks that no Home Rule or national movement could have been possible in India but for the work of the British. If any one says that the Home Rule or any other national movement in India is the outcome of Britain's work in India, we have no quarrel with him; because, it is in a sense true that the British have "built better than they knew." They did not want that we should be nationally self-respecting and self-assertive; but, whether by reaction or as the direct result of our familiarity with British political history and thought, we have been stimulated to become self-respecting and self-assertive. So far there is no disagreement. Our assertion that the British did not want us to be nationally self-respecting and self-assertive, may be challenged. Our reply is that, if they wanted us to be home-ruling or self-ruling, why is it that no British party which has the legal power to help forward self-rule in India, does so in a definite and irrevocable manner?

Our argument in the foregoing paragraph is that no one can dispute what is historically true,—there is no quarrel with what has been. But when from that Lord Olivier proceeds to conclude that the same result could not have been produced in any other way or in any other circum-

stances, he assumes too much. British rule or British industrialism was not at work in Japan; but Japan has been modernising and democratising herself. China was never blessed with British rule, but, in spite of the good wishes of her occidental and oriental well-wishing critics, she is progressing towards modernisation. So is Afghanistan. So is Persia. The progress made by the Philippines is not due to British rule; nor is the work done by the Japanese in Korea due to British rule. It is, no doubt, a futile speculation to discuss what might or might not have been; for it is true of past history, that "what is writ is writ—would it were worthier." But it is presumptuous to argue that none but the British were capable of producing a certain kind of results; because others have *in fact* proved themselves more capable.

The "Steel-Frame."

Referring to the regrettable lack of limitation in Mr. Lloyd George's "Steel-Frame" speech with regard to the Indian Services, Lord Olivier said that Mr. Lloyd George appeared to have forecast the maintenance in perpetuity of the British Services in India. It would be impossible to associate this idea with the ultimate idea of Indian nationalists and Dominion responsible Government.

This is elusive. Lord Olivier does not definitely say whether it would be possible to associate Mr. Lloyd George's "Steel-frame" idea with the Labour Government's idea.

He appealed for co-operation. We admit that "in the transition stage from the present to the future the loyalty and devotion to Indian interests of the British element in the public services is as indispensable to the efficient working of any form of constitution in the public interest, as is parliamentary co-operation on the part of the unofficial classes, which he appealed to the Swaraj party to give."

"If the Indian Public Service was to be regarded as in the course of supersession, it was none the less essential to the successful conduct of any transition that its high qualities should be recognised, appreciated and realised fully by all engaged in the problem of effecting that transition."

India cannot, however, be always put off with the cry of "transitional stage";—for that matter, all countries are in a transi-

tional stage. We want to know and ourselves to determine the stages according to the principle of self-determination. Why should outsiders be for ever the arbiters of our destiny?

As for appreciating the high qualities of the European public servants, they have been over-appreciated and extravagantly paid for. The superior air of being heaven-sent philanthropic benefactors of India combined with the constant cry of "pay, pay, pay," do not induce in the minds of the people of India any extra-appreciative mood.

Lord Olivier stated —

"The Government were not prepared to accept on the recommendations of a Round Table Conference a new scheme for now establishing full responsible Government in India only three years after the institution of the scheme of Reforms, which was adopted because we were convinced that the establishment of full responsible Government would be worse than perilous and would bequeath the disaster to the people of India, and when the powers which that transitional scheme was designed to give had not been availed of."

"The Government, having the same ultimate aim for India as the Swarajists, namely, the substitution of responsible Dominion Government for the present admittedly transitional political constitution, earnestly desire to avail themselves of the Swarajists' disposition towards effectual consultation. The Government were open to consider any practical proposals, but they were not yet satisfied with regard to what might be the best means of establishing that closer contact and better understanding that were so manifestly desirable. They hoped, after consulting the Government of India, to be able with the least avoidable delay to decide on those means."

"Meanwhile the Government, who were unequivocally friendly towards the Indian constitutional reforming party, appealed to that party for patience, circumspection and co-operation in using the councils for efficient administration."

"Lord Olivier concluded by saying that the Government had been continually pressed to give attention to urgent matters. It had been quite impossible for them thoroughly to explore all the factors of difficulty in the present Indian political atmosphere. The investigation of the situation which the Government of India had promised could not fail to assist that Government to furnish His Majesty's Government with further considered advice upon the problems involved, and with regard to the best possible lines of approach to any further developments."

After the institution of the scheme of Reforms, India has passed through perils and disasters, financial and of other descriptions. There have been rebellion, and rioting and bloodshed by officials and non-officials. By the reverse council bills and other means the Indian public have been robbed of crores upon crores. The reforms have not been able to prevent all these things. It is possible to argue that but for the Reforms there would have been greater perils and disasters and legalised robberies and that full responsible government would certainly have been calamitous; but it is no less easy to argue that full responsible government would have prevented these perils and disasters and robberies. History and common sense agree in teaching that the safest and quickest way to ensure the peace and safety of a country is to make its inhabitants themselves responsible for it as soon as they have become politically self-conscious and demand to be made responsible. Blood-letting there has been already, and no British statesman can guarantee that there will not be further blood-letting. Under the circumstances, therefore, the wisest and most statesmanlike course to adopt is to make the Indians themselves responsible for any possible future blood-letting. We cannot allow the claim of the British to be more anxious for our welfare than ourselves, and we also assert that the official blood-letting has been not in our interests but for keeping up the power and prestige of the British people.

It is not at all time to say that "the powers which that transitional scheme was designed to give had not been availed of." For three full years, they were availed of by the Moderates or Liberals; but with what result? Minister after Minister has declared哑哑 a failure. The Moderate party itself has said that the powers given by the scheme are insufficient and illusory.

One is glad to learn that the Government have the same ultimate aim for India as the Swarajists, namely, the substitution of responsible Dominion government for the present admittedly transitional political constitution. It may be incidentally observed that the Colonial form of self-government or Swaraj had become the goal of Indian nationalists long before the

appearance of Non-co-operation or of the Swarajists on the political stage. It is some satisfaction that, unlike Sir M. Hailey, Lord Olivier has not drawn a distinction between responsible government and Dominion status.

Considering that everything in this world is in a state of transition, it is annoying to Indians that they alone are to be subjected for ever or, which is practically the same thing, for an indefinite period, to a foreigner-made transitional scheme over which they have no control. God has allowed man to make progress through blunders. Even if we allow that the British people sincerely desire to play the part of earthly providence in India solely for our good, may we not say that it is presumptuous for the British people to believe that they can make men of Indians by a better plan than the usual one of God? Individual human beings are freed from tutelage on reaching the adolescent stage. Are we as a people never to reach that stage? It is no use speaking of the ultimate aim. The Marquess of Hastings wrote of Indian independence as early as 1818, but we are still treated to "ultimate aims," and advised to be patient. Since the beginning of British rule in India many an enslaved nation in every continent has become free, but India is still fed with ultimate aims—because she is content to be so fed!

Lord Olivier on the Kenya Problem.

Referring to Indian immigration to Kenya, Lord Olivier said that his experience was that almost universally Indian settlers were valuable to the communities they entered. He personally would like, on behalf of himself and the Government of India, to be sure that a very strong and sound case had been made out before agreeing to restrictions on Indian immigration to Africa, especially based on the economic argument. He was convinced that the Colonial Office would take that course and approach the question with a perfectly fair and straightforward mind. If it were proved that Indian immigration would be deleterious to the natives of Kenya, he could not imagine that Indians would repudiate the doctrine that these territories were firstly to be administered in the interests of the native inhabitants.

Good, very good! But why is the question of the deleteriousness of Indian

immigration alone raised? Is it beyond the range of possibility for the immigration of Englishmen to Kenya to be harmful to the Africans? There is abundance of proof to show that the white settlers treat the Africans in a harsh and cruel manner, have reduced them to the position of slaves, and have robbed them of their land. Still, no British political party has either the courage or the sense of justice even to speak of the possibility of European immigration to Kenya being undesirable. The ideal of considering the interests of the Africans first is held up only to prevent further Indian immigration and to bring about the segregation of Indians, whose labours have made Kenya fit for civilized men to live in,—of Indians who were in East Africa centuries ahead of the English, of Indians whose fellow countrymen shed their blood to add German East Africa to the British Empire. But why be surprised? British gratitude and good faith are of this description.

Referring to the franchise, Lord Olivier said that this kind of discrimination between franchises on the ground of colour and not qualification would be very dangerous to the unity of the Empire, but he appealed to Indians to have a little patience in the matter. Crown Colony government was not an ideal constitution, and one should not necessarily expect to have the same principles of franchise as under a clearly constituted democratic government.

Patience is a very good thing. But this counsel of patience addressed only to the Indians on all occasions is sickening. Why is it that white men are never asked to be patient? Why is it that we alone are always to put up with indignities and misery, and exclaim "sufferance is the badge of our tribe"?

Lord Olivier's argument that "one should not necessarily expect to have the same principles of franchise [in a crown colony] as under a clearly constituted democratic government", is exasperating. When in any self-governing Dominions of the British Empire, Indians are not given the franchise, are segregated and treated as an inferior race, the Imperial Government assumes a *non possumus* attitude, and says, "We cannot interfere in the internal affairs of a self-governing Dominion"! And now Lord Olivier says that discrimination between franchises on the ground of colour should be patiently

borne in a crown colony, because "crown colony government was not an ideal constitution"! What then is an ideal constitution for Indians, pray? And where is it to be found? Not, we presume, within the bounds of the mis-called British Commonwealth.

The Bengal Swarajist Defeat.

The Catholic Herald of India has the following on "the defeat by a single vote of the Swarajist attempt to dismiss the Ministers of the Bengal Government":—

"The incident also shows on how slender a thread Indian unity hangs. Hindus and Mahomedans had held each other in close inter-communal embrace, but because the two Ministers happen to be Mahomedans, the Mahomedan section feels tickled on its communal spot and in its communal vanity, and promptly rats, leaving Swarajist allies in the lurch. How clever of Government! How amusing!"

Colliery Work for the Unemployed.

The same paper writes:—

"Of the eighty Anglo-Indians sent from Calcutta to the coal mines, only four or five have manfully clung to their task and are to-day reaping the benefit of their perseverance. The work is hard but well paid, and should still appeal to Anglo-Indians of good physique. Punjabis are actually making from two to three hundred rupees, and Englishmen from Home five hundred rupees a month by shoveling coal into buckets in the Asansol mines. It would be a pity to close this avenue to employment simply because the first selection was not carefully made."

Are there any Bengali young men of the *bhadralok* class (middle-class gentry) with sufficient grit, endurance, and sense of dignity of labour to think of making money by this sort of honest work?

I. L. P. on Indian Self-rule.

The National Council of the Independent Labour Party has issued a statement fully re-associating itself with the demand of Indians for political and economic liberty, assuring Indian workers of its sympathy and support in their struggle against "inhuman" conditions, welcoming the release of Mr. Gandhi and calling for the unconditional release of other Indians imprisoned for purely political offences as

dissociated from acts of violence or incitement thereto.

The statement reiterates the view that the Kenya decisions should be reconsidered, urges the immediate appointment of a Commission to revise the Government of India Act and, in view of the adoption of Pandit Nehru's resolution by the Assembly, asks the British Government to consider the advisability of inviting the representatives of parties in India to a conference with regard to the acceleration of full self-government, which should be impeded by no claim that Great Britain is the rightful ruler of India—"Reuter"

Bengal and the Meston Settlement

So far as Bengal is concerned, opinion is unanimous that the Meston Settlement is unjust. In introducing the Bengal Budget the Hon'ble Mr. J. Donald referred to it as "the inequitable Meston Settlement, against which we have always protested." All shades of Indian and Anglo-Indian (old style) opinion agree in considering it inequitable.

The contribution of Rs. 68 lakhs to the Central Government having been temporarily suspended, it has been possible to show a surplus of 35 lakhs in the Bengal Budget for 1924-25. But when the contribution falls due next year, there will be a deficit. For, the total expenditure cannot be cut down further and all possible sources of taxation which a "civilised" government can exploit have been exploited. It is true that it is possible to reduce Police expenditure and some other items of expenditure; but it is also necessary to increase expenditure on education, sanitation, &c. So, on the whole, we may say that the total expenditure in Bengal cannot be reduced. The only way in which in future years the budget may be balanced after incurring adequate expenditure on the "nation-building" departments, is to increase the provincial income. But those sources of revenue which may, according to the Meston Settlement, swell the provincial coffers, are not likely to yield more than they now do. Bengal's hope lies in expanding industries and trade, which would bring in more and more revenue in the shape of income-tax and customs duties. But it is exactly in these directions that Bengal has been penalised. In the opinion of the Central Government (and of Lord Meston) it is a geographical accident that has made Bengal

the home of the jute and other industries and endowed it with the Port of Calcutta; and, therefore, it is nothing but the quintessence of justice that Bengal should labour to produce and deliver the goods and suffer from malaria, cholera, illiteracy, etc., but that the resulting revenue should be transferred to Delhi, the graveyard of dynasties. We have not the least doubt that it is also a geographical accident that has given Britain a very favourable maritime insular situation, and other favourable conditions and made her great in industry and commerce, and therefore, as nobody has a right to the fruits of an accident, the wealth of Britannia ought to be transferred to the sands of the desert of Sahara. That would be justice *a la* Meston and the Government of India. But luckily for the British, they are a self-ruling people and can keep for themselves what God has accidentally given them.

As patience is the badge of our tribe, let us wait and see if the Taxation Committee's labours bring us any relief.

The Bengal Budget.

It is not heartening task to have to work always merely to "mould public opinion" and to "produce a moral effect." One would much prefer to produce some real effect and to see that public opinion counted for something. Still let us make a customary reference to the Bengal budget.

Just as in the Central Government's budget, military expenditure looms large, so in the Bengal provincial budget (1924-25) police expenditure looms large. It is Rs. 1,84,00,000. It is by far the biggest item. Police expenditure exceeds the total educational expenditure by more than 60 lakhs. If we looked into the details of educational expenditure, we should be still more surprised. There is still appalling illiteracy in Bengal. Yet the allotment for primary education is only Rs. 23,00,000, and this for a province whose population is 4,66,95,536!

But there is a lower deep still in this abyss of unrighteous financial administration.

The other day, on the occasion of the fourth annual general meeting of the Central Co-operative Anti-malarial Society, Limited, placards were displayed telling the people

'1000 Bengalis die every day of malaria," "40 Bengalis die every hour of malaria," "A Bengali dies every 1½ minutes of malaria," etc. And there are other friends of the people in Bengal besides malaria. For improving and conserving the health of such a province, inhabited by more than 46 millions of people, the budget allotment is the magnificent sum of Rs. 29,87,000 !

Turkish Red Crescent Mission.

Four delegates of the Turkish Red Crescent Mission are touring in India collecting funds for the relief of repatriated Turkish prisoners in Anatolia. Mr. Mehuiddin Jamal, a merchant of Madras, has contributed one lakh of rupees. This speaks much for his love of Turkey. And such charity is quite laudable. One would, however, like to know how much he gave for the relief of the lakhs of distressed Musalmans in the flood-stricken North Bengal area. At the risk of being misunderstood and hated, we are constrained to remind our Moslem countrymen that they should feel at least as much for Indian Moslems as for Turkish Moslems and not leave almost entirely to the Hindus and other non-Moslems the duty of helping Indian Musalmans stricken by famine, flood, cyclone, earthquake or epidemics. At present they appear to realise their existence as a distinct community only when the question of division of pelf and power has to be raised and solved to their satisfaction.

Independent Musalmans.

According to Sir Thomas Arnold, of 22 crores of Muhammadans in the world, only 3 crores and 40 lakhs are independent and not under European rule. It speaks much for the manliness, *esprit de corps* and dynamic power of the Moslems that in spite of this small percentage of independent men among them, they are a factor to reckon with.

The total of Hindus in the world is about 22 crores and 24 lakhs—all dependent, except the five millions or so in Nepal and the few Hindu citizens of some foreign states.

All-India Hindu Mahasabha.

A resolution for the raising of the marriageable age of Hindu boys and girls was passed unanimously at the recent special session of the All-India Hindu Mahasabha under the presidency of Pandit Madan Mohan Malaviya. He personally favoured the minimum age of 16 for girls and 18 for boys.

Pandit Harihar Swarup Sharma proposed that the Maha-Sabha is of opinion that in accordance with the shastras and considering an "Apatkal" (time of danger) the Hindus should allow their untouchable brothers in public meeting and in those schools where non-Hindu children are also taught.

It may be necessary to be thankful for these condescending small mercies, but touchable Hindus should remember that non-Hindu religions make no distinction between touchable and untouchable and offer better terms to converts. Are not the untouchables to be admitted to schools where only Hindu children read ?

The Maha-Sabha urged upon the owners of temples to make every possible arrangement for "darshan" of (having a look at) the deities and the general public to remove the difficulty of taking water and arranging for separate wells where necessary.

This is good so far as it goes. But here, too, caste Hindus should remember that Christians, Musalmans, etc., allow every one of their communities to worship God directly and personally.

The Maha-Sabha further expressed its opinion that to allow the untouchables to wear the sacred thread and chant Vedic hymns and the practice of inter-dining with them is contrary to scriptures and local custom. The Maha Sabha therefore would not support such act and declared that people should not do any such acts in the name of Hindu Sabha. After a good deal of heated and animated discussion the resolution was carried unanimously.

What is the good of expressing such opinions ? Nobody can stem the tide of liberalism in religion and of the progress of Vedic studies among all sects and castes and out-castes, and it is good that it is so.

The Maha-Sabha endorses its acceptance of the decision arrived at the Dharma Parishad according to which every non-Hindu can become a Hindu if he has begun to believe in the tenets

of Hindu religion, though he shall not be taken in any of the existing castes.

If anybody is yearning to be a nondescript in reality but a Hindu in name, here is a chance for him.

Our Duty to the Aborigines.

At the National Social Conference held in Poona last December a resolution was passed requesting all social reformers to direct their attention to the social, economic, and civic uplift of the aboriginal forest and gipsy tribes, such as the Bhils, Kaliparajs, Gonds and Santals, and to start missions for such work. This duty has been flagrantly neglected. It is high time for us all to be alive to it.

India's Poverty.

According to Sir M. Visvesvaraya,

"The wealth of India before the War was estimated at £3,600 millions or Rs 5,400 crores. This meant an average property or wealth amounting to Rs 180 per head of the population. The corresponding figure for Canada was a little over Rs 4,400, that for the United Kingdom Rs 6,000. Again, the annual income per head in India at the present reduced value of money varies from between Rs 45 to Rs 60. Even assuming the maximum figure of Rs 60, it would mean an average income of Rs 5 per head per month. The corresponding yearly income given for Canada is Rs 550 and for the United Kingdom Rs 720. The trade for the whole of India comes to about Rs 20 to Rs 25 per head. For Canada and the United Kingdom, the figures are Rs 510 and 640 respectively. On account of the general low level of occupations and low standard of living the death-rate in India is very high, being over 30 per 1,000, while the same is less than 14 per 1,000 in the two countries named above. The average expectation of life is about 24 years in India, while it is about 45 in European countries. Education is extremely meagre, less than 6 per cent. of the population being literate. Every other primary test that you may apply will show the same low standing, the same low level of efficiency."

Consolation for Authors.

It is quite astonishing, says the *New York Freeman*, to see the amount of evidence

available to him who looks for it, that nothing good in literature is ever lost.

— —
Lenin.

Nikolai Lenin's "Great Experiment" in government, still unfinished, has cost the lives of millions of Russian men and women, says *The Literary Digest*, and has cast a terror of "the Red blight" over millions of other lives outside of Russia. Yet when death came to this man who has been described as "one of the great wreckers of history," "the greatest rebel against society of this or perhaps any other generation," "the Judas of the real Russian revolution," and "another Scourge of God," it was startling to note the number of voices raised in sincere tribute to his greatness. When the news of his death was announced to the All-Soviet Congress, a Moscow correspondent tells us, "almost every one in the great theatre in which the Congress meets burst into tears," and it was proposed to make January 21, the day he died, a day of mourning in the Russian calendar. Altho he had turned their world topsyturvy for them, we are told, crowds of people stood with bared heads in the icy air along the twenty miles of railroad between the little town of Gorky and Moscow while his funeral train went by.

In the United States the press records many strikingly contradictory estimates of the man who was the organizer and leader of the movement which became known as Bolshevism, and which he characterized as "the Great Experiment: the dictatorship of the proletariat."

Lenin's career, "perhaps created more interest throughout the world than that of any political leader since Napoleon," observes the *New York World*, in a sketch which we here reprint in abbreviated form.

"Lenin, whose real name was Vladimir Ilyitch Uhanoff, was born in Simbirsk, Russia, April 24, 1870. In school he stood at the head of his class each year, and was graduated at seventeen, highly commended. Before young Lenin left school, an older brother was executed on a charge of plotting against the Czar. Later a massacre of miners by Czarist officers added bitterness to the desire to avenge his brother. He wrote radical articles under the name Nikolai Lenin, which he afterwards adopted for his own.

"By the time he was graduated from the University of Petrograd, he was closely associated with the revolutionaries of the capital. At the age of twenty-five he was exiled to Siberia for helping to organize the "Union for the Emancipation of the Working Classes." He was later freed and went to live in Munich, London, and then Geneva. He was in Petrograd at the time

of the 1905 revolution, making his escape to Finland. In 1906, he went to Paris, then to Galicia, where he assumed control of Bolshevik activities. He was in Cracow, in Austrian Galicia, when the war broke out. The Austrians expelled him, and he went to Switzerland, and continued his propaganda for international Socialist action, though he broke with the Moderate Socialists, calling them "traitors to the proletariat."

"With the overthrow of the Czar, early in 1917, Lenin returned to Russia. He had clear passage across Germany, a circumstance construed as evidence that he was an agent of Germany provided with German funds to work for the disruption of the Russian Army and to separate Russia from the Allies.

"At the All-Soviet Congress he declaimed against the Kerensky Government, and in July, 1917, made an unsuccessful attempt to overthrow that regime. He escaped from Petrograd, suffered great hardships, reached Finland, and in November came back to Petrograd by the help of Trotsky. Kerensky's Provisional Government fell, and the Soviets took charge. Lenin's chief concern was peace, and he put through the Brest-Litovsk Treaty.

"Lenin was made Premier of 'the Soviet Republic.' He was forty-seven years old—a short, rather stout little man, whose only striking characteristic was his keen blue eyes.

"The fact that the government of a country as vast as Russia was in the hands of men who not only put their Socialist doctrines into effect in their own country, but who sought to incite the peoples of the earth to join with them, aroused the most violent opposition in other nations, which watched with the deepest anxiety the progress of events under Lenin.

"Commercial intercourse with foreign nations was impossible, while the world refused to recognize a Government based on such principles, and the economical condition of Russia grew worse from year to year.

"Faced with economic demoralization, and struggling vainly to prevail upon the other nations of the world to supply the commercial help so sorely needed, while at the same time refusing to admit the impracticability of a Communist State, seeing millions of his people

starving from disaster to the crops, and millions more starving from stagnation of business, Lenin, in May, 1922, broke beneath the strain.

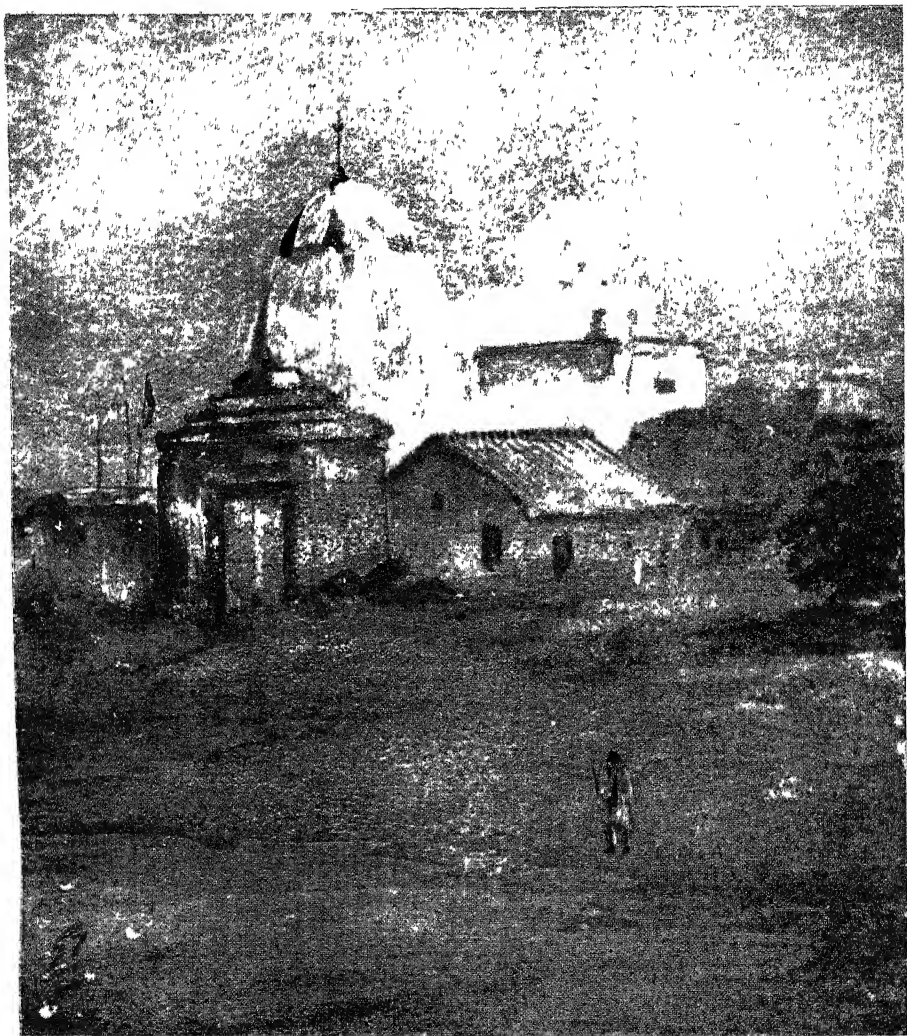
"He suffered from insomnia and gastric disorders. Disdainful of his physicians, he kept at work. By September he was forced to go to the country for rest. Thereafter he was counselor in affairs rather than director.

"He was married, but had no children."

Most of the information regarding Lenin which has reached India is from hostile sources. These have left the public in no doubt that Lenin was ruthless. It is not possible for us to be apologists for anybody's ruthlessness. But fairness compels us to say that some other political epoch-makers, too, have been ruthless. The difference between them and Lenin goes in favour of the latter. For he did not seek to aggrandise himself by founding a dynasty or to live in imperial splendour and luxury. He lived like any other citizen of Soviet Russia.

The Servant of India, which is well known as a most able organ of the Moderate party, speaks of Lenin as

'One of the outstanding figures in contemporary history and one of the great names of all history. Painted as an inhuman monster by Western propaganda, Lenin's was really a most winsome nature. Single-minded to the border (but not beyond it!) of fanaticism, he was great enough not to be afraid of moderation and it is well known that the whole re-orientation of Russia's "New Economic Policy" was due entirely to his boldness in espousing it. . . we have before us the official Soviet "Russian Information and Review" of the 5th which gives a most important resolution of the Central Committee of the Russian Communist Party in the direction of further concessions to capitalism, . . . that they mean a further "strategic retreat", we, as convinced opponents of Communism, can but applaud. It is all the more fitting that at this time, when a whole nation mourns him who cried a halt to Communist intransigence, we should pay our tribute to this far-visioned and great son of Russia.'



TEMPLES AT PURI

By the courtesy of the artist, Mr Gaganendranath Tagore

U Ray & Sons Calcutta

THE MODERN REVIEW

VOL. XXXV.
No. 4

APRIL, 1924

WHOLE
No. 208

INDIA AND THE LABOUR GOVERNMENT

By ST. NIHAL SINGH

TOWARDS the end of 1923, when it became certain that British Labour would come into power, I wrote to a number of Labour leaders with whom I had been on terms of friendship for years, asking them to send me a message which I might communicate to the Indian press. Two of them either did not receive my letter or considered it expedient not to acknowledge it. One of them frankly asked me to excuse him from making any statement at that critical time. Two of them responded to my request.

II

The first message that I received was from Mr. George Lansbury, whom I have had the privilege of knowing for many years, and whom I have always found to be honest, courageous, idealistic, and sympathetic. He knows more about Indian culture than perhaps anyone else in the ranks of British Labour, and has greater respect for our civilisation than many a Western-educated Indian. Through the columns of the *Daily Herald*, which he founded and edited for several years, and of which he has been General Manager since Mr Hamilton Fyfe, the distinguished journalist, assumed the editorship of it, and through speeches in Parliament and from Labour platforms, he has denounced executive high-handedness

in India and championed, with evident sincerity, the Indian aspirations for self-government.

Mr. Lansbury has thought from the very beginning, that Non-Co-Operation was wrong, that it would annoy the British who had the Indian cause at heart, and might even alienate such British sympathy as India had, and has never hesitated to give free but always courteous expression to those views. On the other hand he is so honest and courageous a believer in the right of every nation to determine its own form of existence that although an uncompromising opponent of tariffs and protection, and though fully cognisant of the fact that the raising of a tariff wall in India could not but adversely affect the interests of British workers as well as of British capitalists, at least for a time, he has not hesitated to advocate the application of the right of self-determination to India. It is, therefore, difficult not to cherish a feeling of high regard and even of affection for "G. L.," as he is known to hundreds of thousands—perhaps millions—of British workers. This, then, is the man who wrote to me under date of December 31st, warning me that though Labour was about to come into office, and that whoever might be in charge of the India Office would "be in full sympathy with all the best hopes and aspirations of Indian Nationalists," yet Indians "must not expect miracles because the

position of Labour Government that is in office and not in power will be very difficult." He continued

"Labour men will be able to introduce a new spirit into the relationships between the Indian people and the British people. Those of us who for years have been advocating a free partnership between the two peoples will continue to do our best to bring this about. The labour movement has never stood and never will stand for that blatant kind of Imperialism which considers people of another colour and another race alien or inferior to themselves. We believe in the principle of self-determination for all nations, and therefore must at the earliest possible moment assist in applying this principle to India, Egypt, and all other countries that come within the scope of what is known as the British Empire, but which we shall prefer to call the British Commonwealth.

The chief thing at this moment is that our Indian comrades should exercise a little patience, give us an opportunity of consolidating our position, and then together we shall be able to build such a Federated Commonwealth of free peoples bound together of their own free will as will finally lead to the federation of the world."

No one can read these words without feeling that they come from the writer's heart—that he means what he says, and that he would honour the promise which he makes had he the opportunity to do so. Unfortunately that opportunity has not been vouchsafed him. Mr. Ramsay MacDonald it appears, offered him a position in the Ministry, but evidently it was a minor one—certainly not a place in the Cabinet. A smaller man might have jumped at the job, but Lansbury declined on the plea that he would not be part of a machine which was outside his control—that he would not permit himself to be saddled with the responsibility for policies which he had not helped to formulate.

How many Indians who hanker after office lack such a sense of self-respect! The Indians holding the highest positions in the Government do not have under their control even the officials who are supposed to be their subordinates. So long as our people lack the character which would prevent them from putting themselves into such a humiliating position, that long shall we continue to be a subject race.

British Labour, on the contrary, possesses men like George Lansbury, whose sense of

self-respect does not permit them to be put into a compromising position. No wonder that the workers in Britain have ceased to be the ruled caste, and their representatives are now giving orders to the finest products of the British 'Varsities, which are supposed to turn out Empire's rulers.

While I greatly admire the high-minded attitude which Mr. George Lansbury has shown on this occasion, I cannot but deplore the fact that he is not in the Labour Cabinet, and that he will have no hand in the policies which are to be applied to India.

III

The other Labour leader who responded to my request for a message for India was Mr. Ramsay MacDonald, who, a few days after writing to me, was elevated to the highest position which any man in the British Commonwealth of nations can occupy. His letter to me was dated January 6th. It was written from the house in Hampstead which he then occupied, and not from Scotland, as the Political Correspondent of the *Times* (London) and other British scribes have been misstating. I quote the statement in full.

"I watch sometimes with no little anxiety the progress of affairs in India. During all my political life I have anchored myself firmly upon the conviction that if progress is to be well rooted it can only be carried on by what is called political or constitutional ways. We have seen in our own generation all sorts of revolutionary movements which seemed to be successful and which have broken contacts with the past, but in the end after much physical suffering and the creation of evil tempers and a vicious spirit they have had to return to pick up the contacts that had been broken and to apply the very principles they had rejected.

"I can see no hope in India if it becomes the arena of a struggle between constitutionalism and revolution. No Party in Great Britain will be cowed by threats of force or by policies designed to bring government to a standstill, and if any sections in India are under the delusion that that is not so, events will very sadly disappoint them. I would urge upon all the best friends of India to come nearer to us rather than to stand apart from us, to get at our reason and our goodwill.

"I deplore the evidence of a backward spirit in some sections here, but let no one misread causes and effects. When an appeal is made to revolutionary methods, whether those methods

are active force or passive force, a reaction towards the opposite extreme is bound to come, and men and parties of the most sincere goodwill are hustled off the stage, whilst the two forms of reaction—that of the Right and that of the Left—kick and tear and sweat against each other until the failure of both has been demonstrated.

I know that the approach and the goodwill should be mutual. My appeal is therefore not only to Indians but to the British authorities as well."

Mr. MacDonald's letter arrived while I was travelling in Ireland, and, therefore, I could not deal with it until January 19th, when I cabled it, *in extenso*, to the *Hindu* (Madras) and also cabled the gist of it to the *Amrita Bazar Patrika* (Calcutta).

As the last two sentences of the message were written in pencil by Mr MacDonald, no doubt because he thought that the statement in typescript by itself was inadequate to the situation, I, in my hurry (I was, in fact, just coming down with the influenza), misread one of the words. "British authorities," therefore, appears in my telegram as "British constituencies." The phrase used by me by mistake, though misreading, does not make any material difference, but I owe it to Mr MacDonald and even more so to my countrymen to make this explanation.

IV

The first intimation of the appearance of Mr. MacDonald's message which I had was a cablegram from Reuter which was printed in the Dublin evening newspapers of January 24th. It ran as follows:

Simultaneously with the announcement of the Labour Cabinet there was published in the "Hindu," a Madras daily, a message from Mr Ramsay MacDonald in which the Prime Minister pleads for reason and goodwill between India and Great Britain and declares "No party in Great Britain will be cowed by threats of force or by policies designed to bring the Government to a standstill, and if any Indian sections are under the delusion that it is not so, events will sadly disappoint them."

Anyone who takes the trouble to compare this message with the one which appeared in the *Hindu* will at once see how newspapermen who either lack ability or fairmindedness can give a wrong twist to a statement which they purport to summarise. No reference whatever is made in the abridged

telegram to the fact that Mr MacDonald deployed "evidence of a backward spirit in some sections here (Britain)" and that he urged not only Indians but also the British authorities to show goodwill and a spirit of approach.

I could not, of course, say whether Reuter's correspondent in Bombay was responsible for giving a one-sided impression, or whether a longer message had been received from India and had been mutilated in the London offices of Reuter's Agency. I could, however, make an effort to correct the wrong impression which had been conveyed, and, therefore, had a telephone message sent to the editors of the Dublin morning papers asking them to send reporters, to whom I gave the full text of the message, which duly appeared in print a few hours later.

V

When the papers for the same date arrived from London, I found the same Reuter message in them, repeating the warning served out to Indian Non-Co-Operationists, but suppressing the fact that the author of the statement recognised that the reactionary spirit in England was responsible for Non-Co-Operation in India, and that he did not believe that unless the British authorities showed goodwill, Non-Co-Operation would disappear. If the message as sent by Reuter from Bombay had not been one-sided, it appeared strange to me that all the sub-editors in London and elsewhere in the British Isles should have printed it in exactly the same form.

It amused me to note the headlines under which the message from Mr MacDonald was printed in some of the London papers. "Premier's Reported Message to India," ran the legend line in the *Morning Post* and also in the *Daily Telegraph*. British journalists, on occasion, have not hesitated to "fake" such messages, and hence the suspicion implied in the headline.

When the Dublin newspapers of the morning of the 25th containing the full text of the message as supplied by me got across the Irish Sea, Fleet Street was left no option but to print it in full. Reuter even showed the enterprise to supply the statement *in extenso*, and some of the British newspapers gave Reuter the credit for that enterprise. The *Daily Express* was one of these newspapers, but the issue in which it printed the

MacDonald message went to press hours after it had appeared in Dublin which is half an hour by telegraph from London, and less than twelve hours by post, even during the Railway strike.

If I had had any reason to think that bungling on the part of some newspaper-man had been responsible for the one-sidedness of the summary of the MacDonald message which appeared in the British press, I knew that conscious bias was responsible for the comment which appeared after the publication of the full text. Take, for instance, the leader which *The Times* printed in its issue for January 30th, four days after it had printed the full text of the message. The editorial writer observed

"At this moment appears a timely message to India from Mr Ramsay MacDonald, who has become Prime minister since it was written. Declaring his conviction that well-rooted progress can be carried on only by political or constitutional ways, and that revolutionary movements lead, through suffering and evil tempers, to a return to the broken contacts he firmly announced that 'no party in Great Britain will be cowed by threats of force or by policies designed to bring Government to a standstill.' As a statement of the immediate situation nothing could be better. But in the special circumstances of the Labour Government, the matter cannot rest there. Parliament will be confronted in the near future by a demand from nearly all political parties in India for a revision of the constitution before the year, prescribed in the Act, 1929. While Mr MacDonald himself may be free from embarrassing pledges, some of his colleagues are not. We have given our reasons for the belief that the immediate revision of the constitution is not necessary and may be to the serious disadvantage of India. They are, in brief, that nowhere in India is there the possibility of an alternative Government, even if the Swaraj Party is divided into many sections. In such circumstances any extension of responsible Government may be reactionary rather than progressive, and the present constitution contains great possibilities of expansion from within. But the Indian question cannot be allowed to drift, and we venture to urge on the Prime Minister the importance of reaching an early decision on this issue and taking counsel with the opposition on the lines of the procedure of 1919. Nothing could be more disastrous than to allow Indian question to become the sport of party or the Government of India to be paralysed by the invertebracy of indecision."

The *Daily Telegraph* printed a long leader, the chief note of which was a warning to the agitators that "they will meet with no countenance from the new British Government in their efforts to bring constitutionalism to a standstill in India" and stated that the Indian Government will certainly reject the Swarajist demands "without hesitation, if there is no interference from Whitehall." Such interference, it contended, "would be tantamount to a fatal change of policy," and it expressed the hope that

"this first declaration on Indian affairs to emanate from the new Government will be followed by a steadfast adherence to a policy of reasoned progress, regulated *pari passu* with and not in advance of, the fitness of the Indian races to take up fresh political responsibility."

I could quote many other instances of a similar nature, but the extracts I have given will suffice to show that the men who write on India in the British press are so prejudiced against Indians that they do not hesitate to suppress facts which may redound to Indian credit or reflect discredit upon the British rulers of India. The excerpts also prove beyond doubt that the British who have the opportunity of ventilating their views before their countrymen refuse to see the grave defects in the administration of British India, and that they strongly favour the inauguration of a ruthless regime of repression in India.

The kind of policy which those newspaper writers would have the British pursue in India was outlined by Mr Austen Chamberlain in a speech which he made at Birmingham on January 26th at the Jewellers' and Silversmiths' Association dinner. He said that he had noticed with profound gratitude and satisfaction the letter from the Prime Minister to an Indian correspondent which in the spirit of constitutionalism it preached, in its abhorrence of disorder and disorderly ways, might well have been penned by the late Lord Salisbury when he was either Secretary of State for India or Prime Minister. He believed, he declared, "that in both home and foreign affairs while there are certain proposals or policies which differentiate us widely, there is a great field which is common to all Englishmen and all Britons, and in a House of Commons which is divided amid three Parties, of which none can have a majority, surely it is to that great field of

common agreement that the Government should now address itself " If the Labour Government would confine itself to this common ground of agreement, Mr Chamberlain said, the Conservative Party would not desire to enter into any captious opposition in home affairs, and would readily give it the support which His Majesty's Ministry should have in the great and critical problems which confront it

Probably these words were uttered before Mr Chamberlain had seen the full text of the MacDonald message. I do not wish to speculate as to what he would have said had the reverse been the case, for my concern is only with the policy which he would have the Labour Government pursue in regard to India. The phraseology which he employed leaves no doubt as to that policy. He advised the Labour Government to act in respect of India just as a Tory Government would act. In fact, he likened Mr MacDonald to Lord Salisbury—to Lord Salisbury, who was so infected with colour prejudice that he called Mr Dadabhai Naoroji a "blackman"—to Lord Salisbury who imposed upon India a fiscal system designed in Lancashire to keep her abjectly dependent upon the British textile industry. And he held out to Mr MacDonald the bait that if he would emulate Lord Salisbury in his Indian policy, he need not fear opposition from the House upon his home policies.

VI

I do not believe for a moment that Mr MacDonald has any intention of emulating that Conservative politician. Had he intended to take his lead from Mr Chamberlain he would not have refused the offer made to him at the beginning of the War by the Asquith Government, to serve on it. He chose, on the contrary, to denounce the war-makers in his own as well as in other countries, and in so doing elected to suffer martyrdom. Haratio Bottomley, who is now serving time in an English jail, convicted as a felon, and others of his ilk, dragged Mr MacDonald's name through the mire and made it impossible for him to be re-elected to the House of Commons on two occasions. A man who would suffer such martyrdom for the sake of his principles is not likely to start out now upon career of repression in India, just because he has inherited such a

policy from a Government which he has driven out of power.

If any inference can be drawn from the message which Mr MacDonald sent to me, about a fortnight before he came into office, for transmission to India, as to the policy which he is likely to pursue, that inference is that while he will refuse to countenance the Non-Co-Operation movement, and might even deal harshly with those members of the Indian Legislatures who are seeking to carry on a campaign of obstruction, he will at the same time try to get rid of the reactionary tendencies which have marked the British policy in India, and endeavour to give the Indian people an evidence of his own goodwill. The words used by him, and even more so, his previous record in and out of Parliament, warrant me in assuming that position.

Since coming into power Mr MacDonald and his colleagues are known to have discussed India in the Cabinet, but none of them has dropped a hint as to the policy which they propose to pursue. The Viceroy and Governor-General, on the other hand, has spoken. He has repeated to the members of the Legislative Assembly the warning which he had served before the elections took place, threatening them with due punishment if they persist in pursuing, in the Assembly, then tactics of obstruction. He has gone even further and declared that no Party in England would immediately give India full self-government (I am quoting from the report of the speech cabled by Reuter, and from memory).

This last statement is couched in terms meant to convey finality. It is unlikely that he would have made such a statement without the authority of the new regime at the India Office, probably with the sanction of Mr MacDonald's Cabinet.

It is, however, to be noted that despite the high-sounding phrases which Lord Reading employed and also despite the note of finality which he gave to some of his utterances, his tone was different from what it was when the Viscount Peel and the Earl Winterton were at the India Office. The Viceroy studiously refrained from repeating Lord Peel's peal of thunder. He did not say that Indians must wait for a revision of the Constitution until the statutory period of ten years has elapsed and a Parliamentary Commission has enquired and

reported as to India's fitness for the devolution of further powers upon her.

The British love to fancy themselves in the role of the school-master, and to treat other people as if they were adolescents who, on occasion, deserve to be patted on the back, and at other times deserve to have their knuckles rapped. The Viceroy has exhibited those tendencies in a half-hearted sort of a way.

There is but one conclusion to be formed from this manifestation, namely, that the replacement of the Viscount Peel and the Earl Winterton with a Labour Secretary and Under-Secretary of State for India, has made some difference. And it could not have been otherwise.

While the Constitution which Lord Reading wishes Indians to receive was on the anvil, Members of Parliament belonging to the Labour Party and speaking in its name condemned it as utterly unsatisfactory and inadequate. The representative of that Party serving on the Joint Select Committee on the Government of India Bill moved resolution after resolution which, if accepted, would have given Indians a fairly satisfactory constitution. The amendments which representatives of that Party afterwards moved in the House of Commons would, if accepted, have had the same effect.

Labour was then, however, powerless, and it asked Indians to wait until such time as it came into office. Outside Parliament it even went so far as to promise, through resolutions passed at party conferences and through statements issued from its headquarters, that it believed that India was one of the countries entitled to exercise the right of self-determination.

VII

Well, Labour is now in office. It rules at the India Office. The Viceroy and the whole official hierarchy in India looks to it for orders. It can infuse any spirit that it may choose into the administration in India.

The release of Mahatma Gandhi may or may not be directly attributable to the disappearance of the Viscount Peel and the Earl

Winterton from the India Office. It may or may not be due to the change of Governors in Bombay. Mahatmaj's low physical condition may have had something to do with his unconditional release.

It must, nevertheless, be remembered that Mr George Lansbury, writing under his own name in the *Daily Herald* of February 2nd, asked for Mahatma Gandhi's release. It may have been a mere coincidence that that release was announced in a telegram which left Bombay on February 4th.

Are we to suppose that another coincidence is likely to happen and that the other suggestion made by Mr Lansbury at the same time will also be put into effect, perhaps even before these words appear in print? That suggestion is that the Secretary of State should set up, in Britain, a Royal Commission to examine and report on the present position in India and the future relationship which should exist between the British and the people of India.

Difficulties, of course, may intervene. Lord Peel and Lord Winterton's Party in the House of Commons still outnumbers the Labour representation, as also the combined followers of Mr. Asquith and Mr. Lloyd George. But that does not necessarily imply that a policy which aims at a peaceful solution of the Indian problem instead of permitting bitterness of feeling to become more bitter will fail to secure sufficient support from the Liberal benches to make it possible for Mr MacDonald's Party to forge ahead.

I take the view that while Mr MacDonald may not be willing to advance Indians on the path of self-government at anything like the pace they have set for themselves, he will, on the other hand, resolutely turn his back upon the idea of out-Salisburying Salisbury, or even refuse to leave the constitutional question at the point at which Lords Peel and Winterton left it. He and his followers are far too deeply pledged to us to permit themselves to follow a policy of *laissez faire*. Even if they were not the high-minded men that they are, they have no alternative but to act. The only safe policy to pursue in India is a positive policy of constitutional progress.

GANDHARA SCULPTURES FROM JAMALGARHI

By R. D. BANERJI, M. A.

THE successors of Alexander in his Eastern Empire have left a permanent mark in India in the shape of a new school of sculpture which flourished in Bactria, Afghanistan and western Punjab, in the two centuries before and after the birth of Christ. The contribution of the Greeks to Indian astronomy and mathematics is perhaps very slight and has

deal, at first indirectly through Persian Art and later on by direct contact for the improvement of the plastic art in India, but Indian artists have long forgotten the debt of the pure Indian schools to Greek art, while the almost pure Greek art of the North Indian school of Gandhara remains a permanent testimony of Greek conquest and colonisation of the North-Western Frontier.



Image of Buddha (Fig 1)
Drapery to be noticed



Figure of Buddha in Plaster,
removed from a wall (Fig 2)

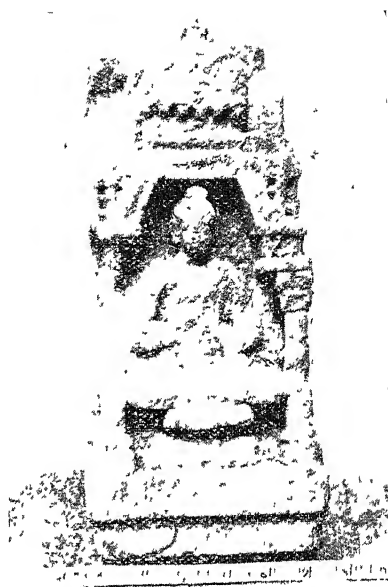
been almost forgotten, but the indelible mark which the Greek settlers have left on the North-Western Frontier still remains as a convincing proof of the historical fact that the later Greeks were not merely conquerors but settlers as well.

This Greek school of sculpture is quite different from the majority of Indian schools of sculpture. Greece contributed a good

The Greeks came as a conqueror, and tried to retain Hellenic customs and manners as far as they could, but on the decline of the empire of Seleucus Nicator in Asia and the rise of an independent Persia, the Greeks of Bactria were cut off from their neighbours and fellow-countrymen of the Euphrates valley and Asia Minor. Then the eastern Greeks as they are known in later



Image of Buddha
[During the first period of decay
of Gandhara school] (Fig 3)



Buddha (Fig. 5)



Head of Buddha in Plaster (Fig 4)



Image of Buddha (Fig 6)



Bodhi-Sattwa Bust (Fig. 7)

Greek and Roman histories, became Indianised. Slowly, they adopted Indian manners, customs and even religion. Through inter marriage they gradually merged in the people of the country, so that to-day no trace can be found among the teeming millions of India of those Greeks who were forced to adopt India as their permanent habitation. The Greeks of Bactria and Afghanistan were the leaders and founders of a new variety of Indian Culture, traces of which are to be found on the borders of China as well as Persia.

The Greeks at first became Buddhists or Hindus. A Greek ambassador sent by King Anti Alcidas of the Punjab to a king of Málava in Central India, erected a pillar surmounted by a figure of Garuda at Pesnagar near Bhilsa which now belongs to H. H. the Maharaja Sindhi of Gwalior. This Greek had a Greek name, Heliodorus and his father's name was Greek, Dion, but he was a Vaishnava in faith. Another Greek named Theodorus had erected a shrine in honour of the snake-gods. Many of them became Buddhists and erected Buddhist shrines which Indian Buddhists call Biharas or Stupas. They introduced a permanent feature in Buddhist worship, which is the

worship of images. Up to the 2nd century B. C. worship of images was unknown to Indian Buddhists, and in the bas-reliefs of the Stupas of Bharhut and Sanchi, the Buddha image proper is unknown. Even in bas-reliefs, the presence of the Master was indicated by a foot-print. Long used to the worship of images, the Greeks of India started making images of the Master, both before his attainment of Buddha-hood—a state in which he is called the Bodhi-Sattwa—and after that great event. The Indian Greeks built shrines in Afghanistan and western Punjab and decorated them with Greek motifs.

Headless Bodhi-Sattwa (Fig. 8)
[Mark the garlands, necklaces, etc.]

Ruins of Greek shrines abound in the whole of Afghanistan, part of unknown Bactria and the western part of the Punjab. Sculptures, purely Greek in nature or Indo-Greek, have been found all over this area and have been carried away in large numbers to all countries of Europe. Until recently, enterprising Punjabi Panias exported these sculptures in large quantities to all countries



Bodhi-Sattwa Figure (Fig. 9)
(During the time of the later Kushans)

of Europe. This practice was stopped by legislation very recently. Many of the Indian museums contain magnificent collections of pure Greek and Indo-Greek art, such as the museums at Peshawar, Taxila, Lahore, and Calcutta. In Europe, many public and private museums contain collections of Gandhara



Buddha with Bodhi-Sattwa
[The Drapery to be noticed] (Fig. 11)

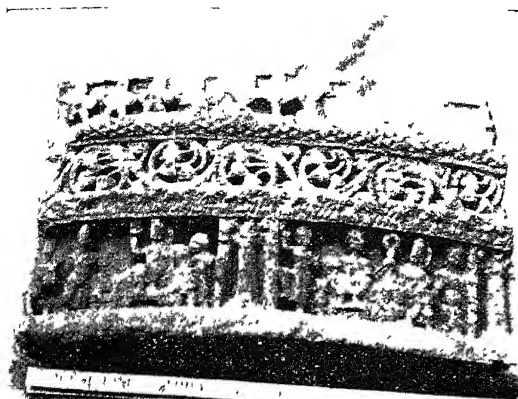
sculpture, but in India the only known private collection belongs to Major Baman-das Basu, I. M. S. (retired) at present of Bahadurgunge, Allahabad. This collection was exhibited in the Allahabad Public Exhibition of 1910. Major Basu's collection contains several bas-reliefs and images which contain all the different varieties produced by the Indo-Greek artists of the Gandhara school.



Buddha with Bodhi-Sattwa,
Avalokitesvara and Maitreya (Fig. 10)



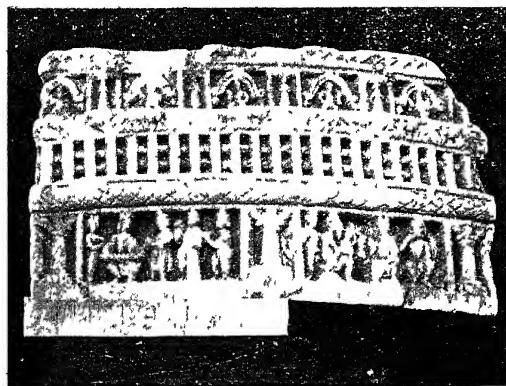
Fragment of a Scene representing
the Birth of Buddha (Fig. 12)



Cremation of Buddha (Fig 13)

Among Greek motifs, characteristic of Greek treatment and drapery, we find two distinctly new features in their school, the first of which is the introduction of images, and second, the representation of the life-story of Buddha, in the form of bas-reliefs.

Major Basu's collection contains many images. The best Buddha image (No 1) is headless. No 2 is an example of later Indo-Greek art as it flourished in the time of the Scythian Emperors, Kanishka, Huvishka, etc. This image is in stucco and not of stone and exhibits a want of proportion which is certainly absent in earlier Indo-Greek art. The third image is complete but very much worn,



Buddha's First School Attendance Plaster of Paris
Cast of the original in the Calcutta Museum
A Scene from the Lalita Vistara (Fig 14)

and this example belongs to the first period of decay of the Gandhara school. To the best period may be referred a head of Buddha in plaster No 4). A Shrine Nos 5 and 6) representing Buddha seated in the attitude of turning the Wheel of Law belongs to the period of decline. Buddha is seated under an arch over which is the round dome of the temple. On the sides there were pointed arches under which stood attendant figures. Among images of the Bodhi-Sattwa the best example is a bust which certainly belongs to the period of Greek occupation of North-Western India No 11. Another headless Bodhi-Sattwa also belongs to this period. This image shows the use of garlands, necklaces, sandals and other

ornaments, in use in India in the early centuries before Christ (No 8). The third Bodhi-Sattwa figure (No 9), belongs to a late age and is perhaps as late as the time of the later Kushans. To the earlier period belongs two groups. In the first one (No 10), we find Buddha in the centre, and the Bodhi-Sattwas Avalokitesvara and Maitreya. The second group has been mutilated. Originally it bore the figures of seven past and future Buddhas (No



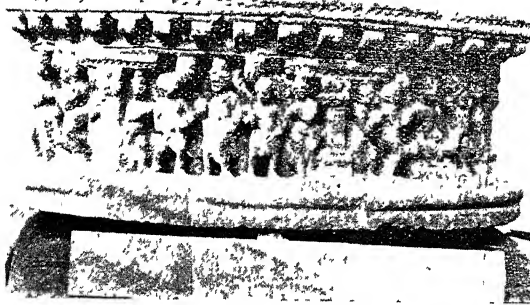
School Attendance of Buddha
He is writing on the Wooden Tablet
(Fig 15)

11), but of these figures only three remain among whom the seated figure is that of Gautama.

Major Basm's collection contains a large number of bas-reliefs representing the Master's life. These bas-reliefs were used for the decoration of Buddhist shrines,—stupas and viharas. The pieces of carved stone were used in the decoration of stupas, which were hemispherical structures, while the straight ones generally come from Viharas No. 12 is a fragment of a scene representing the birth of Buddha. The three male figures are Indra, with a cloth in his hand, Brahma in front, and another god. The legend goes that when the Master was born, not in the way of ordinary mortals, but from the side of his mother, Indra came with a cloth of gold to receive the divine child. The next piece (Fig 13) comes from a stupa and con-



Gautama as Prince Siddhartha is to be seen seated in the Female apartments of the Palace of Sakya Kingdom (Fig 16)



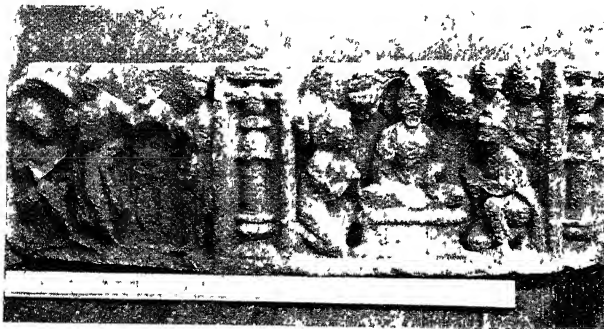
Mara trying to Seduce Buddha (Fig 17)

tains two different scenes, which cannot be identified, as they are broken. The scene on the left shows a man and woman seated and Buddha approaching followed by a bull. The scene on the right shows the continuation of the same story (No. 13). The next piece (No. 14) is a cast from the Indian Museum

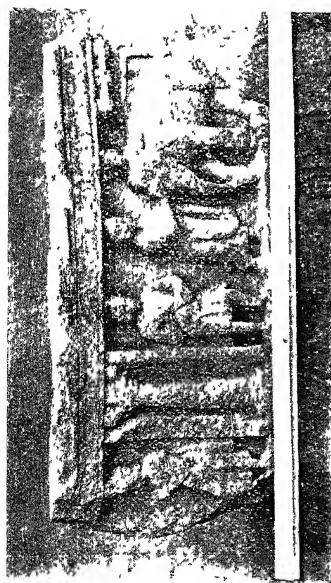
which contains two scenes:—

(1) The Bodhi Sattwa in school with a slate in his hand and (2) the Bodhi Sattwa in the arms of the sage Ashita-Devala who is predicting about the child's future greatness to his father and mother who are seated on the right. The school scene is also to be found in the fragment No. 15.

Gautama as Prince Siddhartha is to be seen seated in the female apartments of the palace of the Sakya

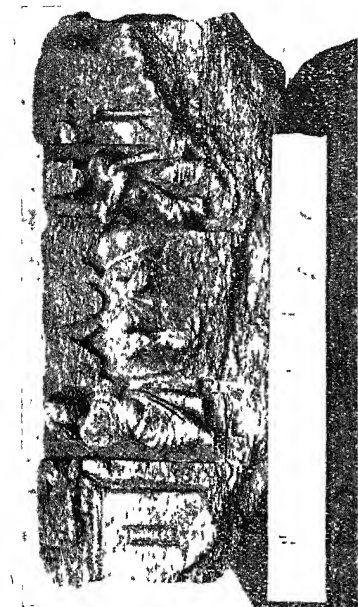


Buddha's Disciples Worshipping Him (Fig 18)



Devadatta let loose a Mad Elephant to destroy Buddha.
The Elephant is making obeisance to Buddha (Fig 19)

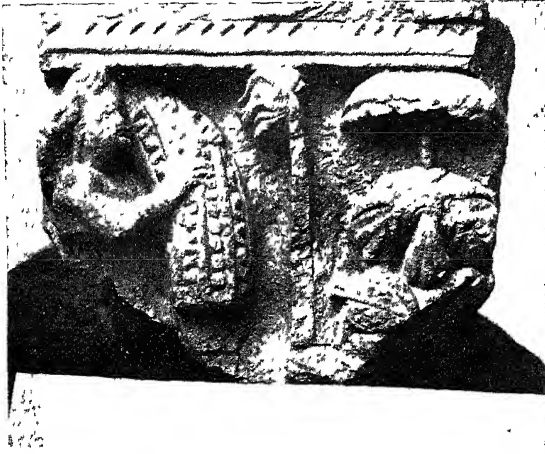
Buddha (Fig 20)



Buddha Speaking to a Man and a Woman (Fig 21)



Distribution of Buddha's Relics (Fig 22)



The Master's Head Dress (Fig. 23)

kingdom, in No. 16. He is then about to leave his domestic life. The next piece comes from a stupa. It contains two different scenes and the fragments of a third. The story begins from the left and proceeds to the right. In the fragmentary scene Gautama is speaking to Urubillwa Kasyapa, one of the Hindu Sanyasis who were afterwards converted by him. The second of the middle scene represents Buddha arriving under the tree where he obtained the Light he sought. The next scene represents Buddha seated under the Bodhi tree. On each side appear some men and women. Perhaps this scene shows the attempts at seduction by Mara's daughters.

Mara is the Buddhist Satan, and before Buddha obtained true wisdom, he (Mara) tried to frighten him with his army of fierce demons and to seduce Buddha by exposing the naked charms of his three beautiful daughters (No. 17). The next piece also represents incidents connected with the perfect enlightenment, (*Samyaka-Sambodhi*) of the Master. It is a straight piece and therefore comes from a Bihara (No. 18), and contains two scenes. The scene on the left shows the emaciated ascetic Urubillwa Kasyapa seated under his hut and the Buddha speaking to

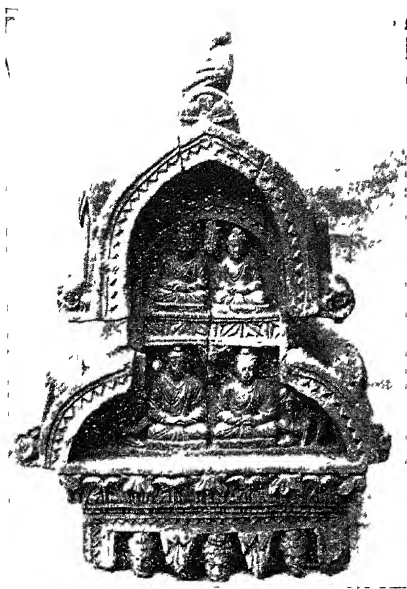
him. The scene on the right shows Bimbisara king of Magadha saluting the Buddha with his wife. The next slab is also straight and comes from a Bihara. It contains two scenes, the left of which is almost entirely broken away. The other scene shows an elephant standing near the doorway of a house and the Buddha blessing it. Behind the Buddha is a mysterious figure known in Indian iconography as the holder of the thunderbolt. It is very tempting to identify this figure with Indra, the god of thunder but his presence is not absolutely necessary here. It has, therefore, been suggested that he was Devadatta the cousin of Buddha and the founder of a rival sect who tried to kill Buddha on several

occasions. On one of these occasions he induced the mahut of a mad elephant to make the animal charge Buddha in the narrow streets of Rājagṛha. But the animal was subdued by the majesty of the Master's appearance and fell at his feet. In this scene (No. 19) the Master is seen blessing the mad elephant after its submission. In the vast literature on the life of Buddha, this scene has become known as the taming of Nalagiri, which was the name of the elephant.

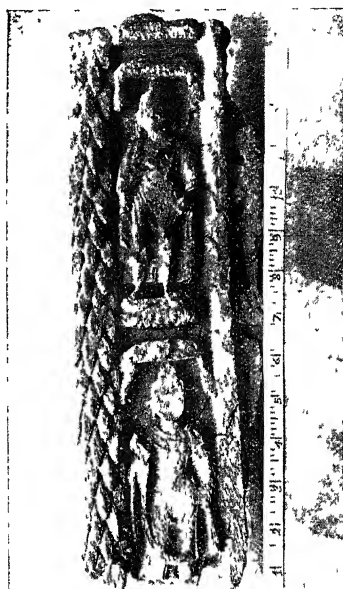
The remaining bas-reliefs in Major Basu's collection do not contain any other scenes of Buddha's life. Five other bas-reliefs belong to this class but two of them cannot be identified. The first of these shows



Worship of Buddha's Relics (Fig. 24)



Greek method of Decorating Buddhist Temples (Fig 25)



Door Jambs of Indo-Greek Viharas (Fig. 27)



A Scene in which a semi-nude woman is seen under the influence of drink (Fig 26)



Door Jambs of Indo-Greek Viharas (Fig. 28)



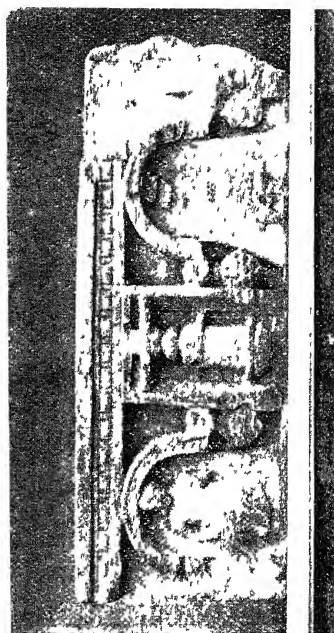
Music and Dancing (Fig. 29)



Boys or Cupids Carrying Wreaths (Fig. 30)



Boys Carrying Offerings (Fig. 31)



Two Arches of a Temple (Fig. 33)



A Greek Male and Female Standing Side by Side (Fig. 32)



Decoration by Indo-Greek Artists (Fig. 35)

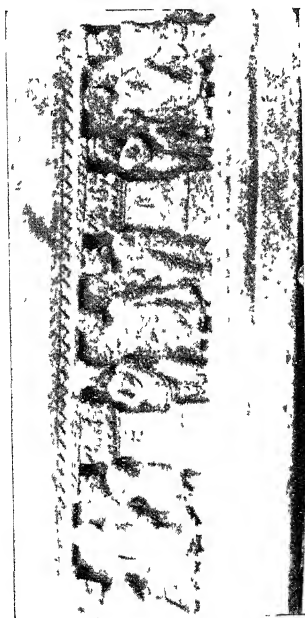


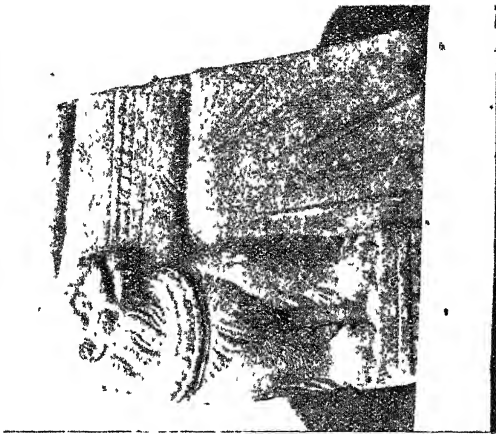
Figure of Buddha used in Decoration (Fig. 34)



Decoration by Indo-Greek Artists (Fig. 36)



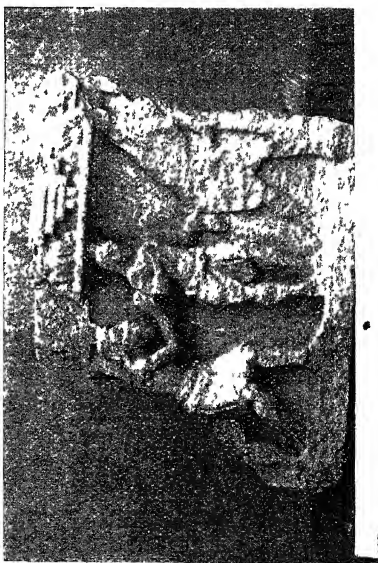
A Procession of Buddhist Monks (Fig 38)



Finely Carved Figure of a Lion (Fig 40)



Stone-Sculpture—Buddha (Fig 37)



(Fig 39)

Buddha preach with a man standing on each side (No 20), and the second (No 21) is really the left part of a scene in which Buddha is speaking to a man and a woman standing outside the gate of a house. Three others can be identified. The first of these (No 22) shows Buddha's principal disciple Mahakasyapa distributing the Master's ashes. Mahakasyapa is seen behind a table on which are eight round balls made of ashes, and on his sides stand the kings of the different countries each with a pot in his hand in which he has come to receive his share of the relics. The second



Heads in Plaster and Stone (Fig 41)

scene shows the worship of Buddha's head-dress in heaven when Buddha left Kapilavastu. He changed his garments with a hunter. At that time India had carried away the master's head-dress to heaven, where it is still worshipped (No 23). The last bas-relief (No 24) shows the worship of Buddha's relics in a temple with a dome on four pillars.

Fragments showing the Greek method of decorating Buddhist temples are also present in Major Basu's collections. The first of these is technically known as a Chaitya



(Fig 42)

window (Fig 25). It really consists of an arch under which are seated four Buddhas in two different rows. Below the lower arch is a frieze of the acanthus leaf pattern which is a pure Greek pattern. One fragment bears the representation of a Greek Bacchanalian scene in which a semi-nude woman is seen embracing a man under the influence of drink (No. 26).

The next two figures are door jambs of Indo-Greek viharas. One of these contains a vertical row of boys under arches (Greek Erotes) carrying offerings (No 28), and the other a similar row of Buddhas. Pure Greek figures are to be seen in No 29, which contains three pairs, dancing and singing. In the left panel we see two men of the Peshawar district dressed very much in the same way as modern Peshawaris. In the central panel a woman is playing on a lyre and a man on a double flute. In the third or right panel, two men dressed in trousers and tight fitting coats are dancing. The Greek sculptors introduced figures of Cupids or Erotes in their decorative art employed on Buddhist temples of the Indo-Greek period. In No. 30, we see a number of boys or cupids carry-

ing a heavy wreath and in No. 31 we see two boys each under a different arch carrying offerings. Pure Greek figures are also not wanting. In No. 32 we see a Greek male and a female standing side by side. In No. 33 we see two aches of a temple under each of which is an Indian noble, perhaps going to worship in a Buddhist temple. In No. 34 we see the figure of Buddha used in decoration. There are three aches separated by Indo-Corinthian pilasters. Each compartment contains the figure of a Buddha standing, attended by two men, one on each side. Short square pilasters crowned with a capital

of acanthus leaves were used very often by Indo-Greek artists in decoration and also served as partitions between different compartments of bas-reliefs. Two good specimens (Nos. 35 and 36) exist in Major Basu's collection. On the shafts of these pilasters we find figures of snakes, monkeys and men. No. 37 shows the capital of one of these pilasters with a figure of the Bodhi-Sattwa inside it. Other decorative motifs consisted of long lines of men, or divine or semi-divine beings. In No. 38 we see a procession of shaved Buddhist monks going to worship at a shrine.

INDIA THROUGH CHINESE EYES IN THE 4TH CENTURY A. D.

By N. C. MEHTA, 1 c

PROF Giles* has re-translated what Fa-hsien wrote down on bamboo tablets and silk 15 centuries ago describing 'that the gentle reader should share' his information. When the Chinese pilgrim visited India, the last of the illustrious sovereigns of the Gupta Empire was on the throne. The doctrine preached by Nagarjuna had spread far and wide and the older school of Hinayana Buddhism claimed its few adherents mostly in Southern India and in Ceylon. The object of Fa-hsien's visit was "that the sweet dew of the expanded law shall not only water Kapila, but that the mysterious words may also spread through the regions of the East"† About a century before the foundation of the Gupta Empire under Chandra Gupta I, had risen the mighty Sassanian dynasty under Ardeshir in the neighbouring kingdom of Persia. Both the branches of the old Indo-Iranian stock in India and Persia occupied a unique place in the world's civilisation in the 4th century A. D.

The sun of the Gupta Empire had set when Fa-hsien had returned to his home-land of China in 414, for Chandra Gupta II had died a year previously and India was soon to experience the assaults of the Huns from the Mongolian steppes before 50 years had elapsed since the withdrawal of the strong arm of Vikramaditya.

February 26, 320 A. D. marks the beginning of the Gupta era. A petty chieftain by the name of Chandra Gupta had married, in 308 A. D., Kumar Devi, a princess of the ancient clan of the Lichhavis. The history of India again emerges from the obscurity of anarchy and internecine feuds into the light of the day and northern India comes to acknowledge the suzerainty of one sovereign. The centre of political activity is once more shifted to Pataliputra and Samudra Gupta, one of the most romantic figures in Indian history, sends out a challenge in the shape of his roving horse to his neighbouring kings either to fight him or to acknowledge his imperial title. The ancient right of Ashwamedha is performed after a lapse of several centuries. Succession to the throne did not then pass as a matter of course to the eldest son. Samudra Gupta had amply justified

* The Travels of Fa-hsien (399-414 A. D.), retranslated by H. A. Giles 1923.

† Life of Hsuen Tsang by Shaman Hsueh Lin, translated by Beal. Page 27.

his father's selection and in turn chose from a number of royal princes the son of Datta-devi as his *yuvraj*, who later passed into Indian history as the immortal Vikramaditya. In 380, when Chandra Gupta II succeeded his illustrious father, the Gupta Empire had reached its zenith. The territory stretching from Purushapura (Peshawar) to the mouths of the Hooghly bounded by the waters of the Narmada in the south, enjoyed all the amenities of an ancient and well-organised empire. There was an unprecedented upheaval in the country, and art and literature flourished as though they had never done before. Well has the memory of Vikramaditya been preserved by the imperial chronicler in poetic words incised on the stainless *Kirtistambha*—the iron pillar standing on the grounds of the Kutub Minar at Delhi 'By him, with his own arm sole wide-world dominion was acquired and long held. Although, as if wearied, he has in bodily form quitted this earth and passed to the other-world country, won by his merit, yet, like the embers of a quenched fire in a great forest, the glory of his foe-destroying energy quits not the earth.'

Buddhism had made rapid strides in the far east since the reception of the first Buddhist mission by the Chinese Emperor Ming-Ti in 67 A. D. The venerable Nagarjuna had elaborated the Gospel of Mahayana Buddhism between 150 and 200 A. D. The Gospel as taught by the Master was far too simple and puritanical in its aims to appeal to the general public. The gorgeous ritual of Nagarjuna made an irresistible appeal to the common folk and the Buddhist missionaries spread the new doctrine far beyond the territories of India. Buddhism had already conquered China, and Korea was won in 372 A. D., Japan was not converted till 552 and Tibet did not accept the Dharma till 632 and Siam till 639 A. D.

India in the 4th century appears to have been looked upon as the spiritual mother of all Asia. The Chinese traveller Fa-hsien spent six years in travelling from Central China to the desert of Gobi, through the Hindu Kush to Central India and thence to the mouth of the Hooghly, stayed six years studying Sanskrit, and collecting copies of the scriptures and spent three more years in the return journey to his home at Ching-Chou. Modern world will find it difficult to under-

stand the kind of religious fervour which inspired the Chinese pilgrim to undertake his arduous mission travelling through the tractless desert of Gobi where no guidance was to be obtained save from the rotting bones of dead men pointing the way, where the roads were difficult and bad, sand-streams stretched far and wide; evil spirits and hot winds, when they came, could not be avoided, and where numbers of men travelling together, although so many, were misled and lost.* But as the sympathetic contemporary of Fa-hsien wrote,

"There are no obstacles, however numerous, which the power of sincerity will not break through, and no meritorious services which the stimulus of determination will not achieve."

The picture of Hindustan that Fa-hsien conjures up is one of surpassing interest. The Greater Vehicle had supplanted the puritanic creed of Hinayana Buddhism in all the bordering kingdoms of Khotan, Udyana, Gandhara. Cultural supremacy of India was undisputed wherever Buddhism held its sway. The empire that India had won throughout the Far East was spiritual rather than political and embraced within its limits practically the whole of the eastern world. India set the standard in manners and dress, learning and literature, painting and sculpture. The artistic and literary remnants that have been unearthed in Eastern Turkestan by the labours of European savants—particularly of Sir Aurel Stein—testify to the glories of the spiritual empire of India.

The inhospitable tracts of Khotan then formed a prosperous and happy kingdom which gave shelter to several tens of thousands of priests belonging to the Greater Vehicle and where the people carried on the traditions of Indian hospitality by providing rest-houses at convenient distances. The frontier districts of Peshawar and the adjoining territory of the modern district of Yusufzai constituted the kingdoms of Gandhara and Udyana, where priests were lodged into garden monasteries and visitors were found in everything for a period of 3 days. The university of *Zakharila* with seven centuries of traditions was situated on the highway of material trade and spiritual commerce between India and the world beyond. Its

*See page 15, Life of Hsien-Tsang, translated by Beal 1914.

school of medicine was as famous as that of Ujjain for astronomy. The monasteries were crowded with pupils from all parts of the eastern world and its fame as a cultural centre was only second to that of Nalanda in the kingdom of Magadha. The magnificent pagoda constructed by the Emperor Kanishka was still in existence to testify to the zeal and fervour of the convert-king Mathura was then one of the most important places of Buddhism and the banks of the Jumna resounded with the recitations and prayers of some 3000 priests engaged in ministering the elaborate ritual of Mahayana Buddhism in 20 big sanctuaries.

When Fa-hsien moved across the basin formed by the Ganges and the Jumna, he found the people prosperous and happy "without registration or official restrictions." No corporal punishment was inflicted and criminals were merely fined according to the gravity of their offence. The King's body-guard were paid fixed salaries and the vicious principle of assigning land in lieu of pay had not yet been introduced. The lower classes appear to have been more depressed than ever and orthodox Hinduism did not conceal its horror of onion and garlic.

"Throughout the country, no one kills any living thing, nor drinks wine, nor eats onions or garlic; but Chandalas are segregated. These live away from other people, and when they approach a city or market, they beat a piece of wood, in order to distinguish themselves. Then people know who they are and avoid coming into contact with them. In this country they do not keep pigs or fowls, there are no dealings in cattle, no butchers' shops or distilleries in their market-places. As a medium of exchange they use cowries. Only the Chandalas go hunting and deal in flesh. Rooms, with beds and mattresses, food and clothes, are provided for resident and travelling priests without fail, and this is the same in all places. The priests occupy themselves with benevolent ministrations, and with chanting liturgies, or they sit in meditation. Nuns mostly make offerings at the pagoda of Ananda, because it was he who begged the World-honoured One to allow women to become nuns. Novices of both sexes chiefly make their offerings to Rahula."

India does not seem to have lost its grip of practical affairs in spite of its intense

pre-occupation with the formalism of Mahayana Buddhism, for there were no less than 96 schools of heretics, all of which recognise the present state of existence as real and not illusory. The Chinese pilgrim found several of the most sacred places of Buddhism in a state of desolation. Kapilavastu where the Master was born, Gaya where Siddhartha became Buddha, and Kushinagara where he attained *Parinirvana*, were practically deserted but for a small population of priests engaged in worship at the numerous shrines of sacred memory.

Fa-hsien relates a very touching story about the city of Vaishali. On the upper Ganges, there was a king whose concubine delivered of an unformed foetus. Whereupon the queen considering it as an evil omen enclosed it in a box and threw it away in the river. Another king chanced to see it while taking a stroll on the banks of the river. The king at once took the box and when he opened it he found to his amazement a thousand small boys well-formed and of comely appearance. The boys grew up as young and sturdy warriors and extended the territory of their father far and wide. Their real father grew alarmed at the prowess of his rival and was overwhelmed with sorrow. The concubine asked him what was the cause of his sorrow, to which he replied, "The king of that country has a thousand sons, brave and strong beyond compare and they wish to come and attack my country, that is why I am sorrowful." Whereupon she said, "Do not grieve, but put up a lofty platform on the eastern wall of the city, and when the enemy comes, place me on it, I shall be able to keep them off." The king did so, and when the enemy arrived, the concubine called out to them from the top of the platform, "You are my sons, why do you rebel against me?" The enemy replied, "Who are you that say you are our mother?" The concubine answered, "If you do not believe me, all look up and open your mouths." She then pressed her two breasts, and each breasts gave forth 500 jets of milk which fell into the mouth of her thousand sons, who thus knew that she was their mother, and at once laid down their arms.

It was said that "One hundred years after the Nirvana there was a king called Asoka, the great grandson of Bimbisaraaja, he

See Fa-hsien, rettranslated by Prof. Giles, 1923 edition

transferred his court from Rajagriha* to Pataliputra which was named in former days Kusumpura. The traditions of the imperial capital of Pataliputra were again restored under the Guptas. The palace built by Asokaraja, "with its various halls, all built by spirits who piled up stones, constructed walls and gates, carved designs, engraved and inlaid, after no human fashion," was still in existence. Imposing shrines and Sangharams vied with one another in their magnificence. The province of Magadha had in all India the largest cities and towns, its people were rich and thriving and emulated one another in charity and duty to one's neighbour. Free hospitals were provided for the treatment of poor and helpless patients, orphans, widowers and cripples. The population of the Kingdom of Magadha as Hsien-Tsiang found two centuries later was learned and highly virtuous. Even in the 7th century there were 50 sangharams and 10,000 priests, mostly attached to the Greater Vehicle.*

The country of Buddha's birth inspired the Chinese friar to exclaim,

"Buddha formerly lived here and delivered the Surangama sutra. I, Fa-hsien, born at a time when too late to meet the Buddha, can only gaze upon his traces and his dwelling-place."

Fa-hsien saw the sacred Bodhi tree 100 feet in height. The original trunk had been severed under the orders of the jealous empress, Tsiyatakshita, who resented the devotion of her Lord Asokaraja to a mere symbol. Her jealousy however had unexpected consequences and the pious King took a vow that he would not get up unless the tree was revived and had the stump of the severed tree banked up on all sides with bricks and the roots moistened with a hundred pitchers of cow's milk. Tao-Cheng, who had accompanied Fa-hsien, settled down at Pataliputra and took the oath, "From this time forth until I become a Buddha, may I never live again in an outer land and settle down in the home of Buddhism." Fa-hsien's religious zeal was tempered with a strong feeling of love for his country and he persisted in his original object of securing true knowledge of the Disciplines with a view to spread them in the land of China. Consequently after 6 years of study he decided to return home and took a boat to Ceylon from Hooghly.

"He had now been many years away from

his land of Han, the people he had to deal with were all inhabitants of strange countries, the mountains, the streams, plants, and trees on which his eyes had lighted were not those of old days, moreover, those who had travelled with him were separated from him, some having remained behind in these countries, others having died. Now, beholding only his own shadow, he was constantly sad at heart and when suddenly, by the side of this jade image (in a shrine in Ceylon) he saw a merchant make offering of a silk-fan from China, his feelings overcame him and his eyes filled with tears."

Simhaldwipa was steeped in the traditions of the Great Vehicle which had flourished under the lavish patronage of succeeding dynasties of pious sovereigns. Ceylon had embraced Buddhism at the hands of Mahinda, the younger brother of Asoka. Fa-hsien stayed here for over 2 years before he took passage on board a large merchant-vessel with over 200 passengers, astern of which there was a smaller vessel in tow, as a safeguard in case of accident at sea and destruction of the big vessel. The return journey was not accomplished without further adventures. The vessel sprang a leak and the passengers were obliged to throw everything superfluous in the sea to lighten the burden of the ship. Fa-hsien was afraid lest his beloved books and invaluable images for the acquisition of which he had spent so many weary years may not be consigned to the bottom of the sea. After three months Java was reached, where "heresies and Brahmanism" were flourishing, while the Faith of Buddha was in a very unsatisfactory condition. The vessel encountered so many misfortunes that the passengers seriously thought of putting the Chinese friar of serious mien and learned look ashore, as his presence might possibly have some malevolent influence on the fortunes of the ship.

The history of greater India has still to be written and will largely be reconstructed from the records of Chinese travellers and the surviving monuments of Khotan and Kasagar, Pamir and Eastern Turkestan, Java, Cambodia, and Annam and the contemporary records of the neighbouring kingdoms of China and Persia. We have apparently forgotten that India exercised for centuries unchallenged spiritual dominion over a major portion of Asia. She did not sink to the level of a mendicant nation till her sons had lost all memories of some of the most glorious chapters of her history.

* See page 101, Life of Hsien-Tsiang.

A BEGAM'S FORTUNE

MILLIONS of Jules Veine's young readers in many lands have read with delight his fascinating novel, *The Begum's Fortune* with its deep undercurrent of contrast between French humanity and German ruthlessness, written in the bitterness of the defeat at Sedan and Metz and the loss of Alsace and Lorraine. But how many of them know that the starting-point of the story, namely the legacy of a vast fortune by an Indian princess to two Europeans, was suggested to him by a case which created some stir in England and France in this author's boyhood and whose history was published in Paris in 1849? The history of the heritage of the famous Begam Samru of Sardhana (Meerut district, U P) till its sale under the auctioneer's hammer in 1896 reads like a romance and has mournful lesson for those who rush into mixed marriages

BEGAM SAMRU'S ADOPTED HEIR

The history of Begam Samru's later life is in the main a history of her most dearly loved principality of Sardhana. And that history terminates with the mournful fate of her heir

General Sombre was twice married and he left a son by his first Muhammadan wife who was known as Zafar Yab Khan. This son of Sombre married Juliana,* the daughter of Capt. Lefevre, and died leaving an only daughter (b 19 Nov 1789) named Julia Anne, who was given in marriage to Col G. A. Dyce, a Scotchman in the Begam's service, on 8th October 1806. The Colonel had numerous issues, but with the exception of a son and two daughters all of them died in infancy. The son, born on 8th December 1808, was named David Ochterlony Dyce and the daughters were Anne Mary (b 24 Feby. 1812) and Georgiana (b. 1815). On the death

* Juliana was also known as Bahu Begam. She was buried in the Catholic Cemetery at Sardhana, and from the inscription on her tomb we learn that she died, aged 45, on 18th October 1815 (*Sardhana &c*, pp 20-21)

of the Colonel's wife at Delhi, on 13th June 1820, Begam Samru took charge of her children and brought them up as her own. The girls Anne and Georgiana, when grown to womanhood, were respectively given in marriage on 3rd August 1831, to two worthy Europeans in her service—Capt. Rose Tronp, formerly of the Bengal Army, and Paul Solaloli, an Italian (afterwards Marquis of Brienna), and both of them received handsome dowries from the Begam.

Col G. A. Dyce, who had for some time the management of the Begam's affairs both civil and military, was in the intimate confidence of his mistress, who at one time conceived the desire of appointing him her heir, but he "lost her favour long before her death by his violent temper and overbearing manners, and was obliged to resign the management" (Sleeman, ii 286) in 1827. Bacon says (ii, 47), "he was ejected under pretext of covert communications with the British Government." His son David Ochterlony Dyce was installed in his post at the head of affairs. After this disagreeable incident the Colonel's conduct towards the Begam became hostile to a degree, nor was he well disposed even towards his son.

The Begam had no children of her own and seemed therefore to be designed by Providence, to play the role of a mother to a motherless child. She loved David Ochterlony Dyce with her whole being and was more than a mother to him. The Begam had a keen solicitude for the child's education. The Revd Mr Fisher, Chaplain to the E I Co at Meerut, in the immediate neighbourhood of the Begam's residence, acted for a time as tutor to young David. Bacon, a contemporary European, writes:

"Dyce was educated at the Delhi College, and is an excellent Persian and English scholar, and although very young, is said to be both active and politic in the discharge of his multifarious duties. He is a man of enormous bulk, and though his complexion is very dark, he has a very fine open countenance, expressive of mildness and intelligence. In disposition he is

kind, and as generous as day light, and he is a general favourite with all who know him" (ii 47-8).

David's brilliant attainments and his charming disposition made him a special favourite with Her Highness the Begam who towards the latter part of her life was greatly relieved by placing the sole management of her vast property in his hands, and this good fortune of young Dyce kindled the fire of jealousy in the breasts of many a man in the Begam's service.

HER FORTUNES

Shortly before her death the Begam succeeded in making arrangements for the disposition of her property. Her will* was executed on 16th December 1831, whereby she constituted David Ochterlony Dyce and Clemence Brown, Colonel of the Bengal Artillery, to be her executors. Her Highness, however, did not think the will which was in the English language sufficient. She, therefore, on 17th December 1834, invited over to her palace at Sardhana the Magistrate of Meerut, and several of the principal military officers and European residents of that station for the purpose of attesting a Deed of Gift†, which she had prepared in Persian—a language familiar to her—and in the presence of all divested herself of her personal property of every description in favour of her adopted son David. From that day David Dyce had to identify himself as one of the family of Sombre, and was styled David Ochterlony Dyce Sombre.

* The latter part of the will is given on pp 373-75 of Dyce Sombre's *Refutation*. A copy of the entire will is now among the records of the Punjab Civil Secretariat. In an attested copy thereof kindly supplied to me by the Chief Secretary to the Govt of the Punjab, the date of the document is by mistake given as 16th Dec 1830, instead of 16th December 1831. Attached to the original will were four engagements or wills, written in English, giving particulars for the division of 3,57,000 Sicca Kuldar Farruckabad rupees, but these I have not yet been able to trace.

† This legal instrument drawn up in Persian ratified the contents of the previous testament in English. For an English translation of the Deed of Gift, *Vide Refutation*, pp. 376-79.

Dyce Sombre came in for the bulk of the Begam's fortune.* Among other bequests, he received from her a sum of two lakhs of rupees, but it was stipulated in the will that until he attained the age of 30, he would only enjoy the annual income of this amount which Col. Brown, a joint executor, was directed to invest. In a letter, dated 12th March 1836, (Pol. Con. 23-5-1836. No. 73) from the pen of the Magistrate of Meerut we observe that Her Highness left behind her nearly half a crore of rupees (47,88,600 sicca) in Government securities, which must have passed into the hands of Dyce Sombre. In addition to this, all her ornaments, jewels, household furniture, wearing apparel and even her elephants, horses and stock of every description came into his possession along with the lands, tenements and hereditaments held by the Begam at Agra, Delhi, Bhuratpur, Meerut, Sardhana and other places. The only properties from which he was kept out were the Parganah Badshapora-Jharsa on the west of the Jumna, and the *mauza* Bhogipora-Shahganj in Suba Akbarabad (Agra). These, as well as the

* Besides the amount left to Dyce Sombre, the Begam bequeathed a further sum of 3,57,000 Sonat rupees, thus divided—(a) Rs. 70,000 to Col. Clemence Brown for his services as a joint executor (b) Rs 1,57,000 to a number of her most intimate friends, dependents and relatives included among which were John Thomas, another of her adopted sons and the son of the celebrated adventurer George Thomas (Rs. 18,000), his wife Joanna (Rs 7,000), and his mother Maria Thomas (Rs. 7,000), Anthony Reghalini, latterly a captain in her service (Rs 9000), Victoria his wife (Rs. 11000), his five children (Rs. 5000 a-piece), Abocul Hussir Beg a commandant in her service (Rs. 2000) (c) The interest of fifty and eighty thousand Sonat Rupees—to be held in trust—to Dyce Sombre's two sisters Anne Mary and Georgiana respectively (d) To all and every one of her servants whether public or private who should happen to be in her service at the time of her death, in addition to their arrears, if any [Prior to his departure for England Dyce Sombre settled £ 20000—Rupees two lakhs—on each of his two sisters. *Vide Refutation*, pp 55, 322]

The Begam "previous to her demise directed that her medical attendant, Dr Thomas Drever, should be paid in cash the sum of Rs 20,000." (Pol. Con 22-2-1836, No 26, Bacon ii 59).

military stores,* were seized by the Company, when the jagir lapsed on the Begam's death. Dyce Sombre never submitted to this, though he instituted no suit for their possession. He objected, remonstrated, memorialized, represented himself as unjustly treated and being foiled in his efforts to have his rights vindicated, he in despair at last "made over his claims in a letter addressed to Her Majesty Queen Victoria" (*Refutation*, p. 346) †

* Dyce Sombre "valued the military stores—as arms, accoutrements for the soldiers, guns and other military appointments, magazine stores, powder, shot and shells—at Rs 492,092" (*Refutation* p 396), i.e. close upon five lakhs, although he "did not ask for the value of the buildings, such as forts, offices etc." (*Ibid* p. 446 n.).

† But Mrs. Dyce Sombre (afterwards Lady Forester) outdid her husband in her efforts for the redress of this grievance. She spent a considerable amount in her legal proceedings against the Company for the recovery principally of the Parganah Badshapore-Jharsa yielding annually about Rs. 82,000. The case finally came before the Privy Council for decision. The allegations of the appellants *inter alia* were that the parganah in dispute was an *altamgha*—a grant in perpetuity and as such could not be considered as forming part of the Begam's jagir. According to the treaty of 1805 between the Begam and the Company, "those places within the Doab" were liable to be resumed by the Company after her death, but Badshapore-Jharsa is situated beyond the Doab and the Company therefore had not the least justification to seize it. The respondents held that by virtue of the treaty of the 30th December 1803 the sovereignty over the Doab and the territories to the west of the Jumna in which Badshapore is situated, passed from Daulat Rao Sindhia to the E. I. Co and the Begam only continued to hold it during her lifetime along with her Doab jagir. But, in order to substantiate their claim, the appellants could not produce the original patent, granted by the Emperor of Delhi in favour of the Begam's stepson Zafar Yab Khan, in whose name the pargana had formerly stood, and what they did produce was a "copy" (*vide Refutation*, pp. 373-53) of a fabricated *sanad* bearing the seal of Mahadji Scindhia who had died in the beginning of the previous year. Judicial Committee of the Privy Council after weighing the pros and the cons, gave its judgement in the case on 11th May 1872 in favour of the Company. It was

UNLUCKY ADVENTURES OF A RICH INDIAN IN ENGLAND.

At the age of 30 Dyce Sombre became the absolute master of a vast fortune without any legal control on his actions or honest adviser to guide him. He was caught with a strong desire to visit the West and see all the wonders of which he had heard so much.

"Two of the Begam's old friends gave the young heir opposite advice the one to the other Lord Combermere wrote warmly urging him to visit Europe, and Col Skinner, C.B. addressed him an ode in Persian, strongly dissuading him from the step. The advice of the Col was better than that of the Field-Marshal, in spite of which the latter prevailed." (*Cal. Rev.* 1880, p 458.)

True it is that Dyce Sombre was born and brought up in India, but his father was Scotch and it was natural that he should long to see the home of his ancestors.

With the object of repairing to England he came to Calcutta in 1837, but his departure was postponed for a year as "his father Col Dyce had instituted proceedings in the Supreme Court of Calcutta against him, as Executor of the Will of the Begam, and claimed to receive from the Estate of Her Highness the sum of fourteen lakhs" (*Pol. Con*). We observe from Dyce Sombre's writings (*Refn.* 346, that Col. Dyce's claim was on account of "arrears of pay for nine years. The suit however was settled by compromise, and shortly afterwards Dyce Sombre sailed for England leaving his brother-in-law, Paul Solaioli, in charge of the managements of his estates and properties. Thus the father and son parted never to meet on earth again. Col Dyce died in Calcutta in the month of April 1838 and was buried in Fort William.

Dyce Sombre reached England in June 1838 and in the following year he visited Rome, where he wished to commemorate the

however proved that the military stores seized by the Company were actually purchased by the Begam at her own cost, and the heirs of Dyce Sombre should get the value of same with interest.

I would refer my readers to the Privy Council Judgements in which a complete history of the case will be found summed up

third Anniversary of the Begam's death (27 Jan. 1839 ,

"proportioned both to her rank and to his affection. The magnificent Church of San Carlo in Corso was selected for the purpose, and adorned with mournful splendour. High Mass was celebrated, accompanied by music of the most splendid character, and admirably conducted, and in the course of the morning, a Funeral Oration"

in a manner was delivered by the Very Revd. N. Wiseman D D, Rector of the English College, Rome *

Dyce Sombre, naturally enough, came in for a good deal of notice in England. In the beginning of August 1838 he became acquainted with Mary Anne Jervis, the only surviving daughter of Edward Jervis, second Viscount St Vincent, and they were married two years afterwards (26 Sept 1840), when the bride was aged about 28. In the following year Dyce Sombre was elected member of Parliament for the borough of Sudbury.

But this matrimonial connection, far from contributing in the least to his peace and felicity, was the positive source of his unhappiness and ruin. After a short time there arose a considerable tension of feeling between the couple, so much so that Dyce Sombre could not but plainly charge her with conduct unbecoming a true wife and had occasion even to suspect her fidelity. Mrs. Dyce Sombre was tired of her husband's society, whose acts seemed eccentric to her, and an attempt on her part to have him pronounced a lunatic, materially assisted by the two brothers-in-law of her husband—Capt. Rose Troup and Paul Solaroli, who had grudge† against him, was in the end successful.

Mrs. Dyce Sombre now began to show anxiety for the health of her husband and an officious Doctor—as Dyce himself put it—was called in. Then one fine morning Dyce

* Sardhana (pamphlet), p 48

† They frequently asserted to Mrs Dyce Sombre that a parganah of great value [Badshapore] belonged in part to their wives, and that Dyce Sombre unlawfully kept from his sisters the evidence of their right contained in the original grant thereof or that he had destroyed it, in order to further his purpose of obtaining the whole for himself. See *Refutation*, p 60.

Sombre rose to find himself a prisoner under the charge of three keepers at his doors. More than 16 weeks was he detained in captivity before a commission sat (31st July 1843) at his residence to enquire into the state of his mind, who declared him to be of unsound mind and, as such, quite unfit to be entrusted with the management of his own affairs.

But fortunately for him, Dyce escaped the effects of the lunacy decision. After the commission had found him guilty, his health began to fail and he was sent under a Doctor to travel to Bristol and from thence to Liverpool. At the latter place he seized the chance of making his escape in the morning of 21st September 1843 and arrived the following evening in Paris, without money and without any other thing than what he carried on his person. He had not a single sou given to him for several weeks when he was obliged to live on the advances of his friends. A Committee was soon formed to manage the affairs of the lunatic. What an irony of fate! He who was most tenderly brought up in the midst of affluence and princely comforts as the master of an enormous fortune, "yielding an income of £20,000 [2 lakhs of rupees] a year" (*Refutation*, pp. 53. 245) was at last compelled to live upon a poor pittance doled out to him by the Committee. And all the while the wife of Dyce Sombre was having an allowance of £4000 (Rs. 40,000) annually from his estates!

In order to prove his sanity before the world and to give the lie direct to the charges brought against him, Dyce Sombre presented himself for examination before the most eminent physicians of Paris, St. Petersburg, Brussels, and even many first rate physicians of England, and they unanimously affirmed their conviction of his sanity and capacity to manage his own affairs. Strongly supported by these medical opinions Dyce sent in his petitions to the Court of Chancery for an entire supersedeas, but the medical examination held by the Chancery Doctors at different periods failed to achieve the desired effect, and the prospect of obtaining redress appeared to Dyce to be an idle dream.

Driven to despair, he now took to a different course. He published in Paris in August 1849 a bulky volume, containing 58

pages, under the heading, *Mr Dyce Sombre's Refutation of the charge of lunacy brought against him in the Court of Chancery** The object of the book is to leave the public to form their own opinions on his sad case, and he concludes with the following remarks —

"I believe in the unchastity of my wife, therefore I am a lunatic

* * * *

Thus it is, that by the combined efforts of intrigue, ignorance and misrepresentation, and by the defective state of the English law as regards lunatics, I am debarred from personal liberty in my mother-country; the management of my property is withheld from me, while it is wasted through negligence or cupidity, and myself cast out as far as practicable from the society of reasonable men, a lunatic among the sane, by the dictum of a few men, who openly profess to set their own wisdom against that of the rest of the world.

And all this is in a country which prides itself upon being the only one in the world, where personal liberty is fairly understood, where a pick-pocket or a murderer will meet with all the tenderness of the law, but where, alas! there is no law for a presumed lunatic, when there are interested parties, whose wishes are that he should remain so."

Weighed down by sorrow and sheer disappointment Dyce Sombre began to pine away and at last his health completely gave way. In 1850 he crept over to London "where he died [1851, 1st July] a lonely and terrible death at Fenton's Hotel, in St. James Street" (Cal. Rev. 1880, p. 459). Sixteen years later (August 1867) his remains were carried to Sardhana and laid by the side of his benefactress.

Dyce Sombre was desirous that his hateful wife should have none of his money. "He left a will and directed that all his property should be applied to founding a school at Sardhana for boys of mixed parentage, the palace forming the nucleus of the necessary building. To ensure the proving of the will, he made the Chairman and Deputy Chairman of the Court of Directors his executors, with legacies of £10000 a-piece, but to no purpose. Though these

gentlemen fought the case gallantly up to the Queen in Council, the will was negatived in every Court as that of a lunatic, and the whole property devolved upon the widow, as sole heir at law." (Cal Rev 1880, p. 459)

Mary Anne, the widow of Dyce Sombre, on 8th November 1862 took as her second husband George Cecil Weld, 3rd Baron Forester, and since then became known as Lady Forester. He died on 14th Feb. 1886 and she followed him to the grave at the age of eighty, seven years later (7th March, 1893).^{*} She left no issue behind. During her lifetime she maintained in good order the Sardhana Palace, and founded the Forester Hospital and Dispensary at Sardhana, next to St. John's College, with the Begam's money, for the benefit of the native and other necessitous population of Sardhana and the neighbourhood."[†] After her death, the palace and the adjoining garden were put up for auction on Monday 28th December 1893, and were purchased by the Catholic Mission of Agra for Rs. 25000.[‡] The palace is now used for the purpose of an Anglo-Vernacular school and orphanage for Indian Christian boys.

The Begam's palace at Sardhana was chiefly remarkable for a collection of some

* For the lineage of Mary Anne, see Burke's *Peerage* (1923), pp 928, 1956 7.

† The Begam in her will left Rs 50,000 in trust in favour of Anne Mary, a sister of Dyce Sombre. It was stipulated that should Anne and her husband Col. Troup die without issue, the income of the trust would be appropriated for charitable purposes. It so happened that Col. Troup died on 5th July 1862 without leaving any issue, and his wife, after half a decade, followed suit (18 March 1867). Thereupon Lady Forester, with the principal of the Trust, viz Rs. 50,000 created a new trust on 15th April 1876 for the purpose of a hospital and dispensary, which was built at the end of the seventies or beginning of eighties. She herself gave a piece of freehold ground—in all 1726 sq. yds.—situated at Sardhana, with a house already erected on part thereof, in order that it might be adopted for the purpose. (Indenture dated 15-4-1876)

This endowment is now in the hands of the Treasure Charitable Endowments, Allahabad.

‡ The landed possessions at Delhi, Agra and Meerut had in all probability been disposed of by Mrs. Dyce Sombre long before.

¹ My best thanks are due both to Mr O. Couldrey (formerly of Messrs Gillanders Arbuthnot & Co) and to Mr Dasharathi Sanyal M. A., B L (now deceased) for giving me access to this rare and valuable book

25 oil-paintings* of her friends, relations and courtiers, drawn by artists of celebrity, such as Jiwan Ram, Beechey of Lucknow, and Melville of Delhi. With the exception of the steel engraving of Lady Foister, which

was sent to her uncle, the rest of his pictures, or most of them, were bought by the local Government in 1895 and these now decorate the walls of the Government House, Allahabad.

BRAJENDRANATH BANERJEE.

For a description of these paintings, I would refer my readers to Keene's article in *Cal. Review*, 1880, pp 46-60.

Lala Sri Ram of Delhi has in his collection an old painting which represents the

in male attire with a hookah in her hands and a *chopdar* standing by. Two likenesses of the Begam can also be found in Delhi Museum and a miniature portrait in the frontispiece of Vol I of the first edition of Sleeman's *Rambles*

THE CLAIM OF IRON AND STEEL TO PROTECTION

By ASHOKE CHATTERJEE.*

General Nature of the Industry

IT will be waste of space to describe in detail the important part that Iron and Steel play in modern life. Suffice it to say that without these there would be no cultivation, no harvest, no storage, no transportation, no cooking and no eating in a civilised community. Without Iron and Steel there could be no modern buildings, conveyances or comforts. There could be no machinery minus Iron and Steel and modern life would revert to the Stone Age if machinery disappeared. In the Stone Age (known as the Golden Age among certain intellectuals, who, having been disappointed in the Present and being too lethargic to strive after an improved Future, clothe the Past in gossamer fabrics of imagination and illusion and dote upon it in an ecstasy of "idealism") man was an automaton of fierce self-assertion and the programme of man's life was so crowded with the much-vaunted 'struggle' for existence that the 'joys' of existence never found a place in it. Modern communities, with their general education, co-operation, mutual help and democracy, have been slowly evolved, mainly

under the pressure of economic forces ; and the Age of Steel is the most modern phase of a process in which Stone, Bronze and Iron, each played an interesting and important part. Modernism stands on a Steel pedestal. The whole of the mechanical civilisation of to-day depends almost totally upon Iron and Steel.

What sort of an industry is that of Iron and Steel ? It is an industry which is worked on the understanding that Nature is munificent and that man has proved his claim to this munificence by his intelligence and by the sweat of his brow. * Coal and Iron-ore are the chief contributions of Nature and man has to coax the raw materials into the form which suits his purpose.

It is an industry in which the natural resources must be had for working in abundance and in correct juxtaposition. It would not serve any purpose to have the coal and the ore five hundred or even less miles apart, for the transportation necessary to bring the two together will cost enough to make it a business absurdity†. It

* And he should but expect an equitable and just return for his labours.

† Not always. The English Iron and Steel Industry depends a good deal on Spanish and Scandinavian ore. In the pre-war days, Magnetite used to be exported from India, too.

* I am indebted to Mr K. N. Chatterjee, B Sc. (London), A. R. C. S. (London), for kindly reading through this paper and providing comments in the footnotes

is also necessary to obtain a good and cheap supply of fluxes, the substances that help the reduction of a metal by fusion at the place where the industry would be carried on. The fluxes are limestone and dolomite.

Next to natural resources, we have to consider the human factor. The industry depends upon skilled labour of a highly specialised sort. The necessary skill which will enable the industry to grow and prosper, cannot be acquired in a few days. It often takes years and is considered by experts to have the nature of what is *mis*-called hereditary skill.* Hereditary skill merely means the kind of skill which develops to a perfection only when acquired slowly and continuously from childhood. The future workman has to be brought up in an atmosphere of the kind of work required in order to lend him the correct outlook and aptitude. This building up of a supply of skilled labour is of much importance, for on efficient labour rests to a large extent the question of cheap production.

Next to labour, we have to consider the question of organization. The same sort of organization does not suit all industries. Some industries, owing to their nature, are run best on a small scale, but there are others which can be successful only when worked on a large scale. These latter are industries in which experiment, specialisation, utilization of by-products, transport costs, costs of buying and selling, etc., are of vital importance.

Iron and Steel fall in this class. The ability to supply a large and varied stock helps to obtain better prices. A large concern can keep large stocks in different markets and this saves a lot in freights. A very

* Hereditary skill does not apply in this industry or in any industry whatsoever. Read up the history of the German Steel Industry. English experts may talk what they please about this, but why are they miles behind America in point of mass production and behind Germany in Special Steels? Four factors do count and they are

1. Research coupled with industry
2. Early training of workmen on the apprentice and evening class system
3. Capable organising heads
4. A strict and rigid working out of the economic value of every man, machine and material used in the production of the final article.

large concern or combination of concerns can, with profit, even build factories in different places, if the raw materials are available, and save much of the selling costs. The United States Steel Corporation built factories in different places, on locations chosen with reference to raw materials and markets, in order to effect savings in freights. But the various factories being run on a basis of co-operation as against competition did not cause any increase in selling costs.

In a large concern, a large order calling for different classes of goods could be distributed among different mills, each one adapted for a special production. In a small establishment, a varied order causes frequent stoppages in order to change over to new productions, and this means increased cost of production. Large businesses can employ better brains and can afford to experiment and research.* This does not sound very important, but to quote an expert: "There is nothing so cheap as brains; they must be had at any price." And Research is to Industry what Irrigation is to Agriculture. Without experiment and research any branch of industry would soon shrivel up into obsolescence.

The main advantages of large scale production are: (a) Specialisation, (b) Saving through better buying and selling, (c) Saving in freights, (d) Ability to run plant continuously at full capacity, (e) Ability to employ better brains and to experiment, (f) Gains through utilization of by-products, (g) Better control over supply of human and natural resources, etc.

The Iron and Steel industry is eminently suited to large scale production, rather, it cannot prosper without this type of organization.

I shall be asked why I have taken so much space to describe the nature of this industry when we are discussing whether or not we should give it protection against foreign competition. As a matter of fact I have not been able to make the nature of this industry clear enough for a proper understanding of why it deserves protection. I shall discuss why the Indian Iron and Steel Industry requires and deserves protection,

*And they can subsidise scientific institutions engaged in such work

after I have said a few words about protection in general.

A Nation's Right to Protect its Industries.

I must make it absolutely clear to start with that *trading with other nations does not form any part of human or national morality*. This world of ours has no trade with Mars or Jupiter, but that does not make the economic life of the world a jot the worse. The nation which produces everything for itself is no more guilty of an economic crime than is the man who prefers to do everything for himself and produces nothing for exchange. National morality, excellence or even wealth does not necessarily bear a relation to the amount of goods that a nation exchanges with other nations.

The economic life of a nation depends upon the possession of very many different things. If a nation could produce all or most of its requirements within itself, without thereby unduly wasting time, energy or resources, there is no reason why it should not do so. The reason why we find international trade is that nations find it more profitable to produce only such goods as could be produced by it more advantageously than by other nations and to obtain its various requirements by exchanging its products with those of other countries. Some countries are better suited to produce a certain commodity or a number of commodities than others and the others in their turn find it easier to produce particular things as against a handicap in regard to some other kinds of production. Just as a tailor does only tailoring and exchanges what he produces for money directly and for the goods he buys with the money, indirectly to obtain his requirements, so a nation often specialises in some kinds of production and obtains all sorts of things by exchange. So that **international trade is a matter of convenience and not principle**, as some would have us believe.

Conveniences are both direct and indirect. When I get something which yields more satisfaction to me, than something else which I give away in exchange for the former, it is a bargain and an arrangement for an immediate or direct convenience. But if the bargain is foregone and I keep the less satisfactory commodity in the hope that it

will be the instrument of much greater satisfaction in the future, I am acting neither virtuously nor sinfully, but merely with foresight. Acting with foresight is man's sacred privilege, and nations as well as individuals have the right to forego immediate gains in order to assure greater gains for the future. Production and exchange are all for human wealth and happiness. And wealth and happiness, like many other things, have a remote as well as an immediate aspect. The economic conduct of a nation should take proper notice of this remote aspect of things.

The wealth and happiness of nations, in so far as they rest on material considerations, depend upon a proper utilization of their natural and human resources. If a nation keeps its labour power inactive or inefficiently active and depends mainly on the bounty of nature, its economic life is defective, for it is a great national loss to waste human labour by allowing it to remain idle or unskilled. That is why purely agricultural nations are poor compared to agricultural industrial nations. **Industrialisation is necessary to stop this Waste.** Human labour, properly trained, is the greatest source of material wealth (and material wealth *wisely consumed* is a very sure way to betterment).

Unless a nation develops to a certain extent along the industrial line, it is not possible to say which particular industries are best suited to it, for industries take time to give a promise of easy development. **India is a waster of its human resources**, and the road to prosperity for India lies through training that vast source of wealth, India's children, into productive skill and wise consumption.

As I have said before, **the Iron and Steel Industry is the mainspring of the industrial machine** and as such deserves first and most attention. I have pointed out that international trade is the outcome of the differential advantages in particular kinds of production that is found among the nations. But that does not prove that whenever a nation is at a disadvantage in the production of some commodity, it ought to give up that line of production. For there are other considerations of much importance, viz. —

(a) Is the disadvantage only temporary or is it permanent?

(b) Does the giving up of the industry involve economic or political risks?

(c) Is it possible that the gain afforded by giving up the industry will be far outweighed by indirect losses?

The Iron and steel industry in India at the present time is at a disadvantage with⁺ the same in foreign countries or why should there be this outcry for immediate protection? But my contention is that

(A) The disadvantage is merely temporary.

(B) Its desertion involves economic and political risks.

(C) Even if it were permanently unsuitable to India, the indirect gains involved in its growth would justify a deliberate fostering of the industry.

I shall prove contention (C) before going into (A) and (B), which are more complicated. The statement that even an artificially fostered Iron and Steel industry in India would justify its existence by indirect gains is based on the fact that *India is an economic cripple*. Nature and Man are the two legs of national economics, and in India Man is very largely idle and useless. By industrial development we shall be able to put India's economics on two sound legs, and make its economic life different from the insecure and pitiable thing it is now. Looking at the question from the point of view of the Iron and Steel industry *alone*, it may be wasteful to work it in India, rather than buy Iron and Steel (and its manufactures) from, say, Belgium. But take the national point of view. Is it a sound *national* policy to sit idle or mainly idle and get various commodities by parting with much of our natural wealth (raw and agricultural stuff), while we can produce most of those commodities by learning to utilise our idle hours? It may be that we shall not be able to produce temporarily or permanently quite as much as Belgians do in as many hours; but should we for that reason fail to employ our working power? Is it economic sagacity to stay idle because others can work better, assuming that they can do so.

*Is there a real disadvantage or is it artificially produced by people who stand to gain by its presence?

Let me put the case in a different form. Let X represent food and raw materials and Y manufactures.

As things are now, let us assume that India requires (as bare necessities) $70X + 30Y$. India produces $100X$; but her resources are $100X + 20Y$ worth of unused labour-power, or let us say 10 million work-hours, one work-hour being equal to one labourer working one hour. Let us suppose that Belgium can produce $25Y$ in 10 million work-hours.

India has to obtain her requirements of $30Y$ by giving in exchange $40X$, so that she is left with only $60X + 30Y$. And there is a shortage in food and raw materials amounting to $10X$.

The Better Scheme would be to utilise the unused labour-power without worrying about whether others can work better. Let India produce the $100X$ and utilise the unused labour power. She will then have $100X + 20Y$. She will exchange less than $15X$ to obtain the balance of $10Y$, so that after the exchange India will be left with $85X + 30Y$ or she can have less X and more Y as desired. Thus there will be no shortage of food and raw materials.

Industry is the way to utilise the unused labour-power of India, and the development of Iron and steel is the most important thing for the creation of an Industrial India. **Even if we work more to produce less than others do, it is to our advantage to work.***

Next I shall try to prove that though the Iron and Steel industry in India is at a disadvantage now, the disadvantage is only temporary. I make this statement on the strength of two things. 1. The industry has certain permanent advantages. 2. The reasons why it is at a low ebb now are mostly

* As regards the employment of foreign 'experts' and workmen on industrial concerns, suppose a lot of inefficient wasters were imported from abroad on extravagant terms resulting in the draining of the concern's life-blood, and suppose the nation was called upon to support these imported ones who do not form any part of India's surplus labour or brain power, in perpetuity without anybody being a gainer either in the way of experience or money, so far as *this* country is concerned, would there be any advantage in work?

of an impermanent sort I shall examine these one by one.

The Industry is suited to India.

India possesses abundant natural resources for building up an Iron and Steel Industry, and *what is more*, she possesses natural resources of such a widely varied character as to open up a vast field for industrialisation on an extensive scale. Iron and steel are the first movers of this great process. Sir John Strachey once said, "India by the extent and favourable conditions of its territory, is capable of producing almost every article required for the use of man." And we have been scientifically taught and drilled into the belief that India must for ever remain a purely agricultural country! Economic propaganda, like a sinister hypnotic influence, has paralysed India's ambition, optimism and self-confidence. But let us look at the Iron and Steel Industry as dissociated from its indirect advantages. India possesses

(a) Iron ore resources of excellent quality, enormous quantity and ready accessibility

(b) Flux in satisfactory quantities and fair quality.

(c) Coal in quantity and quality which can be used with fair efficiency

(d) Coal and Flux in reasonably close proximity

(*Minutes of the Evidence, Ind. Fisc. Comm., Vol II, 321.*)

India also is a great market for Iron and Steel and their manufactures. Let us consider the import figures for these

In 1920-21 Iron and Steel imports were only second in importance to imports of Cotton manufactures. In 1921-22 Iron and Steel came fourth on the scale and were valued at 21 crores. But we must remember that there were during the same period imports of machinery and railway plant worth 35 and 19 crores respectively. We are discussing the question of protection for Iron and Steel, not merely from the point of view of that trade alone, we must give every consideration to **what it can do for the nation's prosperity**. Mr Parsons said in his oral evidence before the Indian Fiscal Commission,

"There is one point which is being lost sight of in this connection, and that is, it is in the interests of the Iron and Steel manufacturers

in this country to encourage the growth of machinery makers, and the higher forms of engineering skill, and I think the Tata Iron and Steel Company has shown during the past few years that in spite of the protective tariff working against them, they will be in a better position, if they are assisted by a protective tariff on the basic industry, to give further assistance to the growth of subsidiary companies"

(*Minutes of the Evidence, Vol II, p. 329*)

Why? one may ask. Let us answer in the words of Mr Sawday.

"I may tell you that some customers obtain from us goods at approximately 40 per cent of the market rate. There is one Company which has made a contract some time ago. It is a very low one"

So that what the basic industry gains through the protective tariff, which enables it to sell goods at a higher price in the open market, **"is not wholly a burden on the Community"**. It transfers much of the benefit to other industries in the shape of low contract prices for them*

Then comes the question of the supply of labour. As I have already pointed out, India possesses a vast supply of high class labour. Only it requires training. And the training will come in good time†, if industries can run through a preliminary period.

But do Indian firms get any considerable share of this benefit? Or is it that somehow or other all the profit goes to non-Indian interests? in which case the community hardly gets its money's worth

†*This is the main issue*. Is it a fact or is it not, that *superior* Indian labour is being constantly superseded by the mediocre imported variety through the partiality of the heads and the stupidity and cowardice of the directorate? And this in the face of an enormous difference in cost between the two. It is needless to say which is the higher

If protection is to be given, it should be made a firm stipulation, a *sine qua non*, that Indian skilled labour, whenever available, *must be employed* in preference to the imported variety, *even if* it be lower in efficiency, since the country is to bear the cost of the resultant uneconomical production. All the concerns benefiting by the protective tariff must guarantee that all the covenanted men employed in their concerns must be replaced at the expiry of their terms by Indians *who are to be trained up by them as a return for this help given by this country*

Disadvantages are only Temporary.

If India has such natural resources and such ready market, why cannot India produce Iron and Steel cheaply enough to compete with foreign goods? This is due to many reasons, of which the most important are¹

(a) Foreign conditions of production and the ability of foreigners to dump their goods in India. (b) The advantage of the foreigner in having depreciated exchanges and direct bounties. (c) Advantage of the foreigner in regard to plant. (d) Dearth * of trained labour in India. (e) Very high supervising costs in India. (f) Higher prices of Coal and Flux in India compared with America, Belgium or Germany.†

(a)

In foreign countries the industry is highly organised and specialised under a system of large scale production and wide combination among individual producers. The advantages of such a system may be summed up in the words of an eminent economist.

Savings are effected in many ways,

"For the metal can pass through many stages without even getting cold waste gases can be used to generate horse-power to be applied directly, or through electricity, and high chemical and other technical skill can find large scope in the supreme direction of many massive processes. Rolling mills, engine shops, etc., can often find occupation in slack times by enlarging and repairing their own plant, and that of furnaces, and above all of the mines and rails or plates, which happen to have been made unmarketable by slight flaws, can yet be turned to account in posts of no great responsibility about the mines, the furnaces, etc. Thus a business, which owns the necessary supplies of coal and iron ore, is in a very strong position.

though it is true that a capital of some twenty million pounds or about Rs 30,00,00,000 (Tata Iron and Steel Co Ltd Rs 15,02,12,500, authorised and issued, Bengal Iron Co. Ltd Rs 3,75,00,000 fully paid, Eastern Iron Ltd, 1,00,00,000, 5 per cent paid, Indian Iron and Steel Co Ltd, 3,00,0,000 fully paid) suffices at present for the equipment of a single set of fully efficient steel works, yet a fusion of many

* This is artificially produced to a great extent.

† This, I believe, is not correct. In any case, the railways are responsible to a great extent.

works in different parts of the continent of America is able to make considerable savings by sending each order to be filled at that works which is best adapted for it by situation, special appliances and freedom from other engagements, etc" (*Industry and Trade*, by Alfred Marshall, Book III, Ch. VIII, Sec I)

Compared to the giant industries abroad, our concerns are pigmies or rather infants. But the organisation could be improved over years in a way best suited to Indian conditions, and there is much scope for reduction of cost of production along this line. Savings of the large scale and combination systems of production are so considerable that very often it is more profitable to produce much larger quantities than is justified by the demand which pays the normal price than to produce quantities just sufficient to meet the demand. It is quite possible that if 100 units involve a cost of production amounting to 200X, the production of 150 units would increase the cost of production to only 250X. Under the circumstances, if the normal market pays 200X for 100 units, it is worth while producing the remaining 50 units if only the latter find a market at any price *not less than* 50X. At that price these units would be selling at a price only 50 p.c of the price obtained in the normal market.

Most foreign countries produce excess quantities for the sake of economy and these are dumped in unprotected markets to serve the double purpose of getting rid of the excess and destroying local industries in order to create there a market which will pay higher prices later on.

The Indian Metallurgical Association say in their evidence before the Fiscal commission,

"India with its low tariff is the dumping ground of the world."

And India must be rid of this cut-throat competition of foreign manufacturers. Moreover, when once we have our industries well organised, they would be able to meet such competition with similar tactics without the help of protective duties.

(b)

Some foreign countries have their currencies depreciated abnormally. This means that one can buy their goods at abnormally

low prices. A depreciated exchange is a national bounty on the export trade, but an indirect one. This factor will not be present for ever and India needs protection against such exchanges while they last. Then there are direct government bounties on export to tackle. The Belgian government pay 30 francs to its manufacturers for every ton of Steel they export. **Such bounties are as artificially aggressive as high import duties are similarly defensive.** India must be saved from such deliberate or other aggression on the part of foreign countries.

(c)

Foreign countries mostly erected costly plant during the war. Their governments paid for them. Now these countries are taking advantage of war time installations to put cheap goods on the world markets. India has to pay for every little bit she installs now. But **the nearly free gotten plant of European manufacturers will not last for ever.** They will have to renew their plant. And the abnormal advantage will cease with the renewals. In the meantime, India needs protection from their cheap production.

(d)

I have said at the beginning how labour in this industry requires a long period to acquire the desired efficiency. Inefficient labour is costly in two ways. It produces less and requires much costly supervision.

Let us compare the labour costs of America and England with those of India.

Labour costs for conversion in Rupees per ton in pre-war America and England.

	Rs.	A.
Blast Furnace	1	8
Open Hearth	2	2
Blooming Mill	1	0
Rail Mill	4	8
Structural Mill	4	0
Bar Mill	10	0

Actual figures of U. S. Steel Corporation from May to November 1920 (in Rupees at Current Exchange).

	Rs.	As.	P.	Per	ton
Blast Furnace	1	10	5	"	"
Open Hearth	2	11	7	"	"
Blooming Mill	1	3	2	"	"
Rail Mill	3	9	7	"	"
Structural Mill	5	6	5	"	"

Indian Labour costs for conversion in Rupees per ton, Oct 1921.

Coke Ovens	1	52
Blast Furnace	2	61
Open Hearth	6	06
Blooming Mill	1	72
Bar Mill	16	60

Add to those high labour costs, which will come down with the maturity of the industry,

(e)

the high cost of supervision. Owing to the absence of skilled workmen in India, supervision cost is very high. The need for skilled European workmen has to be satisfied by paying high wages to such employees, who have a higher standard of living than that class of Indians which could and would supply with time the necessary ability and workmanship. A generation of iron and steel workers has yet to grow up* and when it does grow up, the costs will be reduced considerably.

(f)

The prices of Coal and Flux in India are higher than in America, Belgium or Germany. Take the price of Coal. The Collieries in India are not so well organised nor so well supplied with good machinery and tools, and the Indian miners are not trained and efficient enough to use complicated tools or to assure cheap working costs. But it is hoped that with the growth of industrialism in India mining costs will fall owing to a fall in the price of machinery and tools and an increase in the supply of well-trained, intelligent and efficient miners. So that even in this case the disadvantage is of a temporary nature.

We shall now consider another aspect of the question. I have tried to make it clear how the Iron and Steel industry is suited to India and how whatever disadvantages it may be in now, are of a temporary kind. But there are the dangers of depending upon foreign countries for the supply of a thing on which depends the life of numerous subsidiary industries.

The Dangers of Depending on Foreigners

I have said that Iron and Steel is the

* Are they being allowed to grow up, let alone being encouraged to?

prime mover of the modern industrial machine. It is the basic industry on which rest numerous subsidiary industries. Hence a stoppage of the supply of Iron and Steel means the collapse of the whole Industrial structure of the nation. Foreigners may be selling us cheap Steel now, but where is the guarantee that they will not in the future make up for present sacrifices (if any) by charging higher prices when once they are in the position of a monopolist in the supply of this essential material? *Foreigners do not change us low prices for philanthropy.* They do so because otherwise they cannot sell goods to us. If they could do so at higher prices they would be only too glad to do so. And they *would be* in a position to charge high prices when our national production is stopped outright or even kept down to a fraction of the total amount required. Self-help is the best way where vital industries are concerned. Then again, there is the question of the importance of Iron and Steel in national defence. These are things on which depend the ability of a nation to obtain arms, munitions and other apparatus of warfare for offensive or defensive purposes. The supply of such things ought not to be kept in the hands of foreigners.

But why do people object to protection of Iron and Steel?

Some object because they believe in free trade principles. They think that free trade is an ideal in itself. But free trade is merely the means whereby people hope to realise the ideal of *world-prosperity*. Some say that it is a means for the attainment of *national prosperity*. But national or world-prosperity has no meaning apart from the prosperity of *Men*. Men can prosper *best* when the natural and labour resources at their disposal are utilised for maximum production (relatively to sacrifice). It may be that the most perfect utilisation of natural and human resources will result when all over the world men work for ends to which the particular abilities of and the resources available to each group are best suited, but that does not prove that in the absence of an ideal settlement of the question, people should remain idle rather than accept a settlement which in its beauty falls short of the ideal. Nor does it prove that the ideal must be obtained at one jump or not at all.

But fortunately there are very few who

religiously refuse anything but free trade. Next come the large section who object to protection and specially to protection of Iron and Steel owing to a shortsightedness born of tuning up the intelligence to gain only immediate ends. **Some veil more sinister motives behind this apparent short-sighted simplicity.**

But first let us examine a leading member of the shortsighted species.

Mr. George Pilcher,

Who made himself quite popular some time ago, thinks that a duty on Iron and Steel would put an injurious burden on Jute, Tea, Engineering and Metal works, etc. In his opinion, it is a 'puerile contention' to tax a prosperous industry or several prosperous industries in order to help the building up of the Iron and Steel industry. He also modestly suggests that *his* point of view is that of an economist. One should call him a Trades Economist rather than a Political Economist. He has worked out impressively and in detail the *Probable Burden* that protection to Iron and Steel would inflict upon certain industries. He need not have done so, for even schoolboys know that protection is a national sacrifice and not an immediate boon like, let us say, British Rule. But it is a sacrifice which has a good reward.

Nations build up their Political Economy, not on a consideration of the present only, nor in view of the prosperity of particular industries (owned by particular classes of people as in the case of Indian Tea, Jute, Engineering and Metal works) but they keep before their vision a long future and a comprehensive picture of national prosperity.

Why should not prosperous industries pay for national prosperity? Why is it a 'puerile contention' to make those who can afford, to pay so that all may move forward? It is being done everyday and everywhere and with the sanction of economists who have a genuine claim to the name. What is the main principle of taxation? Let us see what some great Thinkers say, to arrive at a proper valuation of the abstruse economics of Pilcher.

"*Sunt igitur ea vectigalia ... probanda quae in omnes ordines pro singulorum facultatibus exaequantur.*" Bodin. "*The subjects of every State ought to contribute towards the support of the government, as nearly as possible,*

in proportion to their respective abilities"

Adam Smith. Other great economists like Leroy Beaulieu, Leon Say, Neumann, Prof. Edgeworth, Prof. Nicholson and C. E. Bastable would convince Mr. Pilcher that it is not a 'puerile contention' to contend that ability to pay is a sound criterion of imposing burdens. And as individuals pay taxes so that all individuals may live and progress together in a state, industries must also contribute according to a similar principle for the common development of all national industries. If certain industries have to pay more for machinery or materials, that is their contribution towards building up a nationally important industry. And if this industry is not solidly established in India, would Mr. George Pilcher guarantee that foreigners will for ever show an affectionate devotion to the interests of Jute, Tea and other industries in India? Would not foreigners take it out of these industries when the opportunity will come? Would Mr. Pilcher guarantee a permanent supply of machinery and materials to Indians, knowing, as he does, that foreigners occasionally indulge in no-production in order to kill each other for the sake of civilisation? Would he protect us with bales of Jute and heaps of Tea, if it came to a question of fighting for our national safety, honour or, let us say, civilisation?

He says that Engineering industries, which give employment to some *thousands* of workmen, will suffer, if materials went up in value. But what about the *millions* who are permanently unemployed? Will they not get employment, more food and better dwellings, when once we have developed our industries fairly well? Lastly, is not there a chance that prices of Iron and Steel and machinery will come down in the long run if we make present sacrifices to train up labour, draw in capital and improve organisation?

Mr. Kiroloskar of the well-known firm of Kiroloskar Bros, manufacturers of agricultural implements, said before the Tariff Board that *in spite of* present disadvantages the interests of his industry along with those of others demanded protection to the Steel industry in India.

The sinister motives I referred to, belong to those who want to retain India as the permanent market for costly British manufactures. Britain, owing to various reasons, has lost the lead in the Industrial World.

It is vital that Britain sell goods outside, for otherwise she cannot get food for her population. Her goods are high-priced, not because of any general superiority in quality but because her people have an unnecessarily high standard of living and a morbid love of leisure. British goods cannot compete successfully against cheaper but equally good things made elsewhere. And for this reason, if Britain could retain India as a market where anything could be sold at any price, she would not refuse the opportunity in a fit of un-British stupidity. But *we* do not like the idea, and, as such, we should overlook the friendly warnings of British people against our foolish scheme of protecting a basic industry like that of Iron and Steel.

The Amount of Duty.

I am not competent to suggest anything as regards the amount of duty that should be imposed in order to afford protection to Iron and Steel. Generally speaking, interested parties would naturally claim too high a rate, while others, who also are interested in another way, would fix it too low. We should try to make it such as would enable the industry to prosper if the individual concerns practised strict economy and sound management. There are charges against

* The causes of the failure of this industry in India are brought about by the directorates of Companies giving complete control to the executive body of Engineers, Supervising and Departmental Heads, etc.

The advantages here are, technically speaking

(1) High grade ore obtainable at a rate which is low beyond the imagination of Western producers

(2) Coal cheap, lime-stone (dolomite is used mostly) fairly cheap

(3) Space for works obtained at practically no cost

Disadvantages

(1) Extraordinarily top-heavy management. Production charges high due to all the smelting and other operations being done by imported labour, which is costly and in most cases inefficient compared to Western production.

(2) Wastage in all directions due to men at head being given autocratic powers without their having organising capacity.

(3) And some would even add the extremely heavy charge of Bribery and Corruption to the list of disadvantages.

the Tata Iron and Steel Company of extravagance and inefficiency. These should be considered. Prof. K. T. Shah of the Bombay University suggests a general 20 p. c. duty on Iron and Steel. I do not like to say anything on this

question I have only tried to show that India must build up this industry in order to realise her ideal of "Enough Material Wealth to lead a life of Culture, Happiness and Independence".

GLIMPSES OF BARODA

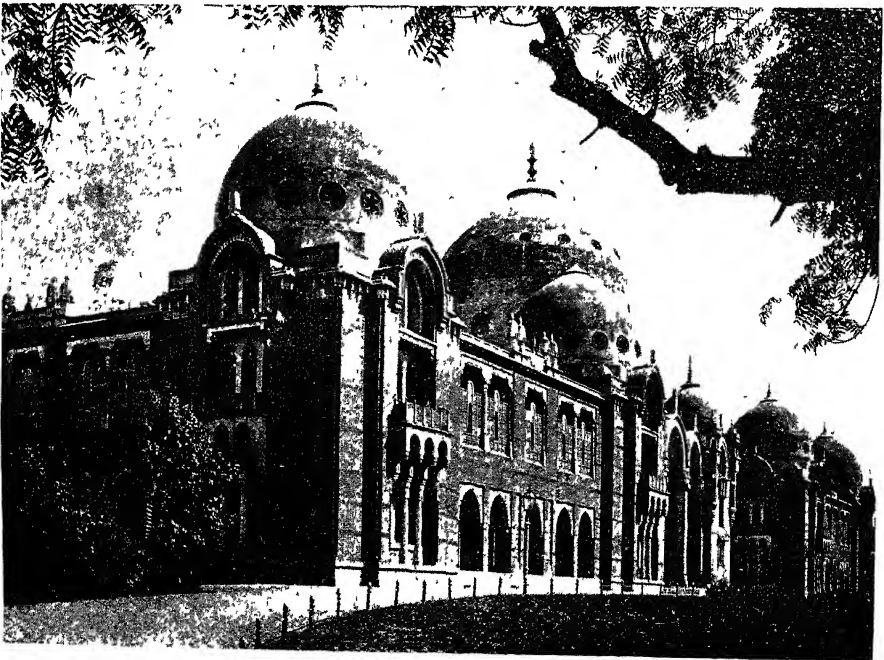
II. THE MAHARAJA-GAEKWAR'S CAPITAL

By ST NIHAL SINGH

THE visitor generally arrives at the Maharaja-Gaekwar's capital early in the morning. After a cup of tea at the Guest House Hotel conducted on a *quasi-business*

basis, he goes out in a motor to see the sights.

The red brick buildings lining the wide boulevard leading from the station towards the city, seen in the glow of the early morn,



The College at Baroda

look at their best. They bear the hall-mark of the "P. W. D".—the creation of non-Indian architects, or Indian architects lacking originality, striving to produce something which looks Indian.

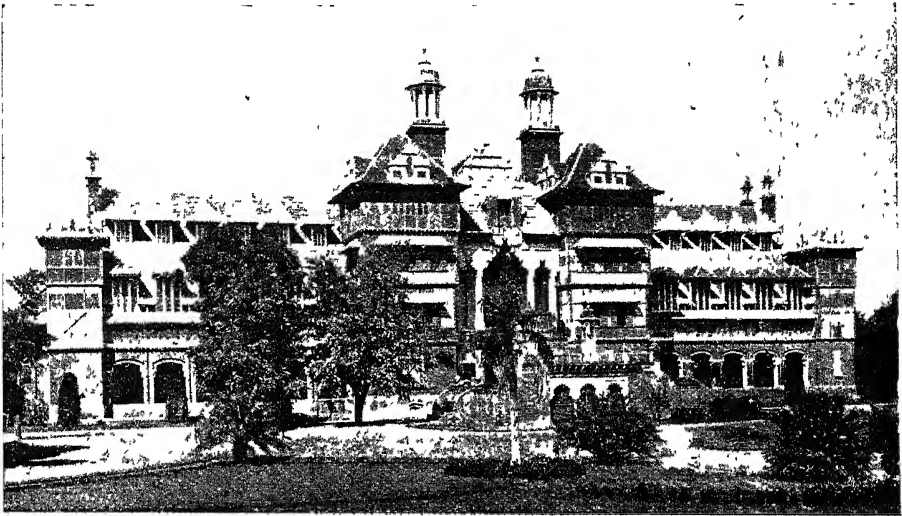
II

In the fitness of things, the very first structure on this boulevard to attract notice is dedicated to education—a cause dear to the Maharaja's heart. The Baroda High School is a large, commodious building, completed a short time ago.

The Baroda College, standing next to it and combining, in its exterior, the Muslim dome with the Hindu pillared verandah was

III

A short distance from the College, situated in the heart of the tastefully laid out public park opened by the Maharaja towards the end of his minority, are the Museum and the Picture Gallery. The former contains a fairly representative collection of geological, archaeological, zoological, ethnological, and industrial exhibits, many of them gathered in the State. The present curator, Mr. S. M. Ganguli, who is a relation of the poet Rabin-dratanath Tagore, and who was trained for his work in Europe and also served in the archaeological Department of the Government of India, has, during recent years, taken



The Museum, Baroda

erected during the Maharaja's minority and was at the time the most substantial building which the State possessed. It began to function in 1881 soon after the Maharaja was invested with ruling powers. Though during the forty-three years which have since elapsed, its equipment and staff have been greatly improved, it yet remains an appendage of the Bombay University. That circumstance, perhaps more than any other, has prevented the State from developing its higher education on lines best suited to its own requirements, and even from prescribing the vernacular as the medium of instruction. In the latter respect the Nizam has gone ahead of Baroda.

great pains scientifically to classify, adequately to label, and artistically to arrange all the exhibits. [At the time of my visit last year the curator of the Museum was engaged in building up an economic section which will, I am sure, prove exceedingly valuable. Unfortunately, however, a part of the building has been diverted by the Government to another purpose, boy scouting, which, though worthy of every encouragement, bears no relation to the Museum activities, and, therefore, the Economic Court, valuable as it is, has had to be relegated to the basement.]

Every effort is being made to conduct the Museum so that it will stimulate interest

in the rising generation and diffuse knowledge among the adult population. Visitors who have not had the benefit of going to school are taken round the institution by a guide who explains to them, in language which they can easily understand, the merits and uses of the various exhibits. Parties of school children are given facilities for careful study of the articles displayed. I learn that the curator is making arrangements for popular lectures, with magic lantern and cinematograph demonstrations to be delivered.

The Picture Gallery, standing alongside the Museum, contains numerous rare and old Indian paintings of practically all the indigenous schools, and copies of some of the European masterpieces. Mr Ganguli is also in charge of that collection, but, as money is not easily obtainable, he cannot add much to the treasures it contains. He hopes that some funds will be made available to enable him to publish an illustrated catalogue of the Indian section. Not until such a work is obtainable, will it be possible to make the best possible use of the institution. The art education of the people in Baroda, as in the rest of India, has been so neglected that the small amount of money needed for its publication should not be grudged by the State.

IV

Past the equestrian statue of His Highness, just outside the park gates, across the bridge which spans the Vishwamitri river, which during the greater part of the year is nothing but a series of puddles of dirty water—the haunt of mosquitos—the visitor passes a hospital devoted to the care of ailing women and children, who are attended to by a woman doctor and women nurses. It was opened by His Highness when he was a lad in his teens.

Almost opposite this hospital an institution for training nurses is conducted by Mrs. Sulochana Desai, a sister of Sir Manubhai N. Mehta, the Dewan of Baroda. A gentlewoman who has endured much personal sorrow, she is anxious to recruit girls belonging to respectable families of Gujarat and to fit them for that form of social service but she finds the difficulties in the way almost insuperable.

The institution is partly supported from fines inflicted upon persons who contravene

the provisions of the Act placed by the Maharaja on the statute book to prevent the marriage of children. By a curious coincidence, my attention was first called to it as I was driving towards the hospitals. I suddenly came upon a boy with garlands of tinsel and flowers hanging from his turban, riding a horse and surrounded by a large marriage party, and musicians who were rendering the tunes played on such an occasion. He was so small and nervous that a man walked on either side to prevent him from falling off the horse. I could not help saying to myself that a part of the fine which his people would have to pay for breaking the law would go towards the support of the nurses' training home, near which I chanced upon his marriage party.

V

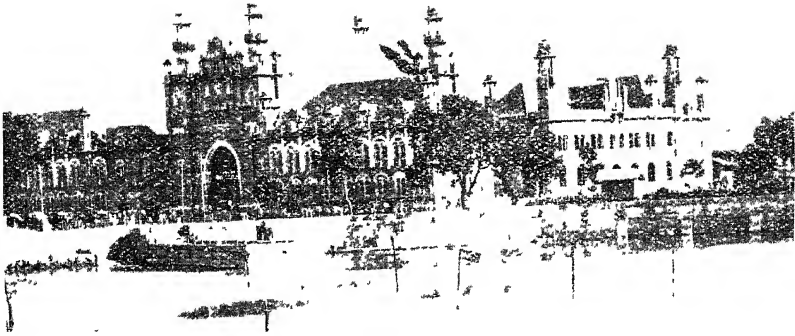
By the side of the Woman's Hospital, and in the same compound, is the State General Hospital, capable of providing accommodation for some 250 in-patients. Its operating theatre is one of the finest in India. It has an up-to-date X-ray room, and an equally up-to-date bacteriological laboratory.

At the time of my last visit the Maharaja seemed to be turning over a new leaf in regard to making high appointments, for the Scottish doctor in charge of the institution was packing up to go, while Dr. Jivraj Mehta, who, a few years ago, distinguished himself at the London University, was on his way from Europe to take his place. Dr. Pranlal Nanavati, who presides over the bacteriological laboratory, was trained in London under Sir Almonst Wright, and, given the opportunity, will distinguish himself as a scientist.

The Military Hospital next door is fairly well equipped, but usually empty. If His Highness would attach a little less importance to the maintenance of a costly army which is of little practical utility, the wards and the staff employed therein could be of great service in alleviating misery. What greater symbol of sovereignty could there be than the devotion given by a grateful, happy, contented people to their sovereign?

VI

Two or three minutes' drive from the hospitals takes the visitor past the Secretariat buildings—the "Kothi", as it is called—standing several feet above the street level, on a plateau which, at the time of my visit,



The Nyaya Mandir—Courts of Justice at Baroda

was still bare of ornamentation in the way of landscape gardening, it looked spick and span. Here the Dewan and the highest officials have their offices, in spacious sparsely furnished rooms.

The building, though hardly completed, is already proving inadequate to the needs of the Central Government. Several departments which have been crowded out have to carry on their activities in other buildings, situated some distance from each other causing much delay and worry which could have been avoided by a little foresight.

VII

Almost in the shadow of the "Kothi", is conducted the studio—the *Vividh Kala Mandir*—which executed many of the photographs which, thanks to the Maharaja's courtesy, I am reproducing with this article. Not far from it is the *Sayani Vijay Press*, from which is issued in Gujarati, a weekly newspaper largely devoted to Baroda affairs. Only a tactful man like Mr. Maneklal Ambaram, its proprietor-editor, could have kept it going, for the Press Act of Baroda is exceedingly drastic and is by no means a dead letter.

Near the press is a little "lung." Similar spots with green grass, a tree or two, a few bushes, and seats of cement moulded to look like carved stone, have been created in various parts of the city. At the edge of each of them is a board on which conspicuously printed are the words "Municipal Recreation Grounds", with the Gujarati translation underneath.

A short distance from this park the road broadens into a great open space, with shops at the back. In one corner of it an open-air vegetable and fruit market is conducted, while on the other side is a large tank known as the *Sur sagar*. At night the bright lights of a cinema theatre, from across the way, are reflected in the water, producing a brilliant effect, especially, when a breeze is making the reflections flicker slightly.

VIII

On the far side of the open space are the courts of justice (*Nyaya Mandir*). The very size of the building suggests a great volume of litigation in the State. The Maharaja, in his 43 years of administration worked hard to make justice even-handed, and also to enable people to obtain it at their doors. At the same time, however, he has made the judicial process more and more expensive. Despite the devolution of small judicial powers upon the *gam panchayats* (Village Boards) and the appointment of mediators to bring about the settlement of disputes, litigation has continued to increase, and with it the stamp and judicial receipts.

IX

Round a bend of the road the visitor enters the city through the Leheripura gate. The wall on either side has disappeared, and, detached from its old-world surroundings, it stands in the modern form which His Highness has given to it, a reminder of an order which has passed beyond recall.

The bazar to which that gate gives access, is wide and lined on either side by shops,

built one against the other, with no space between them except that in a few places there are openings known as *poles*, leading to quarters, mostly residential, lying behind the main artery of communication. I did not find much evidence of modernisation in the shape of plate-glass windows or glass cases for exhibiting wares, as I did in the Nizam's capital. Nor is it possible to buy, in the Baroda bazars, the variety of articles available in Hyderabad. Bombay is, perhaps, too near, or the octroi laws of the Baroda Municipality and their administration, may stand in the way of the more vigorous development of business locally.

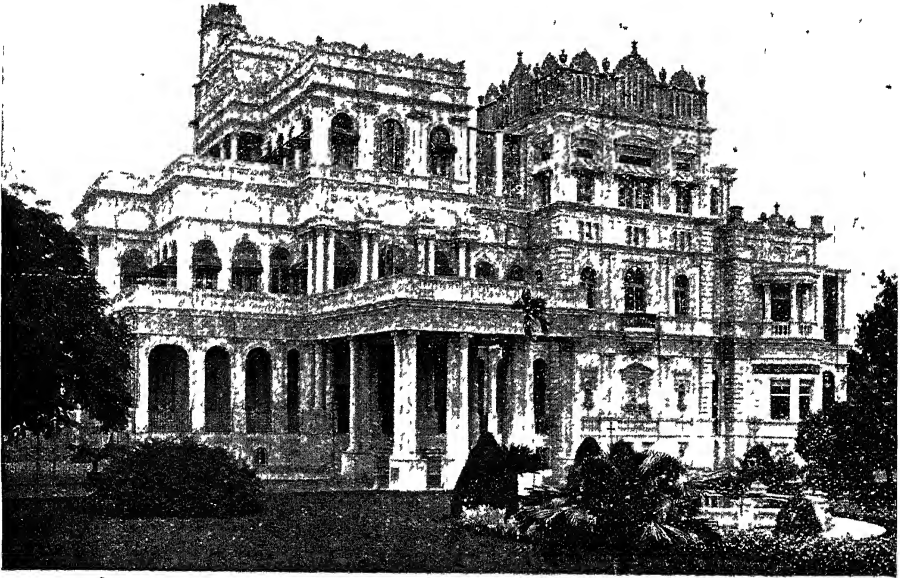
When I first visited Baroda, 13 years ago,

the gate by which one enters the bazar, is the Mandvi Clock Tower, standing in the centre of the cross roads, the arches of its foundation forming gates through which one may drive without changing one's course, or branch off to the north or to the south.

Upon emerging from Mandvi one comes immediately upon the Nazar Bagh Palace, set in the heart of the town, and for the greater part of the year, left untenanted.

X

The Gaekwar jewels are kept in a part of the Palace. Among them are three pearls for which Rs. 4,50,000 were paid and which now must be worth much more. The most remarkable one amongst them is a pear-



The Nazarbagh Palace, Baroda

huge wooden gates stood at the entrance to some of these *poles*. The community which lived within—at least, originally—belonged to the same caste or sub-caste. That form of life made it difficult for individuality to find expression for no flagrant falling away from the communal standards would be permitted—and thereby preserved the homogeneous character of the people.

At the end of Leheripura street, opposite

shaped drop almost as large as a lady's thumb, set singly. Three other pearls, set together, a little smaller in size, are valued at Rs 3,00,000.

Then there is the famous pearl necklace, each pearl in the outer row as large as a big pea. It took many years to make the collection, which cost the State Rs. 52,50,000. This sum does not represent anything like its real value to-day.



An Elephant Fight in Baroda

A pearl sash belonging to Her Highness the Maharani is about two yards long and consists of 50 or 60 strands of seed pearls, numbering in all nearly 9,000.

On the occasion of my first visit the pearl carpets, embroidered with diamonds, emeralds and rubies, hanging on the walls, were among the most prized possessions of the Gaekwars. To my great surprise I learned, when visiting the place last year, that one of them had been taken to pieces and the gems sold. I do not know whether or not the other one has shared its fate.

Next to the pearls probably the finest object in the collection is the Maharaja's diamond necklace. Some of the stones in it are nearly an inch in diameter. Pendant from it is the "Star of the South" diamond, which originally was a part of Napoleon Bonaparte's aigrette. It weighed 254½ carats before it was cut.

XI

Behind Nazarbagh is the *Saṅkar wada*, the old city Palace, a huge, rambling, old-fashioned building in which the Maharaja lived until he was practically out of his teens, and where most of his predecessors resided. To-day it houses the Central Library, forming one of the largest collections of books in India,

though that means less than 1,20,000 volumes—a sad comment upon the progress made by us Indians. The building is unsuited to the purpose, but in this State, dominated as it is by ultra-utilitarianism, some use had to be found for the building, and, since it had the advantage of being centrally located, the library was housed in it. The library is perhaps expected to derive benefit from the glory reflected upon it by being placed in a palace.

There has been much talk of erecting a building—a handsome building for the library. Several years ago a famous architect (of course a non-Indian) was engaged at the Maharaja's command, at a fee presumably commensurate with his fame to prepare plans. The matter has proceeded no farther because the administration will not find the lakhs required to execute these ideas.

Meanwhile the library struggles on in the *Saṅkar wada*, making the best of the space at its command. The librarian, Mr. Newton Dutt, who has been connected with the book-world in one capacity or another for the best part of his life, is a sort of general information bureau for people in as well as outside the State, selecting works for general reading and scholarly research which he

thinks will suit the needs of the applicant. His advice is in general requisition and, speaking from personal experience, invaluable.

XII

Proceeding from the *Sakarvada* through the Pani Gate the visitor arrives at the arena where take place the wrestling matches and animal fights for which Baroda used to be famous. A large space is enclosed by high, wide walls upon which the populace sit to watch the sports, the Maharaja and his guests and privileged personages viewing them from a grand stand at the far side.

The sports begin with mild amusement provided by performing parrots, acrobats, and wrestlers. Then fights take place between cocks, rams, buffaloes, bulls, and mad elephants. The sport grows wild and even cruel as one fight succeeds another.

I was sorry to learn that the Maharaja has "famed out" to a contractor the privilege of admitting spectators to witness the sports when they are held periodically. This person charges an admission fee to recoup what he pays, and also to make a profit. The former rulers delighted in providing free amusement for their people—a tradition which deserves to be preserved so long as royalty in Baroda continues to appropriate to its own use from 10 to 15 per cent of the total revenues annually derived by the State.

XIII

Returning to the central clock tower at Mandvi and continuing by the road leading from Leheripura Gate, one comes first upon the Jambhai Hospital, across the street from Nazarbagh, maintained in the heart of the city for the convenience of the people living



The Makarpura Palace at Baroda

In the old days large establishments of performers were kept for the purpose of providing amusement for the Maharaja and incidentally his people. The present ruler took delight in witnessing the sports just after he was brought from his modest home in Kaviana and set on the throne, but soon the edge of his pleasure at such sights wore off. During recent years he has drastically reduced these establishments

in that part of the capital. It is fairly well-equipped, and is a popular institution.

The road running to the south from Mandvi leads directly to the suburban palace at Makarpura, as the bazar is gradually left behind, solid blocks of shops give way to straggling buildings. One passes a Muslim tomb in the middle of the road, cared for by a self-imposed minstrel who expects to be given alms by every one who passes by, and



A Street in Baroda

who shouts angrily after any one who has the temerity to go by without doing so.

XIV

A little further on are the Goya Gate Station, Offices, and Workshops of the Gaekwar's Baroda State Railway. Quite a select little British colony has grown up round about the works, in the bungalows specially built for them by the State. Much to my regret, I found that no "Indian" railway company with headquarters in London, and controlled by an exclusively British directorate, excluded Indians more rigidly from holding high posts in the various departments of railway working and management than was the case in Baroda.

So exclusive, indeed, is this little colony that I was told, on what appeared to me to be good authority, that when, through "somebody's bungling", an Indian actually found himself in a post for the incumbent of which a bungalow had been specially built, an English subordinate officer was hastily moved into the house so that there would be

no vacant residence for the "brown" interloper.

XV

As the visitor returns from this colony to the main road and proceeds towards the suburban palace, he passes the military lines, parade ground, and residences of the army officers—detached houses standing in compounds.

For the first time in the recent history of the Baroda army an Indian, Colonel Shinde, a fine figure of a man and a writer on military subjects, is in command of the army. He, however, is only acting as *Senapati*, while negotiations, I am told, are going on to employ an English Commanding Officer.

Surely His Highness does not need to be reminded that his State was carved by Maratha generals and soldiers, and that such military genius as still remains in the country is being crushed out through denial of scope for expression. It is to be hoped that he will not awake too late to the



Sir Manubhai N. Melita,
the Dewan of Baroda

necessity of encouraging his own people and letting outsiders seek pastures green elsewhere.

XVI

Makarpura palace, with its tall tower dominating the country for miles around, as it exists to-day, is not the palace in which Maharaja Khande Rao, its builder, spent several happy years, just before his death, with his young wife, Jamnabai, of whom he was very

fond, and who, after his death and the deposition by the British of his younger brother Malhar Rao, adopted the present ruler as her son. The present Maharaja has spent large sums of money in making additions and modifications to it. He has also spent much



B. A. Ghatge,
Police Commissioner at Baroda

money in surrounding it with grounds which have been tastefully laid out. A special telephone line has been built to connect it with the city. A magnificent road, the like of which exists in few places in the State, makes it easy of access, especially in these days of motor locomotion.

An establishment is kept to enable the Maharaja to occupy it whenever the fancy may seize him. Even when he is in Baroda, however, it remains, for the most part, unoccupied.

XVII

Either side of the long road leading from Makarpura to the city, is lined with mango trees which are auctioned each year to the highest bidder. As soon as the blossoms fade and the fruit sets, the roadside becomes peopled with guards who keep watch day and night lest passers-by or monkeys might steal the precious mangoes. Whole families camp out under the shade of the spreading branches, their *laves et penates* consisting of one or two *charpans*, a few cheap pots and pans, and, if there is a baby, a cloth suspended from a limb of the tree in such a way as to form a hammock-like cradle.

As, late at night, I passed these people locked in the arms of morpheus, I envied them the nerves which enable them to live undisturbed by noise, dust, and atmospheric changes!

XVIII

Returning from Makarpura, and taking a road forking to the left at a point about half way of its length, opposite the parade ground, the visitor again passes a number of bungalows meant for the military officers. In among them is set, off to the right, a large, white palace, known as the Lal Bag, which is the residence of the Maharaja's grandson, Shri-mant Protapsinh Rao, who, in the natural course of events, will be the next Maharaja of Baroda. About 16 years of age, he is a tall, bright lad.

The Prince's educational career has been a chequered one. At first he studied under a series of private tutors. Then he was sent for a time to the Rajkumar "College" at Rajkot, with an English military officer not possessing, so far as I can learn, any special educational experience, to look after him. Before he had been there very long he was suddenly withdrawn and sent to England under the guardianship of Mr. Khashe Rao Jadhava, a distant relation of the Maharaja and a man of great ability and highest character. There he studied at a "public" school and was getting along very well with his work when he was, all of a sudden, sent back to India. Shortly after arrival, Mr. Khashe Rao retired and his place was taken



Colonel N. G. Shinde,
Commander-in-Chief of the Baroda Army

by his assistant, an English schoolmaster, turned a military officer by the war. I understand that since my departure from Baroda the arrangement, which kept the future Maharaja almost entirely cut off from cultured Indians, has been ended, and the Maharaja Kumar is again under Mr. Khashe Rao Jadhav's watchful, loving care.

Lal Bagh, as I saw it last, presented a rather battered, down-at-the-heel appearance.



Pandit Atmaram and His Family

Once it had been white, but at the time it looked stained and weather-beaten. No great effort seemed to be made to keep up the grounds surrounding it. Even the lamp-post near the gate was twisted and bent. The whole place gave the impression of neglect. It was easy to deduce that the Maharaja was away in Europe.

XIX

Within a few hundred yards of the future "Gaekwar of Baroda" lives the Maharaja's youngest son—Prince Dhairyashil Rao—who was educated partly by British tutors in India and partly in schools in Britain. Brought up to lead the life of an Englishman, I found him, last summer, sweltering in the heat of Baroda. A man of penetrating intelligence, he is not only out of tune with his surroundings, but also lacks occupation. His life is not useful and cannot be happy.

XX

A short distance from "Kunj"—as that Prince's residence is called—lives his elder brother's widow—the Princess Kamala Devi.

Though she has three children I doubt that she is more than 27 years of age.

The Moti Bagh Palace, in which the Princess lives, is one of the several small palaces built within the grounds surrounding Laxmi Vilas. The Maharaja has so extended those grounds that they now cover more than 700 acres—a larger area than the original capital of the Gaekwars.

Not far from that palace lives another widowed daughter-in-law of the Maharaja. Her husband, Shrimant Jeysinh Rao, died in tragic circumstances in Europe a few months ago.

At the edge of the Laxmi Vilas palace grounds is conducted a model dairy primarily for the benefit of the Maharaja's family. Originally it was a part of the *Khangri* (Household) Department, but some time ago it was transferred to the Agriculture Department. Such changes are so frequent in Baroda that for all I know it may have been retransferred to the Khangri.

Mr. Shashikant Desai, in charge of the

Daily, is a man of great energy and, in addition to supplying pure milk and milk products to the members of the royal family, the hospitals, high State officials, and others who may be so fortunate as to get their names on the list of customers—not an easy matter since the supply is limited—is trying to “build” up a new breed of cattle in the State. He has excellent ideas on the subject but, without funds or encouragement from high officials, he can do little.

XXI

Opposite the dairy has been built a large building intended for the Kala-Bhavan, or polytechnic institute, which is so well equipped for its purpose that students come to it from distant parts of India, including Bengal. Before the new building had been completed a part of it was already utilised as an annexe to the secretariat. It is quite probable that the institution for which it was originally built is still compelled to remain in its old, cramped quarters, close by on the same road.

Years ago, when the *Kala-Bhavan* was first started, the Maharaja requested Professor T. K. Gajjar, the great Indian scientist, to coin scientific terms and to prepare text books in the vernacular for use in it. As the results of his and his colleagues' labours, a number of books were prepared and printed, which are still employed in the institution. The idea was never, however, carried to its logical conclusion.

XXII

Adjoining the palace grounds is the Jail, a modern institution completed just about the time the Maharaja came into power, but largely improved during recent years. The prisoners are kept busy within the walls at the jail industries, which are conducted largely on economic lines, a shop being maintained in the bazaar where the manufactured articles are sold at a profit. For that reason one seldom comes across gangs of prisoners working on outside jobs, as is frequently the case in other parts of India.

The Maharaja has placed the Jail in charge of a medical man of great experience—Dr. A. D. Cooper—who has managed to remain outside all intrigues during the generation or so he has been in State service

XXIII

The road which leads past the Jail is lined on either side with grand old banyan trees, whose branches have met overhead and intertwined until they have become one, forming a great arbour from which depend the long, brown fibres put forth by the limbs in the endeavour to establish themselves as individual trees. So dense is the foliage that the road is shaded at all times of the day, the ground beneath being dotted, here and there, with little golden flecks where the sun has managed to pierce through the interstices between the leaves.

These trees are the haunt of hordes of monkeys which make Baroda their home. They sit by the roadside, or on a fence post, or scamper up the trees and stare saucily at the passer-by, confident that no one will harm them.

XXIV

This banyan avenue leads to the boulevard by which the visitor went, in the first place, to the city. If he turns into it again and goes towards the guest house, he sees, off to the left, cotton, and woollen mills whose tall chimneys belching black smoke, and shrieking whistles, blazon to the world the fact that industrialism has struck root in Baroda.

A little further on, the visitor finds himself in the midst of the most select residential quarter of the capital. Large and substantial looking bungalows are set in spacious grounds, and surrounded by shady trees and shrubbery. One of them is the official residence of the Dewan.

The bungalows towards the edge of this part of the town are almost exclusively occupied by Britons employed by the Maharaja. The two newest ones have only recently been completed for the Revenue Minister and the Railway Manager, who did not like the houses, near the Laxmi Vilas Palace, which had been allotted to them, and which, at the time of my visit, stood empty. A close neighbour of theirs is the Manager of the State-aided bank—also a non-Indian.

Near the latter lived, until a few weeks ago, the Police Commissioner—likewise a Briton (or European, as they like to call themselves). He went away shortly before I left Baroda, and his post was temporarily

filled by Mr B. A. Ghatge—a stalwart, fearless organiser, but who, being an Indian, was given only about one-third of his predecessor's salary, minus the latter's rent-free house and motor allowance. The vacant house is shortly to be occupied by the Principal of the Baroda College, who is an Anglo-American, and who was formerly the Educational Commissioner.

Here, then is a second British Colony in Baroda both supported from the taxes paid by the 2,000,000 inhabitants of the State.

XXV

The road leads directly to the race course, which proclaims Baroda's ultra-utilitarianism perhaps more loudly than anything else in the capital. The tract is laid not around an open space, but around an area which is jungly in some parts, cultivated in others. The trees intercept the view of the races which are held occasionally. An open space of that size would be a great boon to the inhabitants of a tropical city.

From the race course opens out a narrow road leading towards the model agricultural farm. A little further on is an ice factory. Before the visitor has reached that vicinity, if the wind is blowing this way, he notices a vile smell which, upon enquiry, he learns is the effluvia from the rotting *mahua* (*mahua*—*Bassia Latifolia*) flowers from which alcohol is being manufactured at the Alembic Chemical Works. A small quantity of the alcohol is used in the

manufacture of tinctures and perfumes, while the rest is sold, as a drink, to the people, and incidentally furnishes the Maharaja the bulk of Rs. 3,00,000 a year yielded by excise revenue.

Off to the right, in the direction of the public park, is the lunatic asylum, fairly well-equipped as lunatic asylums go in India.

XXVI

In the same neighbourhood is the Antyaja boarding-house where, under Pandit Atma-Ram of the Arya Samaj, and his wife and children, the "untouchable" boys and girls of Baroda are learning higher standards of life, and fitting themselves to go out into the world and earn money which will enable them to live according to those higher standards.

Wherever the visitor goes in the capital he finds the imprint of the Maharaja's hand. Here the street has been widened in his time, there a building has risen at his command. Or he notices a motor wagon sprinkling water on the road as it races along, feeling sure in his mind that the Maharaja noticed the contrivance somewhere in his travels and straightway ordered one for Baroda.

And as a visitor notes such facts, he realises how difficult it must be for His Highness to be anything but a patriarch to his people. There lies the crux of the constitutional problem of which I shall have to say more in the articles which follow.

REVIEWS AND NOTICES OF BOOKS

[Books in the following languages will be noticed *Assamese, Bengali, English, Gujarati, Hindi, Kanarese, Malayalam, Marathi, Nepali, Oriya, Punjabi, Sindhi, Tamil, Telugu and Urdu.* Newspapers, periodicals, school and college text-books and their annotations, pamphlets and leaflets, reprints of magazine articles, addresses, etc., will not be noticed. The receipt of books received for review will not be acknowledged, nor any queries relating thereto answered. The review of any book is not guaranteed. Books should be sent to our office, addressed to the *Assamese Reviewer, the Hindi Reviewer, the Bengali Reviewer, etc., according to the language of the books.* No criticism of book-reviews and notices will be published—Editor, M. R.]

ENGLISH.

INDIA IN 1922-23 *By* L. F. Rushbrook Williams, Director of Public Information, Government of India. Price Re 1 as 8.

This annual survey of the moral and material progress of British India has become an eminently readable document since its preparation was entrusted by the Government of India to

Prof Rushbrook Williams. The Professor's views, as is well known, are generally sympathetic to Indians' political, social and economic aspirations, though in matters like Police Administration, Indianisation of the Army, Hindu-Muslim unity, and Educational Policy he holds more with the current official than the Indian point of view. We have space here to notice only some of his views, having special reference to the developments of the year 1922-23.

In the sphere of Administration, Dyarchy has not been a success mainly owing to the failure of the Ministers to realise their responsibility to the elected legislatures and not, as was anticipated, owing to any friction between the two wings of the provincial Administration. Ministers are generally in the habit of looking upon themselves more as servants of the Government, like Executive Councillors, than as servants of the people. "There has been a noticeable tendency for the Ministers in many provinces," says Mr Williams, "to work in far closer relationship with their Executive colleagues than with the Councils to which they are in theory responsible, so that the fact that the popular half of a provincial Government may differ from the official half, both in its relation to the legislature and in the discharge of its administrative functions, is still not generally appreciated by the public." Mr Williams is of opinion that in the sphere of the Central Government the Montagu-Chelmsford reforms have realised the intentions of their designers earlier than in the sphere of the Provinces. Referring to the Governor-Generals' special powers of certification, he says, "During the period under review there have been two such occasions [for certification]. In each instance the use of these powers aroused both disappointment and resentment, and it is extremely doubtful whether they can be utilised in future, in anything but the very gravest of emergencies, without detriment to the general political situation." This semi-official pronouncement is interesting in view of more recent developments.

The progress in local self-government has kept pace with the progress in central and provincial Administrations. With greater freedom from official control and more extensive powers with which they have now been entrusted, local councils are expected to develop a greater sense of responsibility and the public to take a greater interest in their work. The entry of non-cooperators into local councils was at first looked upon with suspicion, but during the period under review a change happily occurred in the policy of the Government. Mr Williams's opinion, with which we concur, is that on the whole, "the introduction of the non-co-operating element has been accompanied by a distinct

awakening on the part of the members of local bodies, and especially of certain larger municipalities, to their obligations to the public at large. There has been a tendency for the proceedings to become more lively, for the city-fathers to shake off the somnolence into which they sometimes fall, and to put themselves more closely in touch with the vital problems of the area under their administration." Mr Williams shrewdly remarks "The working of the local bodies containing a substantial element of this complexion is of considerable importance, and not without its bearings on future happenings in a wider sphere".

At the same time, "a tendency has been noticed in municipal and district committees towards the formation of Hindu-Muslim cliques, which display mistrust of each other and waste time in mutual recrimination. The constitution upon municipalities and district boards of regular parties with a definite policy is of course all to the good, but when these parties are merely communal in their outlook, they tend rather to the obstruction than to the transaction of business." Such a development, it is needless to say, would be most unfortunate. But the author's insistence on every possible occasion, on fundamental Hindu-Muslim differences and his wonderful capacity to seize upon and attach special significance to every small occurrence of friction between the two communities, make us hope that he exaggerates this tendency towards communal partisanship.

In the course of discussion of Police Administration for the year 1922-23, Mr. Williams indulges in the following general observations: "In the eyes of the vast majority of the inhabitants of British India, the state is something wholly external to themselves. They have no conception of the state as something belonging to themselves, something of which each individual is an integral part, something which has claims upon their co-operation, upon their time and upon their energies. And since the average Indian does not distinguish between the general organisation of the society in which he lives, and the Administration in power for the moment, he is prone to visit upon the police the brunt of any general grievances which he may cherish against the Government. Public opinion therefore tends to look upon the constable as a symbol of oppression and restraint, etc., etc." It is a pity that Mr Williams should continue to repeat such time-worn fallacies. It seems to be hardly necessary to point out to a shrewd observer and reputed historian like him that the Indian state is not an organic state developed from within and resting on the active support of the people like its western prototype, but what Sir John Seeley, the great historian, called an inorganic quasi-state imposed, from without

and resting on passive obedience. Is it strange that "in the eyes of the vast majority of the inhabitants of British India" the Indian state should be "something wholly external to themselves"? The inhabitants of Indian native states do not, we presume, have the same sort of feeling towards their own states. The reason why "the average Indian does not distinguish between the general organisation of the society in which he lives and the Administration in power for the moment" is not, again, the incapacity of the Indian character to distinguish between the two, as Mr. Williams seems to insinuate, but it is due to the fact that this Administration in power "for the moment" is a permanent irresponsible administration, which, like the octopus, has its tentacles fast round every branch of Indian national life, completely controlling and subordinating to itself and its requirements "the general organisation of society." The police, as agents and instruments of this irresponsible and irremovable Administration naturally come in for a share of the Administration's unpopularity and are looked upon "as a symbol of oppression and restraint." Change the character of the Administration and much of this so-called "captious" criticism of the police will disappear. Until then "the police of India" will not, "like the police of England, enjoy the whole-hearted support of the average citizen."

Speaking of the "Indianisation" of eight units of the Indian army, which will take about a quarter of a century to effect, Mr. Williams says "It represents a great advance in principle towards the satisfaction of India's ambition to bear the burden of her own defence. At the moment of writing there is reason to believe that Indian opinion does not fully appreciate either the magnitude of the progress herein foreshadowed or the pledge which it constitutes of the earnestness of British intentions in the matter of Indianization." We have made many advances "in principle"—in fact, the whole history of British rule in India is a record of "earnest intentions", of "progress foreshadowed", of "pledges" and of "advances in principle"—it is about time to begin to make some real advances in practice.

We did not know that Mr. Williams—himself an educationist, until his translation to a higher sphere of activities—shared the prejudice of the ordinary motor-car-owning and money-grabbing Anglo-Indian (old style) against education. So we rubbed our eyes as we came across the following statement at p. 178. "This [deterioration of roads] is largely a consequence of the determination of local bodies to spend the major portion of their resources on such 'popular' and showy activities as education rather than upon the vitally important item of

communications." We only hope that the ex-Fellow of All Souls' has simply copied (without acknowledgement) this sentence verbatim from some official Report and that it does not represent his own views.

Discussing the economic condition of the Indian masses, Mr. Williams remarks "There is considerable indirect evidence as to a growing prosperity rather than to an increasing poverty." He refutes charges of governmental extravagance and high taxation. "Despite the high salaries paid to her officials, India probably possesses at this moment the cheapest administration of any civilized country. Non-official estimates, carefully compiled, put the average incidence of taxation, including industrial profits at just over Rs 6 per head per annum." Such figures have no meaning without reference to the income per head of the population. "The undeniable poverty of India," he goes on to say, "is not due to her administrative system, but to the fact that she is not at present organised for the production of wealth. On every side, tradition and sentiment, rather than economic advantage, rule to-day as they have ruled for centuries, and exercise upon the Indian masses a cumulative pressure as universally crushing as it is commonly unrecognised. Millions of Indians prefer to maintain a low standard of living with small exertion rather than to strive after a higher standard at a greater cost. There are no prudential restraints upon an increase of the population which multiplies up to the very margin of bare subsistence until calamity intervenes." These are among the general causes of Indian poverty, but, in the opinion of the author, the poverty of India to-day is by no means as acute as it is commonly supposed to be. Wages still stand at the high level they attained at the close of the War, while prices are falling almost daily. The average income per head of the population has nearly doubled during the last few years for Madras, "it works out at a little over Rs 100," and for Bombay it "works out at about Rs 100 for urban localities [excluding Bombay city, where the income per head is much higher], and for rural localities at about Rs 75." These figures are based on official estimates, and even admitting them to be approximately correct, it is doubtful to what extent they may be accepted as representing an actual advance of national prosperity. Owing to the still prevailing high prices and low value of money, money income has gone up almost everywhere, while real income remains the same as before or even shows retrogression.

ECONOMIC ASPECT OF THE INDIAN RICE EXPORT TRADE. *By S A Latif, B.A., B.L., of Bengal Civil Service*

The book under review is an illustration of the danger latent in the handling of masses of statistics by even the most clever among the uninitiated. In the "Foreword", the author says "An attempt has been made in these pages to briefly present a few facts relating to the export of rice from India exclusive of Burmah" But in the statistics and tables of rice export from India, given in the body of the book, the figures for Burmah are always included, though from the statistics of rice production they are scrupulously excluded. Whether this arrangement is intentional we do not know, but it has enabled the author to prove, to his entire satisfaction, that normally the production of rice in India is in defect of her requirements, and that in these circumstances to permit large exports of rice from India (which in this case means chiefly Burmah) is suicidal policy. We agree with the author's view that in normal years there are probably no surplus stocks of rice in India proper available for export, after meeting the needs of domestic consumption, though there is a considerable surplus in Burmah. But his estimate that normal production of rice in India proper is approximately two million tons short of her actual requirements is clearly untenable, as it is based on a number of unjustifiable assumptions. The date upon which the author bases his conclusions being thus vitiated, no reliance can be placed upon the conclusions themselves.

The analogy which the author draws between India and France ("Foreword") seems to be equally fallacious. Both being mainly agricultural countries, it is supposed that a policy of protection is likely to be beneficial to both. Agricultural protection was adopted in France in the early nineties of the last century in order to safeguard her principal industry from the cut-throat competition of cheap agricultural produce of new countries. Indian agriculture does not require any similar protection against outside competition. Prohibition or restriction of export of rice and other cereals will not benefit Indian agriculturists, at least not directly. And it is not in their interest that such restriction is sought, but in the interest of consumers who want to reap the advantage of low prices. Such restriction of exports, in normal times, will probably defeat its own end by curtailing the area under food crops. But at the same time the duty of conserving the food supplies of the country in times of scarcity or famine must be recognised by all reasonable men.

As to what form the restriction of food exports in such abnormal times should assume there is a considerable difference of opinion. According to the Indian Fiscal Commission, a temporary export duty will meet the ends of the

case. But in recommending this course the Commissioners are clearly arguing against their own considered opinion, elsewhere expressed, that a protective duty, even if temporary in intention, has a tendency to become permanent in effect. Hence the author's preference for Government control of food exports at such times—but Government acting on the advice of the legislature, as it did during the years 1915-20—seems to be less open to objections. Mr. Latif deserves well of his countrymen for drawing their attention to this vital question of the nations' food supplies.

REALITIES OF TO-DAY By Bernard Houghton
Published by the Universal Book Mart, Madras

This is a collection of some two dozen short articles written for Indian Newspapers by Bernard Houghton, the political writer whose Indian sympathies have made him so well known. The author's object in writing these articles is indicated in the brief "Foreword" "It has ever been my aim," he says, "to make people see things as they really are. In every country the ruling classes conceal their fundamental selfishness under a mist of cant and vague phrases and sonorous words. When the people learn to tear aside the mask and see the realities behind it, they have taken the first step towards freedom." How distinctly this aim is kept in view will appear from the following passage culled at random "The Moderates may say they co-operate with the officials—in the same sense as the bullocks in a cart co-operate with the driver. They have to move in the way the officials direct exactly as the bullocks have to move in the way the driver directs. The bullocks may say 'See how bravely we make the cart go,' but the driver smiles, for he knows that they are taking it as he wishes."

ECONOMICUS.

SWAMI DAYANANDA SARASWATI. *Published by Arya Samaj, Calcutta, Malabar. Pp. xxi 1x81 with a portrait. Price 10 annas.*

It is a collection of essays, written by Dr. Gokal Chand, Mr. L. Dwarkadas, Mr. C. F. Andrews, Mahatma Hans Raj, Sri Aravinda Ghosh, Principal T. L. Vaswani and Mr. A. Y. Davis of America.

The sub-title of the book is "A critical Review of His Career together with a short Life Sketch."

Dayananda was born in 1824 and the book has been published to celebrate his Birth Centenary.

The book is appreciative and worth reading.

MAHES CH. GHOSH.

PEASANT PROPRIETORSHIP IN INDIA By D. D. Datta (*Sinha Press, Comilla, Bengal Price Rs 3*)

Professor Dvijadas Datta has written with sincerity and passion on the expropriation of the peasantry in India. Their original and inalienable rights in the soil and in the common meadow and pasturage have been over-riden in the interests of administrative convenience by the British Settlements. He proceeds to show how there has developed in consequence a socially useless class which has fattened on the peasantry, thereby impoverishing agriculture.

The recent census has shown that in many provinces land is passing into the hands of a rent-receiving class and that agricultural labourers could not be maintained on the soil. Such a situation is full of grave perils, and can only be remedied by a synthesis of peasant proprietorship and cooperative agricultural labour and barter. In Central and Eastern Europe there is witnessed to-day a silent revolution called the Green Rising as a result of which the crisis in rural economy has been averted. In India we are face to face with a similar crisis, and the recent agrarian legislation in the continent which has recreated small ownership and farming by breaking up, or compulsorily purchasing the large estates, needs useful attention in our country. Scientific farming is rendered difficult, if not impossible, on account of the fragmentation of holdings. On the other hand both the state and the landlord being sleeping partners of the produce, the land resources are not properly utilised. In Germany, Poland, Roumania, etc., lands smaller than a standard area receive accretions in order to be economical, while estates which are larger than the maximum legal size are parcelled out among small farmers. Without the reorganisation of holdings, agricultural labour conditions cannot be stabilised. It is for these reasons that we welcome this book as a contribution to the history of land distribution in India. The subject, indeed, demands much more serious attention, both among students and administrators, than is given to it, for in India, more than in any other country, national life and property depend in the last analysis on the tenure and treatment of the land.

RADHA KAMAL MUKERJEE,

AN OUTLINE OF THE CHRISTIAN FAITH By Rev P N F. Young, M. A. Published by the Christian Literature Society for India, Madras, Allahabad, etc. Pp vi+36. Price as four.

It is a little pamphlet and it "does not pretend to do more than, in brief and simple outline, to state and explain what a modern Christian believes to be the essence of his faith, to clear up a few of the many misconceptions that

prevail as to the meaning of Christianity." as the author says in the preface (The italics are ours). Those non-Christians, who would like to know the views and beliefs of an ordinary modern Christian in a concise treatise, would do well to read this booklet. But then, a warning,—the author as well as the present critic are aware "that many Christians will differ widely from him (the author) on more than one point."

WHAT WE BELIEVE TO-DAY ABOUT THE OLD TESTAMENT By Rev L D Weatherhead. Published by the Christian Literature Society for India, Pp 36. Price as four.

There are many devout people (mostly amongst Christians) who believe in traditional beliefs and theories of literal interpretation of the Bible. There are many again (amongst non-Christians as well) who are puzzled by some of the problems, which beset the conscientious student of the Old Testament. For these latter, this booklet will be of much help, and the bibliography at the end will help the more critical or advanced student.

SADHU SUNDAR SINGH, CALLED OF GOD By Mrs. Arthur Parker. Published by the Christian Literature Society for India. Pp vii+144, with a frontispiece portrait of the Sadhu. Price as Ten.

Sadhu Sundar Singh is a well-known figure in the Christian and also in the non-Christian world of to-day. He is a Christian *Sannyasi*, in the real sense of the term, and his devotion and love for his Master are also well-known. He has recently been touring round the world to relate his spiritual experiences. Those who are interested in the personality of the *Sadhu* will appreciate the volume.

P D

BENGALI.

MOHAN-SUDHA. By Siva-atan Mitra. Published by Kaliprasanna Nath, Ripon Library, Dacca. Pp. 3+2+31+53+115 with a portrait of Raja Ram Mohan Roy. Price Re 1-4.

The name of the book is *Mohan-Sudha*. The word 'Mohan' stands for 'Ram Mohan' and 'Sudha' means nectar. It is a selection from the Bengali works of Raja Ram Mohan Roy and contains also a short biography of the Raja and two essays, viz. —(1) Raja Rammohan and the Bengali Literature (originally published in 'Pravasi') and (2) Raja Rammohan and Bankim Chandra (originally published in 'Bangavani').

A useful publication. Recommended to our countrymen.

MAHES CH GHOST

MARATHI.

JOSEPH MAZZINI *By Mr. S. A. Jogalekar, B.A., with a foreword by Mr. N. C. Kelker, B.A., LL.B. Publishers—Messrs. Ganesh Mahadeo & Co. Gurgaon, Bombay. Pages 324. Price Rs. 2.*

It is rather a strange and inexplicable fact that since the life of Mazzini brilliantly written by Mr. Vinayak D. Sawarkar, recently released from the Yerrowda Jail, was suppressed by Government years ago, no attempt was made to write in Marathi a biography of that great Italian patriot although the question of winning independence inside or outside the British Empire has been discussed more than once in the press and on the platform. The book under notice is therefore welcome. It is doubly welcome, because it is full of information culled from standard works on the subject, neatly arranged and interspersed with apt extracts from the writings of Mazzini. The author has nowhere allowed the exuberance of sentiment to override his judgement and has rightly emphasised the merits and demerits of the 'Dreamer-Patriot of Italy' as Mazzini is often called by Western writers. The first 50 pages of the book are rather uninviting and tiresome reading, but succeeding chapters amply compensate the reader. The lack of a good index appended at the end or of a full and exhaustive list of contents given in the beginning of such books is a standing complaint against Marathi authors. When will they realise the force and truth of it?

RASHTRIYA SHIKSHANA OR NATIONAL EDUCATION *By Mr. D. V. Diwekar, B.A., with a foreword by Mr. N. C. Kelker, B.A., LL.B. Publisher—Mr. T. N. Pangal, Poona. Pages 136. Price Re 1-4as.*

Mr. Diwekar has taken for the basis of his work Lala Lajpat Rai's excellent book on National Education and acquainted the Marathi-reading public with Lalaji's valuable thoughts and suggestions. So far so good. But Mr. Diwekar went further and added a chapter at the end in which he disburdened his mind and found relief in condemning or rather abusing the action of those who advocated the boycott of Government schools and colleges, opened national institutions, and advised pupils to take up spinning and weaving in their course of instruction when Mr. Diwekar would have them to ponder over Burke's 'French Revolution' or Paine's 'Rights of Man'. 'Sin of one man', says he, 'becomes the curse of all men'. It is not hard to single out the one sinful man in the present case and the world will judge what right Mr. Diwekar has to call him the curse of India. Mr. Diwekar being a Swarajist is a follower of Mr. Das—another sinner according to Mr. Diwekar's view in respect of the

boycott of schools and colleges. Mr. Diwekar seems to hold that national institutions should be opened with the object of supplying deficiencies in the Government system of education rather than destroy that system altogether and build it anew. In this view many thinking people will surely concur. This view does not dispense with national schools altogether. On the contrary it emphasises their necessity so far as any rate as these institutions supply a real want. But how is this view of Mr. Diwekar to be reconciled with his express approval of the late Lokmanya's dictum 'Only allow students to attend our public meetings and you may do whatever you like with them', meaning thereby that public meetings can be an adequate substitute for national schools. The book has an appendage of a small pamphlet of 32 pages, in which is given a chapter from the late Swami Vivekananda's autobiography—a device used by the publisher to bring up the present volume to the standard size of volumes in the series. Necessity brings together strange bed-fellows!

SHIVSHARDUL *a poem by Mr. N. R. More. Publisher—Mr. P. S. Shelar of Revdanda, Kolaba. Price as 5.*

This is a ballad consisting of twelve stanzas, wherein the poet gives a graphic and very touching description of the memorable exploits of Tanaji, a Maratha of indomitable courage and unexcelled bravery for whom Shiwaji Maharaja had the greatest admiration and love.

UTSAHA LAMARI, *By Mr. P. R. Nandurbarkar. Price Rupee one.*

This is a translation in Marathi verse of some poetical pieces of the American poetess, Miss Ella Wheeler Willcox, on miscellaneous subjects. A good verse is often better than bad poetry and as a collection of good verses the present translation is welcome. The verses strongly appeal to reason and the simple words and the plain unadorned and graceful style used to clothe the high and noble thoughts serve to heighten their lustre.

V. G. APTE.

TAMIL

PANCHALI SAPATHAM *By C. Subramania Barathi. Published by the Bawathi Publishing House, Triplicane, Madras. Pp 112+15. Price 12 annas.*

This small poem is in simple Agaval style. It deserves to be in the hands of every patriotic Tamilian. We find in it grand thoughts coached by the author in his usual inimitable way in simple and telling language.

Description of the Pandavas as Aryans and the allusion to a Ramayanam incident in page

46 require either early correction or prefatory explanation.

PRAPANCHA THARAI OR THE PROGRESS OF MANKIND. By V. Suryanarayana Sastri, Professor of History, Wesley College, Madras. Can be had of the author or S. V. V. Brothers c/o Ourson & Co Mount Road, Madras Pp 170 Price paper cover 12 annas Stiff Cover Re 1 Calico Binding Re 1-4-0

A very interesting primer of Sociology

MADHAVAN.

FRENCH.

CYGNF *Rabindranath Tagore Traduction du Bengali par Kaldas Nag et P. J. Jouve Librairie Stock, Paris (1923)*

The publication of Balaka—that marvellous collection of poems which count amongst the latest works of Rabindranath Tagore—has not come as a matter of astonishment to the friends and admirers of the Great Poet. Those who have the honour and privilege of meeting him in his hermitage of Santiniketan, those who have listened to his wonderful voice which thrills with an ever-renewing inspiration, would not be surprised by this new masterpiece. But it is surely important to extend the circle of the privileged few so that such a treasure should not be guarded jealously and exclusively by those who understand the Bengali dialect.

Thanks to the enterprise of M. M. Kaldas Nag and P. J. Jouve, the French-speaking public can pursue and admire now the effulgence of these new rays of glory which go to add to the brilliant halo of the Poet.

The overflowing lyricism which vitalises the poetry of Tagore, the miraculous touch of youth which gives to his accents a moving sincerity, the desire to go farther, ever farther in the road, ever higher towards the summit, the will to face ceaselessly ever new combats, leaving those who lag behind, for "tears and lamentations"—all these traits would undoubtedly impress the French readers. They would make their own, the various selected pieces which are animated by lyric inspiration and a romantic sensibility found only in their great and beloved poets. And that new homage of admiration offered to the poet would redouble into a spirit of thankfulness towards his translators.

Up till now, the works of Tagore published in French were only translations from the English versions. Through that double transposition the poems had lost a good deal of their brilliance and their inspiring quality. Mon. Kaldas Nag, who knows perfectly the richness and the subtle shades of the French language, understood well the limitation of such transposi-

tion. Moreover having noted that there is a certain affinity between the Bengali and the French temperament, Mon Nag has succeeded in reproducing faithfully the thoughts of the one language conserving the felicity of the other. With the help of his talented collaborator Mon P. J. Jouve, one of the renowned French poets, Mon. Nag has brought out the first direct translation of a Bengali work into French.

This translation, however, as has been explained in the text, is a translation in a large sense. It does not concern only with a word per word rendering common to dry philology. Even whilst following the original text line by line, the translators had struggled to render back fully the very inspiration of the Bengali poems without depriving them of their richness and their freedom. The result thus achieved by the translators, is quite remarkable. The audacity, the soaring quality and the fantasy of the Bengali verses have not been sacrificed, their music reverberates through the highly expressive rhythmic prose. It goes without saying that such a transposition, so faithful in spirit, so suggestive and evocating, would lead, from time to time to associations of words unaccustomed, to imageries unexpected and audacious. But we are never shocked by them. Sometimes surprising, the transposition always seduces us at the end.

Hence, not simply in the capacity of a friend but as a critic we wish and we predict for "Cygne" a superb success.

HENRY SOLUS,

PROFESSOR, UNIVERSITY OF POTIERS.

KANARESE

DADARHAI NAVAROI AND SIR JAGADISH CHANDRA BOSE. *Published by the Saraswati Bhasat Bhakta Granthamala, Hubli. Crown 8vo Price annas 4 each.*

The publishers are rendering a great service to the Kannada literature by publishing short biographies of the great Indian patriots on the lines of Messrs. Ganesh & Co of Madras. Both the sketches are written in simple Kannada and deserve every encouragement from the reading public of Karnataka. We have however to draw the attention of the publishers to the colloquial style creeping here and there and the few grammatical deviations from the classical language.

A SHORT SKETCH OF LOKAMANYA. By Krishnarao Kalyanapurkar, Mysore—Demi 12 mo pp 36 Price annas 3

It is a collection of short articles published by the author in 1902 in a Canarese weekly "Satyawadi." The author intends to devote the

proceeds of the sale of the book to the flood relief in Mysore State. The language is simple and chaste and maintains the characteristics of the classical Kannada.

R S H

SANSKRIT

BHABA-PRAKASIKĀ, Chapter I *By Śrī Kṛṣṇa Chandra* Pp 124 Price One Rupee

It is a commentary on the first adhyaya of the Brahma Sūtras (The Uttar Mīmāṃsā) written in lucid Sanskrit from the stand-point of the Ballabha-school.

SRI SUBODHINI *By Ballabhacharya Published by Mulachandra Tulsi Das Tehwala, Vakil, High Court, Khakhar Buildings, C P Tank Road, Gungaon, Bombay* Pp 152+10 Price Rs 2

This book contains (i) seven chapters of the Bhagavatam (chaps. 50—56), (ii) the Nibandha by Ballabhacharya with a Commentary by Purushottama, (iii) the Subodhini—a commentary on the text by Ballabhacharya, (iv) another Commentary called Vivarana-tippaṇi by an unknown author, and (v) two alphabetical indexes of the verses of the books and an index of references.

Well-edited and printed

THE SACRED BOOKS OF THE HINDUS *Translated by various scholars Edited by Major B D Basu, I. M. S. (Retired) and published by Dr Sudhindranath Basu, M B, at the Panini Office, Bhuvaneswar Asrama, Bahadurganj, Allahabad Annual subscription inland Rs 13*

Volume XXVI, Part 4 (August—December Nos 170—174), The Devi-Bhagavatam translated by Swami Vijnanananda Pp 4+VIII+897—1192

This part contains the remaining portion of the 23rd chapter of the ninth book and also the remaining chapters of the book and books X, XI and XII of Devi-Bhagavatam. The translation of the whole book is now completed.

The book contains an introduction (pp 1—viii)

MAHES CH GHOSH

GUJARATI.

NARSINH MEHTA-NU AAKHYAN *Edited by Hiralal T Parekh, B A, printed at the Diamond Jubilee Printing Press, Ahmedabad. Paper cover* Pp 114 Price 6-8-0 (1923)

Narsinh Mehta, one of the oldest poets of Gujarat, met with several remarkable incidents

in life in the nature of miracles. They have been poetised by an old poet. The introduction written by the editor is well considered.

PAD-PATH Selections from Gujarati Poetry, Part I *By Keshavlal Harshadlal Dhiru, B A and D P Desai, Bar-at-law. Published by Mammallan & Co, Bombay, printed at the Gujarati Printing Press, Bombay. Paper cover* Pp 77 Price 0 8-0 (1923)

Selections from the poetry of five Gujarati poets, with explanatory notes from the pen of two acknowledged Gujarati scholars, would be a book which would leave very little to be desired. The point of view with which the poets wrote their poetry is sought to be placed before the student.

SIETH KE SHIFAN ? *By Gopalji Odharji of Bhavnagar, printed at the Saraswati Printing Press, Bhavnagar. Paper cover* Pp 114 Price As 0-8-0 (1923)

Short stories illustrating the tyranny of capital over labour, i.e. a master over his servant, are to be found in this book. They convey a much-desired lesson.

AKHUT JIRAN DORI or the way to become long-lived *By Chandulal Lalubhar Gordhrndas, printed at the Gandvi Printing Press, Surat. Thick card board* Pp 202 Price Re 1 (1923)

The author is a retired Government servant. He came in contact with Mahatma Nijbodha Swarup, the polyglot Swami and through him acquired certain recipes, which, if followed properly, tend to increase human life. The chief of them is judicious fasting. Besides this, other very simple remedies, with and without the use of household drugs, are suggested and the book is altogether an interesting collection.

BAL-VARTA (PART III) *By Gyanubhai, printed at the Saraswati Printing Press, Bhavnagar. Paper cover* Pp 92 Price Re 1 (1923)

These are charming short stories meant to interest growing children; along with the book is furnished a *brochure* which is addressed to the story teller and teaches him the theoretical and practical side of story-telling.

DAMAYANTI-CHAMITRA *By Mahashankar Someshwar Pathak. Printed at the Narayan Printing Press, Ahmedabad. Paper cover. Illustrated* Pp 75 Price 0-7-0 (1923)

The life of Damayanti is told in the writer's own words, and a moral drawn from it, viz. that readers should learn a lesson—not to gamble, and abstain from other evil practices.

SHRI NAVNATH CHARITRA, PART II *By Sri Dattatraya Bura, Printed at the Shankar Print-*

ing Press, Surat Thick card board Pp 312 Price Rs. 2-4-0. (1923)

The first part of this book has already been noticed. The interest created by that volume in the life of the Head of Gorakmadhi in the Junagadh State is kept up in this part also

GRIHA JIVAN NI SUNDARATA By Keshavprasad Ohhotalal Desai, B A, LL B Printed at the Union Printing Press, Ahmedabad Paper cover. Pp 69 Price As 0-4-0 (1923).

Happiness in married life, is the theme of this small essay Advice is given as well as practical instances quoted to show how a wife can make her home happy and bright, contented and exemplary If the ideal, which the writer pleads for, can be had, every household would be happy.

HRIDAYA DHWANI By Gound H Patel of Dharmaj Printed at the Pratapbhai Printing Press, Baroda Paper cover. Pp 68 Price As. 0-8-0 (1923).

The mythical love story of Shivaji and Princess Zeb-un-nessa and the mythological story of Anuruddha and Usha are poetised. A lot of enthusiasm is shown in the composition.

DIVYA JYOTI By Dhanshankar Hirashankar Tripathi. Printed at the Gujarat Printing Press, Ahmedabad Paper cover. Pp 227. Price Re 1-8-0 (1923).

The author is an advocate of Love Marriage (प्रेम विवाह) and illustrates his thesis by a novel, written to suit the modern phase of our society Some illustrious couples of our mythological

period, according to him, contracted such marriage, and he asks for an approval and continuance of that vogue

KRISHNACHANDRODAYA CHITRAKATHA By Shah Fulchand Thaverdas of Nadiad.

This is a small book containing a life of Krishna, illustrated with pictures

SAMUDRA-KANDE SMASANA-VAIRAGYA By Nanuram Premji Pandya, B A

This is also a very small book containing verses, on the lines of Gray's Elegy, inspired by the sight of a burning ground on the sea-shore

AJITA-KRITI Published by the Vile Parle Sahitya Sabha

This book contains verses written by deceased Ajit, a young man with great aspirations, who had devoted himself to national education.

(1) NITI-DHARMA OR DHARMA-NITI By Mohandas K Gandhi

(2) BALAK-NU STHAN By Teachers of Infants

(3) BAHENO-NE EK PATRA By Kishorilal G Mashruwala.

These are three pamphlets published by the local Bhagini Samaj, which is working for the betterment of women

MUKUL This is the second edition of a book containing stories written by little children, only very recently noticed It is gratifying to see that a second edition has been called for so soon.

K M J

STUDIES IN THE SCULPTURE OF BENGAL

III.

SLAYING OF THE SCEPTIC.

THE stories of Indian Mythology about the victories of good over evil are of three principal types,—(i) a victory by conversion, (ii) a victory by destruction, and (iii) a victory by moral subjugation, with numerous sub-divisions in each, according to the methods employed to achieve the particular end.*

* That this was also the political ideal may be noticed in the account of the conquests

The story of the Boar-incarnation of Visnu falls accordingly under the first, with the use of force with a restraint, so as not to crush the enemy to death but to convert him into an admirer. The story of the

of Raghv in the Raghuvangsam of Kalidasa, in the Allahabad pillar-inscription, recounting the conquests of Samudra Gupta, and in the copper-plate grants, eulogising the conquests of Dharmapala, the lord of Gauda.

Man-lion incarnation of Visnu falls, on the other hand, under the second, with the use of unrestrained force, in a fight to the finish. The story of the Buddha-incarnation of Visnu falls under the third, without the display of any physical force,—the victory over Maia, the Evil One, being secured by moral discipline alone.

Visnu in his man-lion incarnation is an old conception, for which was prescribed a purely conventional form, combining a relentless ferocity with an unmitigated hideousness, striking terror by the abnormal method of destruction, which might justly arouse a natural sympathy for the victim. Herein the art of Bengal found its own,—a truly human interest,—which induced the artist to display greater skill in modelling the arrogant but fallen king, helplessly killed in the midst of his royal court, before a single sword could be drawn in the defence of his injured dignity!

The story is not devoid of such pathos of its own. King Hiranyakasipu the father, a sceptic, intolerant of the worship of Hari, had an infant son Prahlād, devoted to Him, whose very name used to throw the father into a frenzy. When all methods of correction had failed one after another, methods which the infant could never have been able to frustrate with his unaided strength, the father demanded to know where was Hari. "Here, there, everywhere," was the laconic reply of the son. Pointing disdainfully to a crystal pillar in the Hall of Audience, the father wanted to know if Hari was also there, if he was everywhere in the world. The son replying in the affirmative, the irritated father kicked high at the pillar, and lo! and behold! the Man-lion came out of its top, filling the air with his deafening roar, lifting up the king and tearing open his bowels, killing him on the spot in a twinkling of the eye before he could draw his sword fully out of its scabbard or before any one could regain self-possession after the sudden bursting open of the pillar. Mythology aimed at preaching a lesson of warning that thus would perish all who ventured to deny the god.

Figure 1 represents a partly mutilated image, discovered in Varendra, which, however, shows clearly the several stages culminating in the slaying of the sceptic king. The infant son bewildered yet firm in his

faith, stands in a corner near the crystal pillar, the fretful father kicks at it, and the head of the Man-lion appears above the top of the pillar, in the next stage the king is rolled up and trodden down; and in the next, killed in the particular way.

The complex nature of this story demanded a plastic representation of every link, and the manifestation of different sentiments, actuating the conduct of the different persons concerned,—the son, the father, and Visnu. The problem was by no means an easy one for artistic solution.



Nrisimha-Avatara (Fig 1)

The lesson of the story was undoubtedly the chief feature to be prominently brought out by the chisel. It was a salutary warning sought to be preached with the help of an event actual or imaginary. It could be achieved in two ways,—by a display of the spirit of vindictiveness, as an outcome of honest indignation, as well as by that of an inevitable pathos of the catastrophe, which must unavoidably overtake all arrogant

scepticism. The Sculpture of Bengal selected the latter course "Hate Sin, but love the Sinner", appears to have been the motto, which unconsciously guided the genius of the artist. So this scene was clothed with a genuine human interest, which put the hideousness of the Man-lion incarnation into the back-ground, and rivetted first attention of whosoever may chance to look to the dire punishment of the unfortunate culprit. His royal dignity, cast first into the dust, and then thrown to the winds, his well-nourished body, dressed in costly costume, and bedecked with jewelled ornaments, received careful artistic treatment even to the minutest details, as if to cry with a sigh,—

"If thou beest He, but O how fallen !"

Here, as in every specimen, we see the man behind the stone, behind all conventions of art, and behind the fantastic stories woven by mythology. In him we see the culture of his age, the philosophy of his dreams, and the secret of his faith in the mastery of Mind over Matter. The sculpture of Bengal developed its special feature on these lines with no uncertain hand of a hesitating novice in the art.

Although we do not know the beginning of his pursuits in sculpture in stone, we may fairly presume that the Bengali was a modeler by birth ; for clay supplied him with a material ready at his door to satisfy his artistic craving with ease. Clay was the material with which he built his forts, clay was the mortar for buildings, constructed with bricks of clay burnt in the kiln, clay was the plaster, which covered the mat-walls of his domestic huts, and it was the clay again with which he made the images for his worship, by superimposition upon a skeleton of straw. In adopting the clay-stone for sculpture, the task was one of revealing well-modelled features, by a process of elimination of unnecessary material.

This modelling came to be done to perfection in the case of the most prominent elements through which the Sculpture of Bengal sought to proclaim its interpretation of the conventional forms of mythology. The text was left untouched, but it was illumined in every case with a gloss peculiar to the genius of the people, and a special feature manifested itself with clearness in this.

It was a case in point with the general trend of Bengali character of the age, which aspired in every respect to rise above that of the people in the rest of India. In politics the people had established their supremacy, and secured the peace of their homeland by extending their influence over all the neighbouring territories, thrashing the hordes of the Utkalas, robbing the Hunas of their pride, and curbing the arrogance of the lords of Dravida and Gurjara, which were engraved as facts of history in inscriptions on a Gadura-pillar, still standing in situ in the heart of Valendia.* Sandhyakara, the patriotic poet of the last days of this glorious epoch, claimed for his motherland a superiority in achievements of no mean order,—which are said to have put into shade the artistic taste of the south, made the splendour of the Lata country turbid, the jurisdiction of the kingdom of Kanauj a mere skeleton, and the avaricious look of Karnata upon the rich plains of Bengal downcast.†

Such was Bengal of old when her sculpture came to life,—and it came naturally enough to partake of the chief features of the character of her people. A specimen of sculpture alone cannot, therefore, help us to understand the full import of the performance. It is a document more authentic than many a written record of the past, but it awaits a correct decipherment, and an appropriate interpretation, before its full import can be rendered accessible to all.

A correct estimate of the value of the sculpture of Bengal demands a careful comparison with the specimens produced by other schools of art. A reference to the specimen of an image of the Man-lion incarnation of Visnu (Figure 2) from Allahabad will show at a glance the difference in the conception as well as the execution of the subject supplied by a common mythology. We miss here the human pathos altogether, find in its place a rough

* उत्तकोलिभोत्कलकुलं हतदूषगम्.

खञ्जीकृत-द्रविड-गुर्जरनाथ-दर्पम् ।

भूपौठमञ्जिरशनाभरणम्भोज

गौडेश्वरश्चिरमुपास्य यदीशम् ।

Gauda-lehamala, p. 74.

† सुकलपायितकुलबर्चि अदिलवटकान्ति ।

अपरितकणौ क्षणलोका धृत्वमथैशतनिमनमपि ॥

Ramacharitam

representation of the myth, with hardly any interpretation of human interest suggested by the artist, as we notice in the sculpture of Bengal. It shows merely the hideous method of killing with hideous exultation displayed by a rough representation of the hideous man-lion form, more animal than human.

The development of art was not left to mere chance, or allowed to be guided and controlled by the caprice of any individual, aspiring to be distinguished as a Master. It



Nrisimha-Avatar (Fig 2)

had to follow a line, already rendered well-established by time-honoured Sastias, and to work out an advancement under the leading string of an aesthetic code, entirely by dint of a persevering endeavour to reveal the inner indications of the same. It had to march onward with the march of general

culture of the age, and its literary exhibitions of refinement and taste. A tendency to string together suitable words, capable of bearing more than one meaning, had already introduced Paronomasia as the favourite style of poetic composition, according to which every verse used to be endowed with more than one interpretation, all equally harmonised with the words employed in its composition. Mythology also came in this way to yield two lessons, one for the vulgar, and another for the cultured society, one adhering to the form, and the other aspiring to reveal the spirit. This tendency was also extended to architecture, which adopted technical terms such as *sikhara*, *grivā*, *kantha*, *jāṅghā*, etc., for its various members, to establish a comparison with the human form, so as to interpret the temple as the outer material body of the deity in which resided the visible image as its soul, and the invisible spirit of the image as the great soul of the Universe, introducing into the rituals a necessary prescription of offering worship first to the temple and its door, before any worship was made to the image enshrined in its inner chamber on the throne*. The practice of *piadakshina* (circumambulation) is connected with this conception.

Art-psychology thus came gradually to indulge in a refined classification and interdependence of human sentiments, allegorically termed as *Rasas*, pervading the system as a fluid. These sentiments, nine in number, were called *Sringāra* (Resplendent), *Hāsyam* (Hilarious), *Raudra* (Relentless), *Karuna* (Melancholy), *Vira* (Heroic), *Adbhuta* (Wonderful), *Vibhatsa* (Loathsome), *Bhayānaka* (Terrible), and *Sānta* (Peaceful). The Resplendent was supposed to generate the Hilarious, the Relentless the Melancholy, the Heroic the Wonderful, the Loathsome

* The *Haribhakti-vilasa* quotes from the *Hayasirshapancharātram* an old description, which invests a temple with all the characteristics of a living human frame. Thus,—

प्रासादं वासुदेवस्य मूर्तिभूतं निबोध मे ।
शुक्लवर्णा स्मृता नासा वाङ्मू भद्रकरी स्मृतौ ।
शिरसि खट्वं निगदितं कण्ठस्य मूर्ध्नि स्मृतौ ।
कण्ठं कण्ठमिति ज्ञेयं स्तनस्य वेदो निगद्यते ॥
पाशपुष्पं प्रणखं तु तत्कुरुष्व परिकीर्त्तिता ।
मूर्ध्नि दा रं भवेदस्य प्रतिमा जीव उच्यते ॥

the Terrible ; while an unperturbed sentiment constituted the Peaceful. * According to this conception, all compositions, literary or artistic, were required to conform to the above-mentioned well-established laws of expressiveness

The man-lion incarnation of Visnu came gradually to display all these sentiments, except the Peaceful, the Resplendent, and the Hilarious which had no place in this particular subject-matter. The heroic kick at the crystal pillar led to the wonder of all by the sudden and unforeseen advent of the

* शृङ्गारादि भवेद्वाच्यं रौद्राच्च क्रोधो रसः ।
वैराद्याश्चैवाद्भुतोत्पत्तिरौचित्यस्य भयानकः ॥

—*Natyasastram of Bharata.*

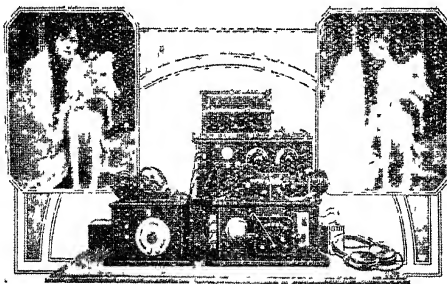
head of the man-lion on the top, the relentless trampling down of the sceptic king gave rise to the sentiment of Melancholy, displayed by all his overpowered features,—and the ultimate loathsome slaying culminated in an unalloyed sentiment of the terrible. The display of so many different sentiments in a single composition, poetically described as the outcome of mere playfulness of Visnu, set before the artist a problem which was as complicated as it was difficult to be handled with ordinary artistic skill. Herein lies a special feature of the sculpture of Bengal, which has yet to be studied before it can be properly appreciated, and adequately interpreted.

A. K. MAITRA

GLEANINGS

Photos Sent Through Air By Radio Or Over Wire

Flashed through the air just as the radio broadcasts songs or stories, or dispatches over wires as messages are relayed by telegraph, photographs of important events or of criminals



Photos sent by Radio or over Wire Picture at Right, as It Appeared after Being Flashed through the Air by Radio, and at Left, as It Originally Appeared The Apparatus Used Is Shown in Center

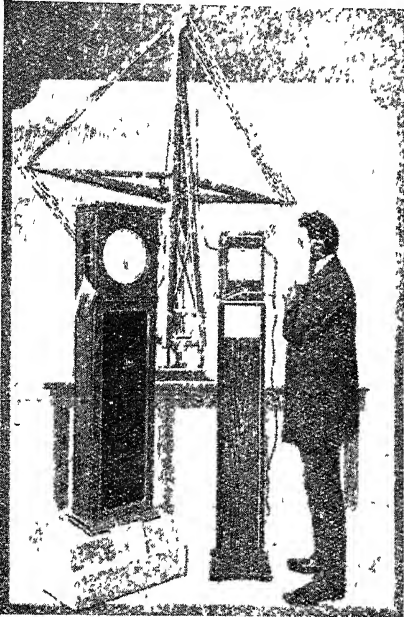
and their signatures or fingerprints may be sent hundreds of miles and exactly reproduced on an instrument perfected by an Yankee newspaper man. The apparatus consists of two identical

machines closely resembling radio sets, one for transmitting and the other for receiving. A zinc or copper print is prepared from the photograph, the lines running from left to right. This is placed on the cylinder of the sending machine, made to revolve, and a needle passing over the surface opens and breaks an electric circuit. These impulses, flashed over a wire or broadcast through the air, are recorded on the receiving instrument, which has a cylinder revolving at exactly the same speed as that of the transmitter. The impressions are traced on chemically treated paper so that an exact duplicate of the original plate is obtained. The outfit is portable and has been used to send photographs 900 to 1,000 miles by radio and nearly 400 miles by wire.

Germany's Clocks Are Set By Wireless

Regulating all the clocks of the nation by wireless and with the aid of but a single station, is the aim of a German institution which has established two experimental structures. One of these is near Berlin and the other is located at distance, on the summit of a high mountain. Twice every day the time signal is broadcast for the benefit of government offices, railroads, industries, individuals, and ships approaching the coast.

A special law prohibits any other radio station in the country from operating during the period of seven minutes required by the regulating broadcaster to complete its work. All other wireless traffic is interrupted and the paths of the air reserved for the time corrector. Five different signals are sent out, beginning at 12 55 o'clock, midday. Each of the first four occupies about a minute, being the same sign repeated for that length of time. When the 59th minute arrives, the correcting code is released and lasts until the expiration of the hour.



Setting Nation's Clocks by Wireless Aerial, Receiver, and Regulator that Compose Part Wireless System for Setting Nation's Clocks

Schools have been opened for watchmakers, wherein they can learn the meaning of the codes and the manner in which they are to be used in the adjustment of clocks and watches. They also receive training in the construction and upkeep of the radio apparatus employed to send and receive the messages.

Radio Set For Police Alarm Strapped To "Cop's" Back

Wireless sets are carried by policemen in parts of Germany by which they can receive alarms and orders sent out by radio from head-



German Policeman Equipped with Wireless Set to Receive Alarms and Orders from Headquarters

quarters. The aerial is fastened to the officer's back by shoulder straps and the receivers are held close enough to his ears so that he can hear any message or signal broadcast. The box is suspended across the man's chest within easy reach of his hands. This arrangement permits a hasty mobilization of the guardians of peace in case of trouble.

Ice Still "Grown" On Ponds Is Now Harvested by Machines

Harvested with powerful motor or horse-drawn saws and packed by machinery in huge storehouses, some 24,000,000 tons of natural ice are cut each year in the United States for commercial purposes.

Little of this vast amount is seen in city delivery wagons, the clear, even cakes of the artificial product being preferred nearly everywhere, and it is estimated that more than 29,000,000 tons of manufactured ice were consumed last year, representing considerably more than half of the nation's ice bill of approximately two hundred and fifty million dollars.

It is estimated that more than 40 per cent of the total natural-ice harvest is done with power apparatus, practically every field that produces 600 tons or more having motor saws and power-driven elevators to hoist the cakes to the store-houses.

As soon as the ice is thick enough to support the weight of men and scrapers, snow that may have fallen is removed. The ice is kept cleared after every storm so that it will "grow"—a protecting blanket of snow preventing it from reaching a desirable thickness.

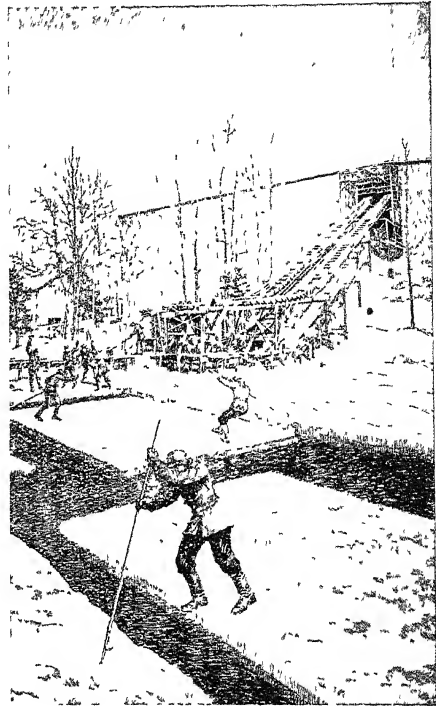
The clearest, thickest, and best ice is near the center of the lake or pond where weeds have not accumulated and where the edges have not broken or rotted. A canal or sluiceway is cut out either with hand saws or with special



Long, Sharp-Toothed Saws Drawn by Horses
or Propelled with Motors Cut the Ice into
Narrow Strips after the Snow Has
Been Scraped Away

machinery, the worthless ice being sunk or thrown aside. Then with long, horse-drawn saws, or with rapidly moving motor-driven machines, the ice is cut into strips. In large fields these are divided into 100-foot lengths and steered along the sluiceways by skilled men armed with pike poles who ride the "floats" in much the same way as loggers man huge saw logs in the forests.

A gang saw run on a shaft at the elevator



Workers Pushing the Ice with Sharp
Pike Poles

cuts the floats into blocks of storage size. As the pieces are pulled out of the water and into the house on an endless-belt arrangement, a planer shaves off the surface or top ice and gives the cakes a corrugated top so they will not stick together and may be removed without breaking. This process also insures a level floor in the storerooms, an important factor in large houses.

Modern storage plants have insulated walls, floors, and ceilings and are designed on strict engineering principles. No saw-dust is used between the cakes, as it has been found that this substance within eight or nine years, rots the walls of the house and makes it unfit for use. A light covering of hay or a few layers of building paper are spread over the tops of the cakes and they are preserved perfectly. One huge storage house in New York holds more than 90,000 tons. It is so carefully built and packed each year that the loss from shrinkage of the cakes is negligible.

Motor-driven apparatus is especially economical in large harvests. Twenty reports on

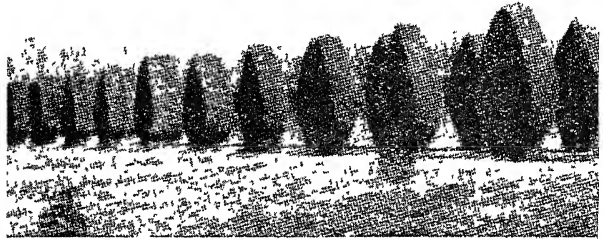
Wonder Firs

With pruning-hook and hedge shears, landscape gardeners have changed the dwarf firs planted by Cortes, the conqueror, near Mexico City, into carved figures, arcades, bridge pillars and columns of foliage that rival the sculptured beauty of granite or marble. The dense covering of the evergreens has lent itself admirably to the purposes of the artist, and, with a pre-



A Canal Cut through Ice

the performance of power saws showed that they had effected a total saving of \$23,000 in a harvest of 400,000 tons, each of them cutting 1,250 tons a day. The expense of men and teams needed before was thus eliminated.

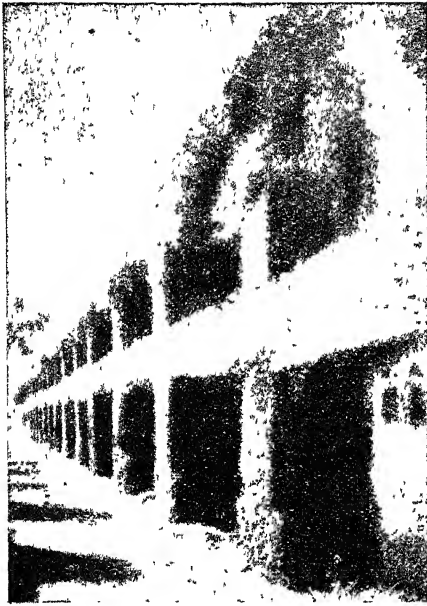


Firs Cut Into Pillars

cision almost mathematical, the interlacing branches of whole rows of trees have been transformed into veritable crossbeams of jade that run the entire length of the park and seem to be supported by the tree trunks whose emerald tracery has also taken on the same form and dimensions, making them resemble giant green pillars. Farther along is a perfect line of arches forming a connected whole and resembling an old Roman aqueduct, and in every thing except height, and in the near distance stands a long file of inverted evergreen hearts reaching toward the sky.



Fir-Bridge



Well-cut Firs

Mystery Mansion Found in "Spook Palace"

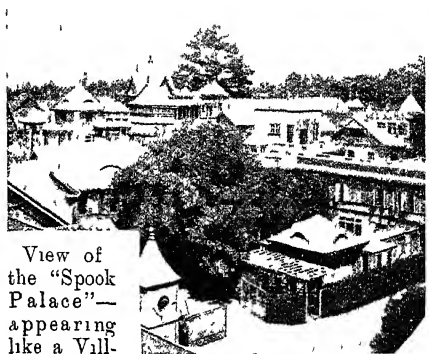
Containing 144 known rooms and representing an estimated total cost of close to \$5,000,000, "Spook Palace," a weird structure in California, is believed to be one of the largest, and probably the most complicated, private residences in the world.

Inspection of the marvelous house by experts after it has been thrown open for the benefit of the public recently, disclosed the fact that the builder sought to conceal as many rooms as possible from the eye of the ordinary observer. For instance, there are more than 2,000 doors in the building. About 10,000 windows requiring 15,000 panes of glass open out of the walls. Other materials used in its construction have been found to be the very best that could be procured.

According to reports, this sumptuous mansion was erected by a wealthy woman who gave little thought to expense in carrying out her ideas. She is said to have become possessed of the belief that when the building, which was her home, was completed, she would die. That was over 39 years ago. And until her death recently, the rasping of saws and the pounding of hammers had not ceased during that period of time.

Every working day for almost two score years, a force of about a dozen artisans plied their trades in not only constructing new parts to the house, but in tearing out old sections as well, and rebuilding them in keeping with the wishes of the owner.

There are so many intricate, winding, and bewildering corridors that a stranger passing through the building is in danger of becoming lost in their maze. For the benefit of the guides arrows are painted on the floors pointing the way out. The puzzle is furthered by hundreds of balconies, large and small, which invariably



View of
the "Spook
Palace"—
appearing
like a Vill-
age



Another view of the "Spook Palace"

open out from the wriggly stairs. These landings are usually found in pairs, but sometimes in larger groups. They were built by expert cabinet makers who used the finest of woods.

All rooms are gorgeously furnished in a wild assortment of things both ugly and beautiful, and as found with the rest of the equipment are hung with gold and silver-plated fixtures. Fireproof vaults and burglar-proof safes are hidden about to accommodate valuable trappings.

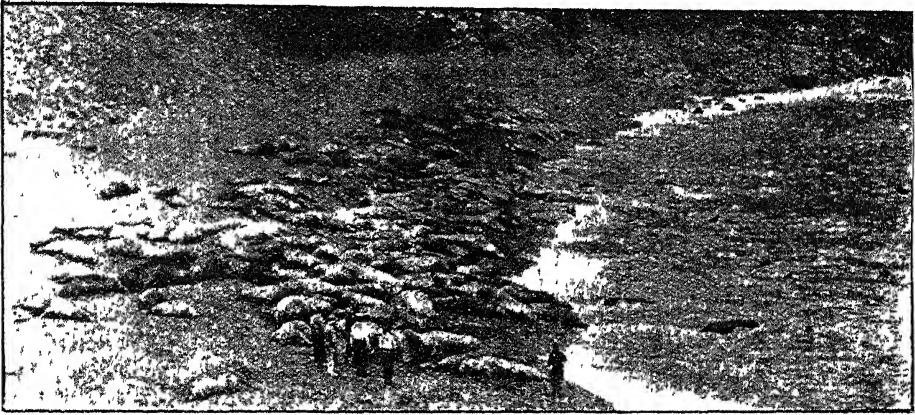
and silver service plate. A magnificent pipe organ stands in the main dining and ball room which measures 20 by 40 feet and is finished in delicately carved wood work.

The front door, which is said to be worth as much as an ordinary house, is believed to have been opened only three times during the owner's residence there.

A Brother of The Strange Beasts Before Adam

THE Latest Style Trunk, used on the island of Guadalupe by some inhabitants, is bright

geranium pink and made corrugated. It is a well-made trunk, waterproof, is flexible, and is used exclusively by all up-to-date elephant-seals. No well-brought-up elephant-seal could afford to be without one, as "it is not done," and he would be stamped at once as being only an ordinary seal. Then, too, if in a sportive mood, the elephant-seal can place his trunk in his mouth, blow up the end of it like a toy balloon, and then add a snore or trumpet-call, which is a much more uncanny sound than the usual seal can make. This trunk is easy to transport, costs no express, and is strictly home-grown, for it grows on the elephant-seal himself, and the island of



The Elephant Seals on Guadalupe Island, undisturbed while the explorers walk among them and photograph them at close range



"What's the Hurry!"
Judging from the expression on his face that is what this portly elephant-seal says to himself, as he slowly emerges from the water



The Subtle Siren Call of the Elephant-Seal.
Here are two elephant-seals making their weird trumpet calls, with noses blown full of air and trunks rolled into their mouths

Guadalupe is the only place in the Northern Hemisphere where the elephant-seal may be found. Guadalupe lies 200 miles southwest of San Diego, California, and is about twenty miles long, and six miles wide. It is a volcanic formation, and is a dreary place, a rocky waste, inhabited by strange forms of animal life, rapidly becoming extinct.

Guadalupe is the sole remaining home of the only remnant of a herd of elephant-seals in the Northern Hemisphere.

The animals were at one time widely distributed and abundant on many of the remote islands of the Antarctic region, but the whalers soon learned that a fair quantity and quality of oil could be obtained from each carcass. So the slaughter began, and ended only when the species was commercially exterminated.

More than once it was thought that the last living representative of the species had been killed, but fate has dealt more favorably with it than with the fur seals, each time a nucleus

escaped to rebuild the herd. If vandals and unscrupulous hunters can be prevented from raiding the rookery, the species can be preserved indefinitely.

President Obregon, of Mexico, almost immediately has declared Guadalupe Island a government reservation. Unauthorized landing is now prohibited and no elephant-seal or fur seal can be killed or molested within three miles of its shores. Heavy penalties have been fixed for violation of the protective measures.

The swift movement of the so-called "jazz age" has no disturbing effect on an elephant-seal. Life, to him, is one long placid period of rest.

The animals look as if they were dead. They show not the slightest agitation, and allow themselves to be slapped on the back, jumped over, and photographed at close range. It is this absence of any fear of man that make them an easy prey to the whalers who hunt them for their oil.

THE OLD OLD STORY

BY SANTA CHATTERJEE.

(7)

IT was nearly eleven o'clock at night. As Karunā and the others got off the car and were entering the house, the tenements on all sides loomed in the dark like rows of tall skeletons with not a hint of life in them. The nearly paintless, one-time green and always dusty windows were closed, no one could guess what lay behind the blackened walls on which the plaster stayed but in stray patches, economy of oil had turned out all the lamps, and where any lingered in some lonely fourth-storey window, the faint glimmer only added to the ghastliness of the effect like the lifeless grin on the face of a corpse. And the fatigued voice of a few tired poor students under the tyranny of impending examinations could be heard. It was like the voice of anguish.

The huge tenement in which Karunā and her people lived appeared as if all the darkness had been taken out of Hades and piled up in one solid silent heap. In that solid pile of silence and darkness weighing

on her mind, her own footsteps, the voice of the brother and the sister and the sounds of joyfulness from Ronu struck Karunā as out of tune and strange. Ronu clapped his hands as he descended from the car and said, "Oh, Didi, I did have a good feast!" To Karunā his laughter sounded like a joyful song at a place of cremation. She felt as if the cracks in the old walls were frowning at the child's inconsiderate mirth.

Karunā found the door bolted from inside. She felt extremely shy that night to wake up the sleeping house with her knocking, as if she were returning after enjoying something forbidden and should, like a thief, feel grateful if the doors would hide her shame before the curious eyes of the less fortunate got a chance to rebuke her.

Ronu knocked hard at the door. Two minutes passed, but there was no answer. Ronu shouted, "Open the door!" Karunā rebuked him in a low voice, "Oh, don't shriek like that." Aunā commented in

vention, "Yes, and how long do you want to remain standing in this narrow and dark lane?" Ronu began to shake the door violently with both hands. Some one responded in a sleepy and feeble voice, "I am opening."

The wooden bar, which bolted the door from inside, had one end of a length of rope attached to it. The other end of the rope was kept tied to the railing of the top floor verandah. Whenever people knocked for any occupant of any storey, a tug at the rope opened the door. With a deafening crash the bolt dropped on being pulled off its catch. Everything was dark inside the house also. Ronu shouted, "Show us a lamp." The house was so silent that one could hear when a match was struck upstairs. Tārinikānta held out a lamp over the railing on the verandah on the floor. The steps on the staircase had got hollowed and worn out in the middle on account of long use. The three young persons climbed up the uneven steps.

The room which they entered was thoroughly packed with furniture and sundry and the narrow gap left for moving about could not afford to let one go about without tripping or grazing one's shin. Ronu entered the room and at once fell over a chair. He roared, "You make me absolutely sick! You kept a chair right here that I might topple over it!" Karunā said nothing but drew the chair aside and pulled her brother up. After some time Tārinikānta re-entered the room, lantern in hand, saying, "Here you are, take the lamp."

Their cast off clothes lay strewn all over the room, on the chairs, on the table and everywhere. On one corner of the bed rested Ronu's trunk with its lid open. Before going out to the invitation he had evidently made an effort to discover something. The rummage had left everything in utter confusion, which still remained as before. The evening's supply of milk lay in one corner on the floor under a wire cover. It had not been boiled. At another corner one could find the remains of Tārin's dinner of rice and curry. The room was hardly large enough to allow four or five people free movement. One could not find even enough room for squatting down unless one shifted things at this hour of the night.

For five years Karunā had lived in this

room, but to night, as she entered it, she thought,—how could one pass even a single day in this pigeon-hole?

The two sisters took off their finer clothes and put on the drab everyday things. Then they moved things to their proper place and created a bit of space in the room. Karunā lighted the movable earthen stove with waste paper and warmed the milk, so that it might not turn sour. Ronu fretted about the room saying "Oh, you are making a lot of fuss and delay! Why not make the bed and let me sleep? I have eaten so much that I can hardly move."

Arunā said, "You can see we are making room for spreading the bed, yet you can't help shrieking! I was quite happy so long, but no sooner have I stepped in here than I begin to be made miserable!" Ronu forgot all about bed and sleep and said, "Oh really if we had been the owners of that house! What fun! Tell me, why is Abināsh Babu nobody to us? He does not require so much money, does he? We might have had great fun, if we had some, but we have nothing. Whatever you may say, *Ban-di*,* God has no brains."

Karunā said, "Ronu, don't babble like a fool. Go to sleep."

Finding the bed ready, Ronu did not argue the point and went straight into it. Arunā, while she folded up the Bombay sari, said, "I had a girl called Muralā sitting next to me. Her dress, heavens, it was something! She was not much of a beauty. Her green sari and gem-set necklace would have made even me look no worse. And, of course, there could be no question if you put them on. I wanted to snatch away everything from her."

Karunā said, "What madness! Extraordinary sari it was and you are tempted by it!"

Arunā made a face and replied "I did not accidentally slip off the stairway to heaven like you; I feel temptation, envy, everything else. So far I used to envy Nandī, but what I have seen to-day makes Nandī and company common and negligible. Really, tell me honestly, such a large house, such a grand piano, well furnished rooms beautifully dressed people, laughter and gossip, no worries, no examination nor

* Eldest sister—meaning Karunā.

cramming to earn one's living, don't these tempt you?"

Karunā thought awhile and answered "May be, they do. But how do I know? I have not thought about it."

Arunā was surprised "You don't even know whether you are tempted, you have to think about it! I have nothing to work out; if I am offered all those luxuries, I would at once kick my heels off this rotten house and go away."

Karunā said, "Who told you that those luxuries would flood you with happiness?"

Arunā got impatient and said, "Why should any one tell me that? I say so, I feel it. If happiness does not come, I shall see about that at the proper time. But I would not let those go, if they came."

Karunā smiled and decided. "All right, the thing is settled. May be Aladin's jinni will arrive to-morrow with the house and everything on his shoulder. Then there will be no occasion for argument. But let us go to bed now."

Their bed was spread on the floor. Arunā said as she shook up the sheet, "No dear, I am not joking, after seeing their house I shall feel ashamed to even ask them to take a seat here."

Karunā said, "Then borrow their house every time you ask them to sit down." It was half past eleven and more. Tānikānta called out from the adjoining room and said "Aru, you have got school to-morrow. Do not keep up any more, go to sleep now."

Arunā said, "Rubbish of a school," in an undertone, and drew up the cotton wool coverlet even beyond her head and lay there completely rolled up.

The night advanced, there was no sleep in Karunā's eyes. Arunā, who had been so busily broadcasting her dissatisfaction with everything, was sound asleep, but why was she, who behaved as if this exhibition of wealth hardly affected her, sleepless? Karunā's quiet life contained many an impression of sadness, of pain, but never of excitement. That was why she could not when she came across it at this fresh bend in life's highway, leave it aside as usual and continue her journey. She was worrying out, as she lay on her sleepless bed, why this stranger had been so attentive to her for the past few days, why he had opened the doors of his palace to this poor girl and why

had so many eyes blazed in jealousy as a result. Karunā thought if all this attention and care were merely an effort at making a return for old time friendliness, should she waste her thoughts on these? And would not those outsiders who have begun to take a keen interest in the affair, give proper consideration to this aspect of the question? She feared that it might so turn out that tomorrow would start whispers in every house about her, and that this would give rise in her mind to a constant but baseless excitement.

But she at once thought, was there nothing but a mere attempt at showing regard to old friends in this abandon of attention? Perhaps—yes, perhaps there was. It pained her to think otherwise. Yet she forced herself to think there was not. To drive this thought away, she closed her eyes tightly and shammed sleep. But no sleep came. After going through the glamour of that feast of splendour and having plunged into the mad effusion of demonstrative joy, a current of something strange tumbled through her head. The hard naked form of poverty in their tumble-down apartments, with all their pain and sighs, ran parallel, like two rows of pictures on the walls of a gallery, to the colourful happiness and laughter and song of the rich man's palace.

The words which she had tried to stop her brother and sister from uttering, rang in her mind, "There is nothing, nothing whatever, save lifelong sadness and blasted hopes!" All pomp and riches took shape in the proud form of Abināsh and in that illuminated red house of his. Near Abināsh hovered the well-dressed image of Muralā, whose memory, somehow, could not make Karunā happy.

With Muralā she remembered Bijali. Karunā wondered why she said such things to Muralā. Where did Muralā's interests clash with those of Karunā? The answer did not quite clearly form itself in her mind. Karunā wondered whether it was Abināsh who was supposed to be the centre of their interests. If that was so, was it based on any truth? She asked herself, "How does Abināsh appeal to me? His rough voice, his tone as if of command, his proud and hard appearance, unfeeling treatment of Satadal, show of indifference to every one else but a

mighty interest in Karunā, and the dazzling picture of his wealth, —all combined in a complex unity which tossed about in her mind. Her own question rendered her incapable of an answer. She could not say she liked him, but could she say she did not like him either. Karunā told herself that there was no need for her to worry about this. She fell asleep while turning over in her mind a medley of questions and incidents.

Early in the morning, as she left her bed, Karunā decided that the life of excitement which the rich live, was no good. The pure atmosphere of quiet and peace which pervades the poor man's life, helps it to grow up, slowly but truly, but wealth affects human life with its unnatural excitement and, like an egg hatched prematurely under artificial heat, human life suffers from morbidity when wealth plays a part in its development, the mind becomes too intoxicated to walk straight. Of course poverty also causes men to go wrong, but there is an element of struggle in it. The sorrow of having too much far outweighs the sorrow of having nothing, for it blinds one to the value of having.

Karunā thought she would not again look with tempted eyes, like a fool, at the wealth of others.

Work and the hurry of school hours made the day go round like a potter's wheel and end up all too soon. The peaceful and logic-loving mind of the morning gradually grew rebellious through increasing worries.

Karunā had left the dinner to cook in the mild heat of an "Electric Cooker" and had taken up an old-fashioned blouse to make an addition to her wardrobe of modern things by altering it, when suddenly she heard Sailajā's voice, "Oh Beautiful One, why are you bending over that thing in the evening? Look up and behold the chariot of your Prince waiting before the door."

Karunā looked up and saw Sailajā flying upstairs with her face well veiled and Abināsh coming up, with his shoes playing the accompaniment.

She had not expected to see Abināsh so soon after yesterday's festivities. Yet she covered her surprise well behind a superficial smile and said, "Come in, please, how could such a busy man find time to come this way?"

Abināsh did not answer her but said, "I

have brought the car, let us go to the Mardan,* there are some good cinema shows. I have reserved a box."

Karunā felt a prick in her mind. The laws of courtesy demanded that one should give returns to invitations, etc. But the gap which separated them from Abināsh in wealth was such a wide one that if things went on like this, their burden of indebtedness, far from being reduced in any way, would go on increasing. Karunā was highly annoyed; should Abināsh make them more and more indebted to him in this inconsiderate manner? But how could she refuse him now? Had he asked her, "Would you come for a drive?", had there been any hint of waiting for her consent, then she could have refused him politely, but Abināsh always talked as if others had no opinion and all the burden of decision rested on him alone. What could Karunā say under such circumstances? Yet she said, "Well, you never asked us beforehand? You went and wasted a lot of money on an impulse!"

Abināsh said, "As if there is a lot to ask in this! You will get into the car, get down there and see the pictures and come back again; and there's an end! And money? Why, I earn the money to waste it."

Karunā commented, "You can waste your money on yourself, why should you waste it on others?"

Abināsh retorted, "But if wasting it on others yields me pleasure, that is spending it for myself."

Karunā was going to say, "Why should others take your money for nothing?" But she stopped, for she thought it would sound too rude. She had to acknowledge defeat at Abināsh's hands. Abināsh had come down on hearing Abināsh's voice. She said when she had listened to the argument, "Well, the money is already wasted, so why bother about it now? It is better if you got something out of it. You had better go and see it, Didi."

Karunā said, "As if I would go alone if I went. I am not so very fond of cinemas."

Abināsh said, "But Abināsh Babu has not asked me."

Abināsh suddenly discovered his mistake and said, "Yes, yes, you come also."

* A large area of open land bordering the fort in Calcutta.

Arunā asked, "And Satadal?" Abināsh thought for a moment and answered, "I believe she has her Ekādasi * to-day, she won't be able to come."

Karunā asked, "Then why did you arrange to-day?"

Abināsh looked away and said, "One does not remember so many details."

So they went to the cinema and saw it.

The next day Abināsh came again. Karunā asked, "What is it to-day?" Abināsh said, "As you object to waste of money, let us go for a drive along the banks of the Ganges."

Karunā said, "Oh, so you must waste time, if you cannot waste money!"

Abināsh answered, "I think it good use of time compared to handling dead bodies and similar work. At least I get more pleasure in it. Don't you like to drive about?"

Karunā said, "I don't say so, but—" Abināsh cut her short and summed up, "There is no room for a 'but'. You like it, I like it, so finish your work quickly and off we go!"

That day also it transpired on enquiry that Satadal was suffering from fever and she would not be able to accompany them. Karunā did not like the idea of going out for drives when people were laid up with fever at home. But Abināsh made an excuse, "Oh she usually has such attacks of slight fever. And even if she felt well, she would not care to come out."

Karunā said, "Well, how could she come? You never ask her to come out." Abināsh said, "I am asking you, then why not come along?"

Karunā did not go. She went to see Satadal. Abināsh delivered a lengthy speech on the unflinching devotion that village women show to household affairs and kitchen utensils, and went out on an untimely round of professional calls.

When Karunā returned after an hour's conversation with Satadal, Sailajā suddenly appeared from nowhere and started singing with a great flourish of her arms —

"Oh, we know the charmer

To whom our Beauty has given her heart."

* Eleventh day after full or new moon. Hindu widows fast on these days.

(S)

Karunā grew apprehensive on discovering that the sting of neighbourly over-attention and the darts of elderly opinion were preparing to wound her. She could not herself clearly answer the question that had lately been raised in her mind, but she knew that such a clear answer to this question would be circulated everywhere and would guide her artificially. She could not stand the idea. There were two ways to stop people from talking, *viz.*, settling down in life in tight earnest with all necessary paraphernalia, or removing every doubt regarding such a probability. Karunā considered neither easy. She could not go straight to Tārnikānta and ask his advice in the matter. So she, as an honest effort at so doing, asked him one day, "Dādādashāy, Abināsh Bābu takes me out for drives very frequently. You never remain at home, so he cannot see you."

Tārnikānta gave a laconic reply, "Very good! You come home from school only to be shut in. Driving out in the evening improves the health."

He did not wait for further words from Karunā, but put his spectacles on and became absorbed in Hegel.

That day, when she had been to see Satadal, Karunā had learnt that the former saw Abināsh about twice in the course of the day, once at lunch time and once at dinner. His afternoon refreshments he generally had in his sitting room, being served by his hirelings. Satadal had no occasion to go there. So Satadal hardly knew when and with whom Abināsh went out in the evenings.

When she came back, Karunā thought that to-day also Abināsh would turn up with his car and ask her to come out on a drive. Abināsh came everyday in his car, startling the neighbourhood with its mechanical siren and informing everybody in the house of his advent by a loud voice like that of a conquering hero, to steal Karunā's heart, and in neighbourly imagination this fact took the shape of Karunā's pride. Already she had been informed that though she had succeeded in netting a rich man, that was no reason why she should parade the fact before the world. It did not seem ladylike and *comme il faut*.

Although neighbours explained to her the reason why Abināsh behaved like that,

Karunā never could admit to herself that she knew it. So, in order to check a little the flow of other people's talk and to give herself a quiet moment to think, she was trying her best to avoid Abināsh to-day. Besides, the pain of yet another thing that made her ashamed was moving her to do this. If Abināsh really came for her, why couldn't he subdue his behavior at least sufficiently to deceive public curiosity?

Of all persons in the world Abināsh was the most indifferent to the lonely girl who lived in the heart of his own palace. So Karunā decided to escape him by hiding in his own house. The lamp never sees the dark ring which encircles it. Without letting anyone know her destination Karunā said, "I am just going out for a walk", and went out.

Satadal lived right at the end of that long array of expensively furnished rooms. All those rooms had marble floors, but Satadal's displayed a stretch of bare cement. It was fitted with electric lights; but they were probably never used. The well-kept earthen oil lamp and the bunch of home-made wicks told one that they played a more active part in the everyday life of Satadal. The courtyard facing the kitchen was beyond her window, through which one could see a carefully kept pumpkin creeper resting on a bamboo structure, a *tulasi** plant in a foreign-made pot and a few flower plants near the cinder heap. Beyond the kitchen, in the compound of a neighbouring house, a *bel*† tree and a couple of betel-nut trees swayed in the winter breeze and drew the attention of the solitary occupant of the room by their quaint music.

When Karunā entered her lonely abode, she was lying on a straw mat spread on the floor and was turning over the leaves of a book of songs. On seeing Karunā she hid the book and got up to welcome her.

Karunā said on entering the room, "Well, what is the dish which tempts you to stay in the kitchen quarters, leaving aside all the beautiful rooms in the house?"

Satadal said with a gentle smile, "Yes dear, it is the temptation of eating good things that keeps me here! I am a villager and my mind finds nothing to feed upon in

those other things. So I have built up a nest to my liking here, in this nook. That abundance smothered me, so I have had to create an opening here."

Karunā said, "We have been brought up amidst a heap of rubbish, so I thought that if it could be changed into a heap of gold, things would become quite satisfactory, but now, after listening to you, I have come to think that, of whatever material the burden be, the lighter it is the better."

Satadal came up closer to her and asked, "Goodness me, where did you* learn that phrase? It belongs to my younger uncle." She suddenly stopped, bit her tongue in shame and self-reproach and apologised, "I hope you will pardon my intimate *Tumi*. When I am reminded of *Chhotamāmā*,† I forget everything."

Karunā, after coming to know the *Barāmāmā*‡ and his relations with Satadal, was doubtful as to the existence of a *Chhotamāmā* who could make her forget her manners and everything. She said, "When you§ have uttered *Tumi*, let it stand as a landmark of the new friendship among us. It is also better to get rid of the burden of the formal *āpani*." But the question which she longed to ask remained unasked. Even without showing any interest whatever in the *Barāmāmā* she had come to a pretty pass, so how dared she show any curiosity regarding the younger one?

Satadal answered, "That is good. But it must not be one-sided. I have got you at the right moment to-day. After reading *Chhotamāmā's* letter, my heart was longing for the clear and light atmosphere of home, and meeting some one at such a moment has relieved me a lot."

Karunā said, "True, man cannot live without man."

A letter had been so long fluttering in the wind as it rested on the book of songs, it suddenly dropped near Satadal's feet.

* She used *Tumi*, which is equivalent to the French *Tu* and is more intimate than *you*. *Āpani* is the term of respect like the French *Vous*.

† *Chhota*=young, *māmā*=maternal uncle.

‡ *Bara*=elder, *māmā*=uncle, meaning Abināsh.

§ Here Karunā also addressed Satadal as *Tumi*.

* The holy basil

† The marmelos or wood apple.

She took it up and said "Now listen to this, this sounds very much like what you said,—

"After a long time I have come to a silent and lonely place and it reminds me of our younger days. The atmosphere here does not press upon your mind and I am feeling as if I have been able to leave behind somewhere the burdens I had amassed in the land of loud noise. There are no burdens here, neither of good things nor of evil; that there are no evil burdens is of course a positive blessing, but even the absence of good things does no harm—it is enough that there are no burdens of any sort. Whatever is a burden, whether it is of good things or of evil, gives one pain."

Satadal finished reading and looked at Karunā. Karunā said with a smile, "Your *Chhota māmā* seems to be a great idealist. It is good for the two to be different."

Satadal said, "Yes, *Chhota māmā* and *Bara māmā* are quite opposite to one another. Who would say they were brothers?"

It was getting dark. Satadal fetched a match box and lighted the oil lamp at the corner. Her action astonished Karunā. She said, "What is this, dear? You have the lightning of the sky imprisoned in the room, why this castor oil lamp? Are you trying to match the lamp with the guest?"

Satadal said, "Really, you never think what you say! Where do you find the matching? The guest is a god* the lightning is negligible in comparison. I am matching the lamp with myself. When I light this lamp, the light that was in my mother's cottage crosses the darkness of five long years and enters my room. So long as I lived there, I lighted this lamp every evening and took it round all the rooms of our house as part of the daily religious observance. And *Chhota māmā* sounded the conch † so loudly that it rattled the neighbourhood. Even to-day when I light the lamp, the thatched cottages smile up before my eyes, I hear the conch anew and the laughter of my brothers and sisters live again in my memory.—I hope you won't

mind my madness I am feeling that you are very near to me, so I have said things which I never say."

Karunā sat silently holding Satadal's hands in her hand. She did not know what to say in answer. But she felt she must say something; so she said, "Tell me what is your home like. I have never stepped beyond Calcutta. Honestly, I want very much to know what Bengal is like."

The story of Bengal was the story of Satadal's heart. Its caress was wafted into her lonely soul on the wings of memory and gave it a new softness. She felt shy to tell this newly acquired friend everything; but what illuminates the heart escapes in rays through gaps in words and phrases.

The winter evening deepened. Karunā exceeded her time to stay out and went on listening to the story. The cool and shady village, the temple on the steps of the tank, the dust laden lonely red road, the mango grove with its century-old ruins, the songs which birds sing early in the morning and the joyful *kirtans*[‡] of the well-known *bairagist*, the silent and tireless service which her mother rendered to the family in her eternal young-wife-like simplicity, her affectionate playmate the *Chhota māmā*, her untimely lost young brother, then the slight vaguely remembered touches of the life she lived in the house, new to her, of her husband, whom she knew so little;—all these appeared in wondrous beauty to Karunā; for they were lighted with the light of Satadal's love. Three persons defied Satadal's attempt at concealment and stood out clearly in these memory pictures—her mother, her *Chhota māmā* and her husband. Two she had said farewell to forever in this life; one still remained like the lonely lamp in a cremation ground. Karunā knew that in this family he was her only companion in joy and sorrow, that it was the warmth of his love which had prevented Satadal from withering away like a frostbitten flower and that it was he who had intensified the fragrance of her soul.

Karunā could not break through the magic net of village tales which her new-found friend had woven round her. Imagination was painting the tank-steps, tulasi plants, cottages, etc., with wondrous colours.

* The Hindus consider a guest as a god and treat him or her as such, with great respect and attention.

† A part of practically every day observance in the Hindu religion.

* Religious songs sung in chorus.

† Vaishnav mendicants.

Karunā had never seen any abodes of the poor save the ugly ruinous Calcutta houses which looked like so many brick wells turned upside down and placed in a setting of the vilest smells, the craziest noisiness and the cloudiest smoke screens. She had heard of better things, but never in words harmonised with the things described by an emotional and delicate soul. Karunā saw before her only one of the two who had grown up together in the lap of the dainty cottages and had rolled in the red dust of the road which bordered the bamboo groves. She saw the other one only in her mind's eye, and longed to see what he was like.

But as it was getting very late, Karunā had forcibly to bid adieu to her newly acquired friend. Satadal grasped her by the hands at the time of parting and said, "Come again! I never thought my treasures would be thus looted away so quickly. You must have been some one to me in our last incarnation."

Karunā answered, "Certainly, I shall come. But you must come too. You are my friend from the unknown land."

She returned home happy and fresh from her imaginative experience of the unknown land. Arunā was reading history lying down with a pillow supporting her under the chest. She jumped up when Karunā came in and cried, "You did not even tell us where you would be! And Abināsh Bābu was making my life miserable by enquiring about you. I could not find you anywhere. He went away with a face the size of that sauce pan. Where had you flown to?"

Karunā did not answer her sister but asked, "Didn't Sailajā and others see him? Didn't they say anything?"

Arunā said, "Why shouldn't they see him? Abināsh Babu is not a thief, nor is Sailajā blind. But tell me, where had you been?"

Karunā answered, "I shall tell you to-morrow, not today."

Arunā cross-examined her for a long time, expressed astonishment, made absurd guesses, but could not discover where Karunā had been to. Arunā never even thought that the person whom Abināsh had been eagerly looking for, had been spending her time at his own house.

Karunā had got used to seeing the same sort of people in the same surroundings all

her life. The types of girls she usually met were so easy to understand she could see from the start what a new acquaintance would talk about and what things she would show interest in. Therefore, even if the acquaintance developed, she never found anything new in it to feed her heart. Those in whom one could have found anything new, were in this conventional age too reserved to give away what they possessed. But this new-found friend from a hitherto unknown land, apart from the beauty of her soul, was the centre of such a wealth of fresh air, light and music which are found only in village nests, that Karunā was constantly tempted to be near her. Besides, civilisation had not yet made her absolutely proof against outside understanding of what she held within her. The eye which longs to see and the mind which holds the touch of sympathy, could still easily discover her. That is why Karunā was unwilling to give away the secret of her quest for this neglected soul.

The next day Karunā went in search of Satadal without telling anything to Arunā. Knowing that no thief will enter the kitchen to steal its smoke, Satadal and Karunā sat there on a mat, engrossed in conversation. Karunā lay resting her head on Satadal's lap. Satadal was passing her fingers through her friend's tangled hair as they talked of the joys and sorrows of their lives. There were a basket decorated by Satadal's mother with cowrie shells, a rag carpet, a portrait of her Chhota māmā and sundry other articles lying about, awaiting a return to their proper places after being seen by Karunā. She was not absolutely unwilling to show to Karunā the few mementoes of her short married life, which were kept in the wooden chest. But she could not bring out these things, with associations of pain and joy more intense and secret, so easily before the eyes of a second person as those which she had already shown.

They were absolutely absorbed in a story in which two children, an uncle and a niece, went to school and climbed trees together. The boys at school teased the uncle for playing with dolls by calling him a girl-faced butter baby, so they were obliged to have recourse to manly sports like tree climbing and plunging in the tank water, etc. But even here they were not absolutely safe. Such conduct on the part of a girl got Satadal the name of a tree-climbing girl or that

of a masculine goddess and so on, which she suffered in silence. These paltry details of childhood were lighting up her sad face with a sad smile. But the smile died before it could properly take shape. She suddenly pushed Karunā and sat up straight as she would on a formal occasion. Karunā looked up and saw Abināsh standing at the door. His face carried an expression of deep displeasure upon it. He did not look at Karunā but began to rebuke Satadal in a roar. "Have you not even learnt this much of manners after such a long stay in a good family? Do people come here to see the beauty of your dingy room and its wealth of rags? I did not know that the house so greatly lacked sitting rooms or things worth seeing! Shame! Shame! Shame! Have you no sense at all? Come along Karunā, you need not contract rheumatism by sitting on the damp floor. Let us go and sit in one of the rooms."

Karunā said, "This is also a room. I am quite comfortable here."

Satadal pushed her gently and said in a whisper, "No dear, you go to the drawing room, I am coming."

Satadal remembered another crime,—Karunā had not been offered any refreshments. She ran off to get some. Karunā started towards the drawing room in company with Abināsh. His expression changed absolutely as soon as Satadal went out. He said quietly, "I have told you several times that I never stay in at this time."

Karunā was going to say, "I have not come to see you," but she only said, "I came to see Satadal."

Abināsh visibly darkened and said, "Is my time so cheap? Twice have I been to your place and twice I found you were out, and you could not even let me know when you were coming to my house!"

Karunā thought, "As if it is essential that I should inform the public about my movements," but noticing the way in which Abināsh put up his claim, she could not express her thought. She said, "All right, your time is not cheap, so don't spend it for inconsiderate people. They don't understand the value of your sacrifice."

Abināsh got a bit angry and said, "I don't want to listen to inconsequential talk. Where had you been yesterday?"

How could Karunā conceal the truth? She said, "I had been over here."

Abināsh exclaimed, "Here! Did you learn at home that I went to look for you?"

Karunā said, "Yes, I did."

Abināsh said, "You knew also that? Then why did you not tell Arunā where you were going?"

Karunā hesitated a little at this cross-examination and said, "I just did not."

Satadal came in. Abināsh turned red with anger and marched out of the room with his shoes creaking.

Translated from the Bengali by
ASHOKE CHATTERJEE.

(To be continued)



INDIAN PERIODICALS

Illiteracy of Musalmans

According to a tabular statement published in *Peace*, a monthly journal devoted to Islam and Islamic culture, the total number of Musalmans in the world is 232½ millions, of whom only 12,126,000, or a little over 5 per cent. are literate. In the same journal we read —

“The Prophet of Islam, though himself illiterate, was very keen about the acquisition of knowledge. The Quran says, “To whom wisdom is given, then surely he has been given much good.” The Prophet said, “Seek knowledge even unto China.” And again, “Knowledge is a stray cattle, whoever gets it, is best entitled to it.” His followers in pursuance of their master’s precepts were not slow to enrich their minds with all the knowledge that was possible in that age. The achievements of the Arabs in the field of culture were no less wonderful than their conquests in the field of politics.”

In one respect the Moslems are as childish and unwise as the Hindus, namely, in boasting of the achievements of the ancient followers of their faiths, while they themselves are fallen from then high estate.

The extract quoted above shows that the vast majority of Musalmans are, in the matter of seeking knowledge, not true followers of their Prophet, they are only his nominal followers.

Musalmans ought not unconsciously to argue that, because their Prophet was great in spite of his illiteracy, therefore illiteracy is a means of achieving greatness.

The article from which we have made an extract above, treats of the “Intellectual Achievements of the Arabs.”

It treats of the achievements of the ancient Arabs, only 6 per cent. of the present-day Arabs being literate according to the table printed in *Peace*. The highest literacy among Muhammadans, 20 per cent., is found in Europe and America. In Muhammadan countries, namely, Independent Arabia, Persia, Afghanistan, and Turkey, the literacy is “not over 6 p. c.”; and in Egypt and North Africa 5 p. c. So in spite of what the Pro-

phet taught, in modern times Muhammadans do not take kindly to knowledge in the countries where they predominate.

“Welfare” for March.

Among the contents of *Welfare* for March are, “The Revival of Ireland’s National Games” by Mr. St Nihal Singh, “Economic Development in Russia” by Prof. Benoy Kumar Sarkar, “Sreemoolavilasam School” by Mr. N. K. Venkateswaram, “Artificial Gems” by Prof. Prannath Pandit, “Heart Culture” by Major B. D. Basu, I. M. S. (Retired), “Khaddar and Its Agricultural Support” by Mr. Umesh Chandra Bhattacharya, etc.

Mainly about Women.

We find the following in the *Stri-Dharma* —

THE FIRST INDIAN WOMEN MAGISTRATES

It is with great pleasure that we announce that four women have been nominated Honorary Magistrates in the City of Bombay by the Government. They are Lady Cowasji Jehangir, Lady Jogmohandas Varjandas, Dilshad Begum and Mrs. H. Hodgkinson. The last-named is also one of the elected Municipal Women Councillors of Bombay City. Bombay does things in the grand manner and it has appointed a woman from each of the outstanding communities in a way that is very commendable. No one is more glad of the new appointments than Mrs. Cousins, who this time last year was the first woman magistrate in India to be given such office. She has continuously been pressing various Governments since to appoint Indian women for this useful sphere of service.

MORE WOMEN IN MADRAS MUNICIPAL COUNCIL

Trichinopoly and Tanjore, two cities of great culture in the past, and in the present centres of Hindu orthodoxy, have each placed a woman on their Municipal Councils, and welcomed her heartily to a share in their work. We congratulate Mrs. Gnana Dorai, M. A., and Mrs. Razak respectively.

For the first time a woman has stood for

election to the Syndicate of the Madras University. It is very satisfactory that she, Srimati Radhabai, B. A. Zamindarini of Kuma-rangalam, was successful in the contest for seats.

WOMEN'S CLAIM FOR THE RIGHT OF COUNCIL ENTRY

Madras women have set the ball rolling to obtain immediately the removal of the disqualification of sex which at present prohibits them from being either elected or nominated to the Provincial or Imperial Legislatures. The meeting of the united women's societies in Madras was a fine success, and the subsequent deputa-tion to the Government with a most satisfac-tory reception. The newspapers very favourably commented on the women's claim and their opinions were copied into the Press of other Provinces. We anticipate that in a compar-atively short time this new field of public service will be freely opened to qualified women and the few exceptional women will be able to add the feminine viewpoint to subjects under discus-sion. Meanwhile we must keep asking. The belief of the vast majority of the people of India in rebirth with its possibility of sometimes find-ing oneself in a man's and sometimes in a wo-man's body subconsciously influences Indian opinion towards giving equal chances to the sexes. It is the proud boast of Indians that their women may do what they can do, what they show they are capable of doing. It will be a wonderful country for women when all its people get adequate education.

BOMBAY FOLLOWS THE LEAD OF MADRAS

Mr. Hidayatallah, the Minister for Local Self-Government, Bombay, has introduced a Bill in the Bombay Council to enable women to stand as candidates for election to local bodies like Municipal Councils, District Boards, etc. Mad-ras women have had this right for the past four years and a number of women are already holding office. It is surprising that Bombay is only now discussing this point of justice for women,—but better late than never!

KOREA

In the Woman's Number of the "Korean Mission Field" a Korean lady tells of the won-derful strides that have been taken during the last ten years in the movement for women's emancipation in Korea. The attendance of girls at primary schools has risen in that time from four thousand to over forty-two thousand, a girl's consent is now asked before marriage, the tyranny of the mother-in-law has been broken, women are now allowed to make their own purchases,—formerly men were the sole buyers, travel is permitted freely now to women; purdah curtains which used to screen

away women at meetings have been removed; women are now becoming shop-keepers and are being employed in factories, Korean women are replacing foreign women as missionaries and while ten years ago no societies of women existed there are now as many as fifty-eight recorded by the Government.

TURKEY.

The women of Turkey have demanded that a law be passed to prohibit polygamy. That the law be resorted to for procuring divorces instead of the present method, whereby a private announcement, with the return of the dowry, is sufficient. A notable sign of the times is the removal of curtains in the trains and trams between the men's and women's sections. A young priest was sentenced to a year's imprison-ment for preaching violently in Santa Sophia against the growing freedom of Muhammadan women. He had attacked the women especially for uncovering their faces and for entering the professions.

Tamil Novels of To-day.

Sreejut S. Sathiyavagiswaran has contri-buted an interesting article on the above to the *Everyman's Review*. Says Sreejut Sathiyavagiswaran.—

The main characteristics of our modern Ta-mil novel can be briefly summarised. It par-takes to some extent the characteristics of the western novel. This is but natural since the growth of a literature in novel in India is due to the influence of the West. Prof. Jadunath Sarkar mentions three aspects of this influence, viz., (1) the growing interest in a keen ana-lysis of character, (2) a greater observation of historical truth, and local colour, (3) in the creation of a new kind of novel dealing with modern social, ethical and political problems. These are some of the salutary effects of the influence of western novel, brought to its great-est perfection in Bengal. Unfortunately so far as the Tamil novel is concerned, the influence of the West in these above aspects is very limited and scrappy. In place of the analysis of charac-ter we see a morbid curiosity into the unhealthy animal passions of the sophisticated modern man and woman. The novelist, miscalculating the nature of his duty, eagerly dissects and ana-lyses the mind of his character, loading it with all the petty superficialities or the questionable moralities which a too eager desire at realism leads to, and at the same time not laying his hand on the primal elemental instincts of human nature. As for historical truth and local colour, we are treated only to the auctioneer's zeal for

cataloguing things that do not matter. In regard to the last aspect, we witness an abortive tinkering with social problems, treated with a too obvious personal or communal bias or consisting mainly of a platitudinous distortion of facts. The South Indian novelist requires to be too often reminded that the novel is no medium for the propagation of communal rancour and that literary perfection is attainable only with the proper perspective towards life, i. e., seeing life steadily and whole.

The apparently obvious and insistently intrusive feature of our Tamil novel is its excessive treatment of the erotic element. Love, especially in its lower and even questionable manifestations, is the eternal theme which attracts our aspiring novelist. It is true Love is an incident of life and there is no getting over it. But it is the treatment which is at fault.

Value of Tears.

The Health publishes the following —

The potency of a tear-drop, so long guaranteed by poets alone, has now become a scientific truth. As a result of experiments conducted in the laboratory of Sir Almroth Wright in St. Mary's Hospital, there has been discovered the existence in human tears of a remarkable substance. This substance he has called lysozyme, and one tiny drop of it will destroy millions of bacteria. Sir Almroth suspected its existence for a long time. After six months of experiments, he was able to show its existence conclusively, and to demonstrate its power to exterminate bacteria. Thus far this substance has not been isolated. When this is accomplished, scientists believe that the most powerful germ-destroying agency known to man will then be available for use. The germicidal properties of tear-drops were first publicly demonstrated by Dr. Alexander Fleming of Sir Almroth's staff at a recent conversation of the Royal Society. In the presence of several people he took a tiny drop of tear in a pipette and gave it as a lethal dose to a good many million bacteria which clouded the liquid in a test tube. Almost immediately the tear dissolved every germ in the tube. He further explained that this secretion—lysozyme—was present in nearly all the tissues of the body and in most of the secretions and excretions. It was at work all the time, he said, destroying many kinds of bacteria. But in the secretions of the lachrymal or tear glands a very high distillation of this potent juice took place, which made the tear-drop a reservoir of great power.

SNEEZE AND KILL GERMS.

Commenting on the London Scientists'

announcement, a New York editorial writer said — "Nature has many ways of protecting the body. There is salt in tears, and salt is one of the greatest protectors. Salt, acid and violent shaking are deadly to germs. When you sneeze you kill germs, just as you would be killed if an elephant stepped on you."

It is unlikely that an artificial method of producing tears will be discovered. From Dr. Fleming's statement it is gathered that the peculiar processes of the lachrymal gland is necessary to the creating of lysozyme. The only plentiful sources of supply, therefore, are human beings. So now the maiden's tear, long celebrated by lovers and makers of verses, has a commercial value.

STRANGE POSSIBILITIES.

The possibilities suggested by this revaluation of tears are many and widespread. Will young women, who are particularly adept at the exercise, start weeping for a living, just as hundreds of people now sell their blood to hospitals at so much a pint? Will some unscrupulous person kidnap Jane Cowl or Florence Reed or the Gish girls, or other famous film stars, and force them to cry continuously and then bottle up the tears for sale? Will mothers stand around waiting for their babies to start wailing in order to catch the golden drops as they fall? The suggestions are fanciful, to be sure, but are well within the limits of the possible. The chances are that a class of professional weepers will spring up from whom medical men and chemists will be able to obtain all the tears that are needed. But even professional weepers can't make them flow at will all the time. For the occasions when the lachrymal glands become stubborn it would seem appropriate for the weeper to bring into use an onion—or perhaps a bit of tear gas such as was used during the war.

Study in America.

In reply to the dissatisfaction expressed by British Universities regarding the influx of Indian students into Great Britain, Mr. Taraknath Das says in *The Collegian* —

For a real scholar from India the gates of American Universities are wide open and there is no discrimination against Indians as Indians, rather there are evidences that when the Indian students do their work creditably they are awarded scholarships and fellowships. In the field of Engineering, Medicine, Agriculture, American Universities afford widest opportunities for Indian students. Universities like Harvard, Columbia, Yale, Princeton, Clark, Johns Hopkins, Brown, Georgetown, Cornell, Wisconsin,

Illinois, Michigan, Chicago, Pennsylvania, Iowa, Nebraska, California, Stanford, Washington and others afford equal opportunity for the study of Political Science, Economics, History, Education, etc

There is the eternal language difficulty for Indian students wishing to study in France and Germany, but it is very desirable that there should be large number of Indian students in French and German Universities

I like to point out that the British Government is making plans to use the Boxer Indemnity Fund to have Chinese Students educated in England, but there is good deal of antipathy on the part of the British and Indian Governments to afford necessary facilities to have large number of Indian students trained in foreign lands even in England. Today about 4000 Chinese students are in America and they are mostly scholars of the Chinese Federal or Provincial Governments. Today there are not even 400 students from India in America. Those who are rotting in England and really want to study and acquire world vision in a free republic should come to America. They should communicate with American University authorities

There is color-prejudice in America. This prejudice is only among the ignorant and not in the University circle. Even if there is color-prejudice there is no discrimination in class-room or in matters of educational opportunities. From my humble past experience I can unhesitatingly say that America affords great opportunity for Indian students. If first-rate scholars come to America they can do whole lot of good to themselves and India. Those who wish to come to America or other countries to study should come with a spirit and plan that they should acquire the highest efficiency in their studies and afterwards enter into educational work to make it possible for the Indian people to acquire best form of education in their own country. Salvation of India lies in true education.

Non-official Medical Colleges.

Says the *Calcutta Medical Journal*:

During the last thirty years repeated attempts have been made by the members of the medical profession outside the government service to start and run medical institutions for the purpose of training youths of the province to undertake the duties of providing medical relief. While it is impossible to deny that some of these institutions have been managed with the primary idea of gain, even these institutions and certainly some of the others, carried on by people with disinterested motives, have turned out students in large numbers fitted with some

knowledge of medicine. One of these institutions has, after a great deal of struggle, come to be established as the only first grade non-official college in the whole of India. It is impossible to overlook the fact that the existence of such institutions indicates the anxiety which the members of medical profession and the laity have felt with regard to the provision of medical relief in the province and also prove the need for creating an opening for students to take up medicine as a profession

Communal Representation in Mysore.

The *Mysore Economic Journal* publishes an *exposé* of the 1923 Reforms in Mysore. We quote the portion dealing with Communal Representation:—

COMMUNAL REPRESENTATION.

The best method of dealing with communal representation is to help to remove the communal consciousness. In the changes introduced by the New Mysore Constitution, it is this aspect which has been emphasized.

In this arrangement, a certain number of seats in the Assembly and the Council is guaranteed to certain communities. But these candidates will not get in through communal constituencies. All the candidates will have to get in through the general electorates but in case it is found that the number guaranteed for a community does not get returned through the general electorates, then provision is made to make up the number either through representatives elected by recognized associations or by nomination by the Government, if necessary. In this manner, 15 seats for Mahomedans, 5 for Indian Christians and 3 for the Depressed Classes have been guaranteed in the Representative Assembly. A similar privilege is accorded to them in the Legislative Council as well, though in view of the smaller size of that body, the number of seats set apart for them is proportionately smaller. The reason for giving a guarantee to these communities is that they are distinct social units and that they may not ordinarily get adequate representation through the general electorates. The guarantee provided is intended solely as a security for adequate representation and it is hoped that in course of time the guarantee will become superfluous, as with the spread of education, the growth of political consciousness and with greater homogeneity all communities will return through the general electorate the best men available.

It must be clearly noted that it is only a minimum that is fixed. There is nothing to

prevent a hundred Moslem representatives getting into the Representative Assembly through the General electorates. Every Mahomedan, Indian, Christian and Panchama voter will come into the general electorate and may vote for the best candidate in the field, resting assured that his community representation is safe through other methods. In the long run this will tend to remove the communal consciousness and with it the need for communal representation.

The Playground Movement.

Mr. James A. Tobey writes on the above in *The Young Citizen* :—

In its triumphant march of progress, the play movement has gone through a number of stages. Beginning with sand boxes in 1885, the second decade saw the development of more complete playgrounds. Thus provision was made not only for the young children but for youths of the adolescent period. As the movement rounded the twentieth century, small parks came into vogue. The efforts of the late Jacob Rius towards securing parks for the slums of New York were crowned with brilliant success. From playgrounds and parks, the recreation movement gradually broadened, until to-day it includes all kinds of community service which can provide physical, mental and moral stimulation. Not only does the Playground and Recreation Association attempt to foster an intelligent application of the play spirit, but many organisations of National scope and other societies are actively interested in this type of service.

"Play," writes one authority, "is not simply an incident in the drama of life, it is rather the thread of the plot itself." The spirit of play has existed since the dawn of history. It has been developed and moulded throughout the ages. In its present form it is simply more scientific in its application, though no more modern than the race itself. Whether playgrounds be established in Europe or America, every playground so established is a contribution to the whole movement of human advancement. In this country we have not yet reached our maximum effort in this achievement. We have much to accomplish, many more recreation centres to organise, many more expert workers to train, and, finally, we have to create and foster an intelligent realisation by the general public that play is essential to biologic, physiologic and psychologic development. The goal is worth the game, for life itself is the goal, and "life is the gift of God."

Significance of the Rise of the Labour Party.

W. Paton writes in *The Young Men of India* :—

The Labour Party may be defined as a body of men and women, drawn from all classes, while mainly representative of the great organized working-class, who are committed to the political ideal of the co-operative commonwealth. It is not a class party. It is rather a captious criticism which takes exception to the name "Labour," for it is now reasonably well known what "Labour" means, and it is no longer the nine days' wonder it used to be when a Bishop or a Peer signifies his adherence to Labour.

MacDonald is one of the small group of British statesmen of whom it can be said that they have "the European mind." He has friendships with numerous Continental leaders, and the Foreign Office will be much less strange to him than to most men who might assume its control. He has the Scotsman's dignity of manner and courtesy. His wife, who died in 1911, was a singularly beautiful and rare spirit, and his tribute to her reveals both some measure of the strength he himself drew from her, and the irreparable loss which her death meant to the Labour movement.

Of the British Labour movement, MacDonald has been the statesman and Keir Hardie was the prophet. When Hardie died, and the great mourning multitudes of Glasgow followed him silently to his grave, a glimpse was given to the world of the power and passion of the Labour movement. There are many now, including not a few who still remain Liberals who wish the new Government God-speed, and welcome in it the note of moral earnestness and the purifying democratic fervour which the political life of the country needs.

Political Instinct.

The same journal publishes the report of a lecture delivered by Mr. St. Loe Strachey before The Indian Students' Union, London, on the 9th December 1923. Mr. Strachey said :—

I must begin by saying that I shall require all your indulgence, all the indulgence of the men from the Eastern part of the world, whose minds move on Eastern lines, in addressing you on such a subject as "Political Instinct Eastern and Western," because our poor Western brains have not made a great exhibition of political instinct during the last week. We have blundered along and

muddled into all sorts of things, and have shown as bad an example of political instinct as it was possible to imagine.

Most of you have been here long enough to learn that our people are very conservative, and their first impulse to any new idea is to say, "No." Very likely, after you have argued about it for years, the "No" will turn into "Yes," but almost invariably the Englishman's instinct is to do nothing at first except to say that this is nonsense and he never heard such rubbish. So that you must, as I said, give me every indulgence tonight for the predicament in which I find myself.

Many of the things we thought impossible we shall find possible, and many of the things we approved of, we shall find disappear, and we shall find we are not able to give them as much of our approbation as we thought. But in any case we want light. You remember in Homer the cry of Ajax was for light. It ought to be the cry of every human soul that wants to understand, to get properly in touch with his fellows. We want light. We want to have something by which we can see not only the faces but the minds of those with whom we have come in contact.

As Lord Macaulay said of Mr. Gladstone, with Mr. Gladstone the great danger was that he was so clear and accurate a logician, that if he got hold of the wrong premisses he would come to a wrong conclusion, whereas a man who was a less accurate logician might blunder into a right conclusion from false premisses.

Many of you, who have been soldiers or sportsmen, will recognize the metaphor that has been taken for that: that is, that if a man has got a rifle which has been properly set for a hundred yards and tries to shoot at something a thousand yards away, the more accurate he is in taking his aim the more certain it will be that he will miss the object at which he aims. No power on earth can get the bullet, which you have properly sighted, to hit the object which is a thousand yards off. The more accurate you are going to be in your analysis, the more essential it is that you shall be absolutely accurate in your premisses.

One of the things I want to learn from you is, How far does that fatalistic view which we rightly or wrongly, I expect rightly, believe tinges so much Eastern philosophy and the spiritual side of Eastern life, how far does that enter into the political views of the Eastern man in the Eastern world? In the Western world, of course, we have plenty of fatalism in our theology, but taking it as a whole the Western politician leaves out the fatalistic questions, always believing that, as the poet Fletcher said, a man is his own star, and that the nation is its

own star, and that human endeavour can put almost anything right, and that we must not attribute this or that thing to the action of the stars, or to any ascendancy. We can, in fact, trim our own boat, if we like to trim it.

Mr. Graham Wallas, who was Chairman, said:—

I think we have not emphasized to-day the dangers involved in the specially English or specially Whig state of mind. One danger is the extreme difficulty of co-operating with a man in that frame of mind. He feels inclined to promise something one day. Years pass, and he feels disinclined to do what he has promised. He says, "I am not logical," and he simply does not do it. I think one might make a psychological essay of real importance and penetration on the history of our dealings with the Indian problem in Kenya. We felt inclined during the War to promise one thing. The War was over and we felt disinclined to carry out our promise (Applause). There, I think, you want something slightly different from the Whig frame of mind. You want that resolute following up of the implications of your words and deeds, which prevents you promising unless you intend to carry out, and prevents you lightly abandoning your policy.

The Discipline of Ramdas.

The same journal publishes an article on the above, by W. S. Deming. At one place we find:—

Let us take, for example, his teaching about a Mahant, a man in charge of a monastery or *matth* where the ideas of Ramdas were taught. Ramdas is said to have founded several hundred such monasteries. Ramdas always insisted that no one could properly understand the deep truths of religion without enrolling as the follower of a particular guru or Mahant. This teacher must be a man of exemplary character, sympathetic, prudent and courageous, he should be able to command the respect of all his disciples. Being in the world but not of the world, he should teach people the true path and make them spiritually wise. His own moral goodness should be an encouragement to others. He should have a good education and be able to read and write fluently. The teacher should be conversant with poetry and be able to compose verses. The Mahants were required to live a very rigorous life. They were abstemious in their eating and drinking, and slept but little. They were not only expected to teach spiritual knowledge in general, but also to give kirtans daily. In short, to be a true *Sadguru*.

or good teacher, one must have a clear knowledge of the Vedant, be free from human passions, be a master of the nine kinds of devotion, and withal be a man of merciful character and purity of mind.

Ramdas gave rules for his ordinary disciples which were almost as severe as those for the Mahants. They, too, were expected to have an exemplary character. They must be temperate, patient, affectionate, courageous, pure-minded, truthful, learned and faithful. They must be submissive to the guru in all things. A good disciple must be benevolent in purpose and free from envy or jealousy. Ramdas characterized a bad disciple as one who was indolent, conceited, discontented and flippant. In such a man's heart could be found anger, pride, jealousy, greed and ignorance. Ramdas had no patience with cruelty, evil-mindedness or insincerity.

Olympic Games.

The same journal furnishes an account of the finals of the Olympic games meeting at Delhi —

The only meeting of the All-India Olympic Committee was held at the close of the finals, with the Hon'ble Mr. C. A. Barron in the chair. With the help of various of the sports officials co-opted by the committee for the purpose of deciding on the personnel of India's Olympic team, the following eight athletes were selected :

Dalip Singh, Lakshmanan, Hinge, Hall, Pala Singh, Pitt, Heathcote and Venkataramanswamy

Sir M. Visvesvaraya Sums Up.

In *The Indian Review* of February 1924, we find an interesting article entitled 'The Work Before Our Legislators and Public Men' from the pen of Sir M. Visvesvaraya, K.C. I. E. He has dealt with many things. We reproduce some of them below —

ON EDUCATION

From what I know of other lands, our first and most important need here is education. Even a cursory examination of the educational statistics of British India will reveal the existence in our midst of an appalling amount of illiteracy. According to published statistics available, the total number of literate persons in the country is about 17,000,000 among males and 1,600,000 among females out of 160,000,000 males and 153,000,000 females representing 10.69 and 1.04 per cent respectively. The proportion for both sexes taken together is only 5.94 per cent whereas if we are to be guided by world standards, it should be 80 or 90 per cent.

ON AGRICULTURE AND INDUSTRIES

Agriculture is the worst paying industry. No nation mainly dependent on agriculture can support the highest civilization. Factory, cottage and rural industries should be rapidly extended by promoting special facilities to provide the employment which the people want and to arrest the drain of payments for manufactures imported from outside. Colleges and schools of technology, particularly for training in mechanical engineering and agriculture, research institutes and laboratories for the solution of manufacturing problems should be multiplied and credit facilities for agriculture and industries extended.

If the policies and acts of the administration are so shaped as to strengthen the industrial fibre of the people, it is confidently expected that production from agriculture can be doubled, and that from industries more than quadrupled, in less than fifteen years.

ON COMMERCE AND COMMUNICATIONS

The commercial frame-work of the country should be studied and re-adjusted to local conditions in accordance with approved practices in the Dominions. The trade of each province should be reviewed by the provincial Ministers in the Legislative Councils, and that of the whole country in the Central Legislature by the Commerce Member of the Government of India. These commonplaces have been ignored in the past.

Under commerce, the special needs of the country are protection of local manufacture, reduction in the import of goods which the people can manufacture for themselves, increase of exports of Indian-made products, more foreign trade in the hands of Indian merchants outside Bombay, adequate shipping and banking facilities, more commercial colleges and schools and instruction in commercial subjects along with general education. Statistics should show separately the extent of trade in the hands of the indigenous population.

Coming to communications, the nationalization of railways should be expedited, and construction of branch lines by corporations in which the local inhabitants participate encouraged. Indigenous shipping enterprise should get a real start when the Mercantile Marine Committee now sitting concludes its deliberations. There is a great demand for the further extension of roads, posts and telegraphs. The public should be permitted to use telephones, wireless telegraphy and broadcasting with the same freedom as is allowed in the Dominions.

ON ECONOMIC IMPROVEMENTS

The average wealth per head of the Indian population is estimated at Rs. 300 and the annual

income at Rs 45, the corresponding estimates for the United Kingdom are Rs. 4,500 and Rs 700 respectively. On account of his low income, the average Indian is poorly nourished and easily falls a victim to diseases and epidemics. The average death-rate in consequence is high being 32 per mille per annum as compared with 15 per mille in the United Kingdom. The average expectation of life in the two countries is 23 years and 48 years respectively.

The masses of the population are for many months in the year unemployed or half-employed. They are accustomed to purchase from outside articles which, with a little forethought and preparation, they can manufacture for themselves and they pay for such purchases by exporting food grains and raw materials. Although natural resources and raw materials abound, the bulk of the population depend on lop-sided agriculture to the exclusion of mechanical and industrial pursuits. Indians have no foreign investments but only a growing foreign debt.

ON CONSTITUTION AND ADMINISTRATION

As things stand at present, a further constitutional advance cannot be long deferred without prejudicing the people's material interest. The franchise for elections to the Central Legislature and the Legislative Councils should be extended at least to the entire literate population of the country. Following Dominion precedent, the Central Government should be administered by not less than twelve Ministers, eight of whom at least should be Indians who enjoy the confidence of the Central Legislature and the country.

The provincial Governments should be autonomous. The functions and taxation of the Central Provincial and District Governments should be separated as far as possible, every city, town and village being given its own government and system of taxation. In the case of small villages, a group of them may constitute a unit for purposes of self-government. The District administration should be maintained by contributions from these self-governing units.

An effective form of local self-government calculated to call forth self-help and local initiative is needed to improve the economic and social welfare of our rural population. The Village Council system of Japan, of which I can speak from some personal knowledge, seems well calculated to this end. The Japanese Village Councils look after agriculture and industries, town-planning and sanitation, under the advice of experts. They make experiments in agriculture and maintain statistics of production and income. They give special attention to education which is compulsory and on which they spend about 60 per cent of their revenues. In the case of the smaller villages, a number of them are

grouped together to form a unit of village government. The Councils encourage association in many forms for co-operative credit, welfare work, military training, etc.

ON FINANCE AND BANKING

The finances of the country should be remodelled on the basis of those of the Dominions of Canada and Australia and should be regulated and controlled by the Government of India instead of by the Secretary of State. Gold coinage should be established and a substantial portion of the gold reserve maintained in London for sterling exchange and paper currency transferred to India.

ON DEFENCE

The cost of the Army in 1922-23 amounted to Rs 67.7 crores, i.e. over 50 per cent of the total revenues of the Central Government.

The outstanding questions, in regard to Defence, agitating the public mind are the reduction of this heavy Army expenditure, and Indian participation in the defence of the country on its Military side.

ON SOCIAL LIFE

The social life of the people will improve automatically by a rapid extension of education, but much can be done to increase the pace by making the people think, and by setting before them new social and high moral standards suited to present-day conditions.

ON FOREIGN INTERCOURSE

As a result of the great War and the phenomenal progress in science, invention and communication in recent years, rapid changes are going on, as never before, in the political, economic and social life of many lands, and India will benefit most if she regulated her progress by keeping track of such changes and developments, particularly in the Dominions.

Foreign intercourse therefore requires encouragement in every way by individuals, associations and the Government. Students should be sent abroad in increasing numbers for education, merchants for trade, and politicians, journalists, professors, etc., for gathering information of value in all departments of knowledge to be utilized for internal development.

The Claim of Buddhists to Buddha Gaya.

The Maha-Bodhi writes :—

England has fought wars and has sent armies to take the holy land of the Christians, but when the Buddhists ask to have returned to them the

Maha-Bodhi Temple and lands (which is rightfully theirs) a deaf ear is turned to their appeal.

All over the East where there are Buddhists, in Ceylon, India, Burma and all other countries where Buddhism is a living religion, meetings have been held with the object of getting this sacred site handed over to its rightful owners—the Buddhists.

But to what avail? Meetings are still being held in these countries but the deaf ear is still turned our way.

Because the Buddhists will not revolt or use violent measures to awaken those in power, the matter has not yet received attention nor does it look as if the authorities ever will wake up to the fact that this is a matter long outstanding, and one that should have been put right years ago.

Place of Women

Prabuddha Bharata says.—

"That country and that nation which do not respect women," said Swami Vivekananda again and again to his countrymen, "have never become great, nor will ever be in future. The principal reason why your race has so much degraded is that you had no respect for these living images of Sakti. If you do not raise the women who are the living embodiments of the Divine Mother, don't think that you have any other way to rise." Whenever the Swami thought of the Indian national regeneration, the problem of the uplift of women came uppermost to his mind as forcibly as the question of the elevation of the masses.

His mind rebelled to witness how the tyranny of men stood in the way of the all-round development and the free expression of true womanhood, how women were being brought up in abject helplessness and servile dependence on men, how their very individuality was being most recklessly crushed under the burden

of customs and conventions which had lost all their meaning to those who blindly followed them.

Few women are given sufficient opportunities for education and self-expression in modern India.

The doors to the highest knowledge and the study of the Vedas are shut against them. In consequence most women have lost the highest vision of life, as much as men, and have forgotten that domestic duties and functions are not ends in themselves but are only means to an end—the realisation of the self. Leaving aside the question of religious education, even secular knowledge is denied to most women. In the generality of cases early marriage strikes at the root of all development, physical, intellectual and even spiritual. It is a lamentable fact that as the result of social tyranny, Indian women as a whole have lost the spirit of strength and courage, the power of independent thinking and initiative which actuated their mothers in the past. Naturally they feel utterly helpless, and hang like millstones round the necks of men. For the daughters of the spiritual and heroic women—the Sitas and Savitris, the Maitreyis and Gargis of old, this is indeed a pitiable degradation. In reverting to the ancient ideals, and applying them to the modern conditions of life, lies now the salvation of India's women, as well as men. Modern women must draw their inspiration from the great women of India of the past, whose achievements in the various fields of life have won for them exalted places in the immortal literature of the land.

Many and deep-seated are the social evils that stand in the way of the regeneration of Indian women, and various and complex are the problems that face them to-day. But how are they to solve these problems? "Of course," says Swami Vivekananda, "they have many and grave problems. But none that are not to be solved by that magic word 'Education'."

FOREIGN PERIODICALS

Science and the War against War

Writing in *The World Tomorrow*, Otto Glaser says:—

By nature the scientist's mind is pacifist and his experiences during the late war have only

confirmed the attitude. He understands better the machinations which aroused hate and anger in his soul; the effects of violent misuse and all the compulsions which made him prostitute his own talent. In the name of "my country, right or wrong," even if it means no more than Mr.

Chesterton's "my mother, drunk or sober," in the hour of crisis, while priests in the name of Christ prayed to God the Father and the Holy Ghost to sharpen the knives, he was driven into his laboratory to desecrate the place and all its memories of great names, to make there poison gases and to try them out on tethered animals until his own mind doubly stank with the decomposition products of Christianity and citizenship

There is one step which could be taken provided it were international in scope. The scientist could refuse in times of peace to work on bombs, poison gas and projectiles, formulating his intent in something akin to the ancient oath of Hippocrates which even today still adds to the dignity of the medical profession. If he were to ally himself with others of like mind in this profession and the group as a whole (medical and scientific) were to link its fortunes with some international group of labor large enough to strike effectively and at the same time keep from starvation and out of jail, there is little doubt that science could prevent the prostitutions and desecrations which today make it as much an instrument of harm as of good

Art and World Problems.

In the same journal, Rockwell Kent writes on the above. Says he —

Everything about war is essentially abhorrent to the artist's soul. We like the things of peace and the moods of peace. The disorder and unseemliness of war are hateful to us. We have certainly learned from the last war—if we did not know it before—that war reacts disastrously on everyone and reason says that there is a better way than war to settle every conflict. Right here, I think, is the one great service that the artist can render to the cause of peace. It is through art that men become more sensitive. The race would gain if we were all too sensitive to fight or to tolerate a fight. We would have to find another way out.

We have in art an international speech through which nations and races separated by barriers of language can come to understand one another and to respect one another's culture.

Now we are beginning to regard the Chinese and the Japanese with deepening respect as an increasing public comes to know the beauty of their art. The traditions of their thought and art are different from our own, but even with little understanding one is moved to reverence. Incidentally, it is only in the last few years that we have known the tragic blunder of the Spaniards in wiping out the great Inca and Aztec civilizations of Peru and Mexico. If we

embroil ourselves in the Far East, ours will be a similar blunder.

Each nation, each race, expressing itself with integrity, makes a contribution which will be understood by others. The artist must follow the solitary path of his own genius, for in that loyalty to himself and the traditions of his race he commits that truth which leads to understanding.

It is true that in every really great work of art—whatever its manner—there is a universal quality which lifts it above the limitations of a racial culture and addresses all humanity. And thus the cause of understanding and of peace is served.

We are already on a fair way to realizing that with all their differences the Europeans are fundamentally pretty much alike as human beings. And as we come to know better the art of people outside of Europe and the extensions of European civilization, we shall perhaps come to blush at our notions of the essential superiority of the white race.

The artist and the lover of art have still a great opportunity to temper the hostility and contempt among the white and colored races, and to prevent that terrific clash which seems to be impending in some not distant future as the last suicidal convulsion of humanity.

On Mahatma Gandhi.

In the same journal we find the following. —

All the things done in the Non-Cooperative Movement thus far have been in a sense preparatory, things paving the way for full non-cooperation later, full non-cooperation which means "civil disobedience," including refusal to pay taxes. If and when the time comes, when the whole Indian nation shall say to the tax-gatherer, no, thus cutting off the revenue without which the government cannot exist, the victory will be won.

Gandhi realizes that everywhere in the world to conquer in justice and tyranny by non-violence involves suffering, often terrible suffering, but he believes that for those who are willing to pay the price to the full, the victory is sure. In the face of the indomitable soul, the tyrant is helpless. Let any people, held in subjection by a foreign sword, say to their conquerors and rulers, "You can imprison us, you can kill us, if you will, but we will not obey your laws, we will not pay a penny of the taxes you impose upon us, we will not serve in anything, even to cooking your food," and there would be no possible alternative except for that foreign government to surrender. Can the

Indian people be brought to the point of taking this stand, cost what it may of suffering?

Nobody should mistake Gandhi's non-violent non-cooperation for mere "passive resistance." There is nothing *passive* about it. It is positive resistance to the utmost limit, even to death itself. But it is *moral* resistance, not physical. It is "*soul force*", not brute force. It is the resistance which, when it wins, makes your foe your friend, and not the resistance which, when it conquers, or seems to conquer, leaves your enemy a more deadly enemy than ever.

Let no man think Gandhi a coward. Probably there is not a braver man living. Fear is simply unknown to him. As between doing what seems his duty, and enduring any kind of suffering or even death, he never hesitates. Thus he has shown times without number.

Much as he hates violence, he hates cowardice more.

Gandhi's long delay in taking the final step in his Non-Co-operative program—that is, in ordering general "civil disobedience"—has caused some misunderstanding. The delay has not been caused by him, but by the almost inconceivably vast and difficult task of preparing 320 millions of people to take the step with unity and with irresistible determination, without which there could not be success. More than once a time has been set, but it has had to be postponed because of the occurrence of events—generally the breaking out of violence somewhere—showing that the people were not yet ready.

Are they likely to become ready at a non-distant time? Are they advancing toward the goal? Gandhi believes they are. Word that comes from all parts of India seems to indicate that they are. There is a great and growing alarm in England over the fear that they are. The Government of India believed that by imprisoning Gandhi it could destroy or greatly reduce his influence. There are many Englishmen both in India and at home who are suspecting today that this judgment was exactly wrong—that the Non-Co-operative Movement has taken a deeper hold upon the hearts of the Indian masses on account of the suffering of their great and beloved Mahatma—that Gandhi in prison is more powerful than Gandhi free.

British Capital Speaks Out.

The following, which we take from *The Financial Review of Reviews*, will give us some idea of the feeling which British Capital harbours against socialistic schemes—

The question of railway nationalisation is

going to be pressed by the Labour Party, the railway trade unions are constituents of the Labour Party, and the aim of the new Socialism is not true nationalisation—not State ownership with democratic Government control in the interests, or supposed interests, of the entire community—but State ownership with "workers' control." We are suffering from disputes between the companies and their men, and from squabbles between rival trade unions, but we are up against a still graver matter in the socialistic manipulation of trade unions in an effort to destroy Capitalism and set up sectional labour Syndicalism at the nation's expense. We had better take stock.

First a word about nationalisation. In two Press articles Mr. Philip Snowden, the Socialist Chancellor of the Exchequer, tells us that the Labour Party, although in a minority, will be justified in submitting proposals to Parliament 'for nationalising the mines and railways, for propaganda purposes, from the best platform in the country—the House of Commons', and he is hopeful that even Mr. Asquith will not object, for the Liberal leader "himself has on more than one occasion accepted the principal of public ownership of monopoly services", and Mr. Snowden reminds us that "a Royal commission has recommended mines nationalisation, that another Royal commission has recommended the nationalisation of the Irish railways, and that the Coalition Government actually introduced a proposal into Parliament which provided for the ultimate nationalisation of the railways of Great Britain." Whilst the Labour Party prepares the political way for nationalisation, the trade unions will be employed, as far as the Socialists can employ them, to provoke strife and render the working of the present system difficult, in the hope that a majority of the people will accept State ownership as a possible solution.

The recent partial strike on the railways may be taken as an example not only of the remarkable development of the new Trade Unionism, but as evidence of Socialistic influence in the direction of causing public loss and inconvenience. The leader of the locomotive engineers indicated that the strike was one against "a gang of capitalists," and he gloried in the effort to smash the principle of "arbitration". Such Strikes, such declarations and such movements as these will have to be taken seriously to heart by Parliament and the nation if disaster is to be averted. After losing 180,000,000 man-days by strikes since the Armistice, British industry is just as likely to witness another out-break of political, or semi-political, labour disputes as it is likely to see real trade revival in the near future. The policy of

Socialist-inspired Trade Unionism is to make all the discontent, and provoke all the dislocation it can, in order to discredit the existing system and get the people—in despair or otherwise—to turn to a bastard scheme of Socialism called “workers’ control,” which would turn out to be agitators’ control.

The Recognition of Russia.

The Review of Reviews says—

Mr. Ramsay MacDonald’s first step as Foreign Secretary was to inform the Soviet Government of Russia, in an official Note, that



Mr. Ramsay MacDonald and His Family

the British Government recognise “the Union of Socialist Soviet Republics as the *de jure* rulers of those territories of the old Russian Empire which acknowledge their authority.” The Note added, however, that in order to create normal conditions of complete friendly relations and full commercial intercourse it will be necessary to conclude definite practical agreements on a variety of matters, some of them connected and others unconnected with the fact of recognition. These matters include Russian acceptance of all the treaties concluded between Great Britain and Russia before the Russian Revolution, except those which have been denounced or have lapsed; the settlement of claims by the Government and nationals of one party against the other, and the cessation of propaganda. Obviously the full recognition of the Soviet

Government by the appointment of a British Ambassador to Moscow—Captain O’Grady is the Ambassador-designate—may depend, in practice upon the fulfilment of these conditions. The difference between Mr Ramsay MacDonald’s attitude and that of his predecessor is, therefore, chiefly one of form. Instead of saying to the Bolsheviks, “fulfil certain conditions and we will recognise you,” he says “We recognise you *de jure*, but you will not reap the full benefits of recognition unless you fulfil certain conditions.” Or, in the words of a shrewd business man, the British Government no longer says to Russia, “I do not know you, but you must agree to pay me your debt.” It now says, “I know you. What about that debt of yours?”

Lenin and Woodrow Wilson.

The same journal says—

Though he had ceased to direct Bolshevik policy, Lenin’s influence was almost unchallenged while he lived. A concentrated fanatic, who adopted as the whole truth the political and economic half-truths enunciated by Karl Marx, he had wrecked his own country in the effort to apply them, and sought likewise to wreck European civilisation. On the morrow of his death he was proclaimed “a great man” by a large section of the British press. Great, indeed, he was, as criminals may be “great” Attila, the “Scourge of God,” was also great in his way—though it needed the unbalanced mind of the ex-Kaiser to recommend his example as worthy of imitation to the German expeditionary Force to China. Lenin is more likely to be known as the “Scourge of Satan”, and when, say, towards the end of the century, its beginnings are passed in review, the chances are that Woodrow Wilson, who believed in and strove to realise the ideal of the League of Nations, will entirely overshadow Lenin, while, as regards social and economic progress, Henry Ford, with his cheap motor-cars and agricultural tractors which may have helped to solve the problem of congestion in modern cities, will stand far higher in the esteem of posterity than any destructive revolutionary. Of Woodrow Wilson, his defects were patent and his limitations many. But he had faith, vision, and courage, whereas Lenin had mainly a cold, bitter, calculating vindictiveness that condemned his work to sterility. Between pioneers of construction and pioneers of destructiveness the sympathies of mankind will always go, in the long run, to the men and women who seek to build up rather than to shatter or to tear down.

Russian News.

The Living Age gives the following —

The New Economic Policy is building up a new bourgeoisie, which otherwise threatens to control the organization. Furthermore, an undue proportion of the Party as at present constituted consists of bureaucrats rather than operatives and wage-earners or manual workers. This must be corrected if the Party is to maintain its influence.

The Soviet journal, *Pravda*, complains that forty-nine out of the ninety-nine nationalities represented in the Communist Party practically exclude women from their membership. These Oriental tribes will hear nothing of women's rights and class all women who agitate for political equality with men as disreputable persons. Meanwhile, other nationalities in Russia recognize women as in every respect the social and political compeers of their masculine comrades.

All this is apropos of a recent vote of the Communist women in Tashkent against the abolition of polygamy.

A Riga correspondent of the *London Times* describes the efforts of the Soviet Government to build up a new legal and judicial system after the almost utter obliteration of the civil and criminal codes and courts of the Tsarist régime.

The new system consists of three principal tribunals for civil cases, the People's Court, the Provincial Court, and the Supreme Court. In addition to a judge learned in the law, two people's assessors sit on the bench, who act not merely in an advisory capacity, but take part in the decisions of the court.

A number of other innovations, some of them rather heterodox, have also been adopted. One provision makes judicial decisions depend on the general policy of the Government. This takes the place of what was formerly termed 'revolutionary conscience,' and affords ample latitude for enforcing class distinctions between the proletariat and the bourgeoisie. The public prosecutor or attorney-general may stop court proceedings at any stage if he considers this in the interest of the State or the working classes, or in extreme instances, he may even revoke the decision of the court.

According to reports in the Russian émigré press the universities in Russia are now hotbeds of agitation against the Soviet Government, as they were centres of conspiracy against the Tsar's Government before the Revolution. The battle cry to-day is 'Democracy,' not 'Socialism.' Student agitators publish a clandestine journal called *Stremelenie*, which is trying to rally students throughout Russia to work for truly democratic institutions. As in

the Tsar's time, the intellectuals are urged to go out among the people—the peasants and the workers—to preach this creed.

Ivan Vladimirovich Michurin, the Russian Burbank, whom botanists from all the world visited before the war, continued his experimental work at Kozlov until the present year, when he is reported to have found it necessary to discontinue his scientific labors and seek private employment. The Soviet Government, according to its own official journal, *Izvestia*, had failed to provide money to carry on his work. Among his last pomological achievements was a pear so intensely sweet that he named it 'Substitute Sugar.'

Among the recent mineral discoveries reported from Soviet Russia are a rich deposit of radioactive ore in Fergana, Turkestan, and what promises to be a very important field of magnetic iron ore in the Government of Kursk. The latter field is indicated by a violent deviation of the magnetic needle along two parallel zones about thirty-six miles apart and over a hundred miles long. In some places, for instance, near Shchigry, the attraction is so powerful that the needle stands vertical. Indeed, it is more strongly affected than in the immediate vicinity of the magnetic pole.

Recent borings have resulted in a peculiar phenomenon. The drills used were so highly magnetized that when they were removed from a depth of thirty or forty feet they would hold suspended a one-pound weight, and after reaching a depth of four hundred and twenty-five feet they would hold seventy pounds.

Japanese Mind Analysed

J. Merle Danis contributes an article dealing with the mental and spiritual ferment in Japan in the *International Review of Missions*. Says he at one place —

No interpreter of modern Japan can expect to open the door to the mind of the people without the key of feudalism. The Japanese mind, like the Japanese home, functions in a series of apartments. Opening on the street is the business entry, with offices and waiting-rooms where the ordinary business matters are transacted. Adjoining is the suite of living-rooms where the household life is carried on. Still farther in the rear, and removed from the noise and publicity of the street, are the reception room and apartments of honor reserved for distinguished guests and for religious and family ceremonial. Here may be seen a very few of the choicest heirlooms and art treasures, and here upon a recessed shelf are kept the votive tablets of the family ancestors. Invariably this secluded portion of

the home is planned with an outlook upon one of those dainty gardens for which Japan is justly famous, a garden arranged with miniature vistas, symbolic landscapes, and bits of sacerdotal craftsmanship, tiny pagodas, stone lanterns, and shrine portals, a landscape and environment that breathes the very atmosphere of the vanished centuries.

The inner life of the modern Japanese resembles this home architecture. It responds with amazing versatility to the ordinary contacts with the West. Its outer chambers open hospitably to business representative, tourist, teacher, or missionary. More difficult of access are the living-rooms, where the daily problems of life are met. Rare indeed is the foreigner who finds opening to him the apartments of honor, with their sequestered garden outlook. For here the Japanese heart, wearied with the hurlyburly of twentieth-century life, retires for association with its fathers and for solace and communion with the spirit of old Japan.

In Praise of Governments.

Referring to the Tea-pot Dome Scandal *Unity* says :—

The whole thing was robbery, as all government as at present conducted is robbery, and we find it unimportant whether the practitioners are dishonest or just plain down-right careless or stupid. Put a party "hail-fellow-well-met," like Harding, in power, with a gang of his pals and their pals at his elbow, and this is what will happen, exactly as it happened in the easy-going days of Taft and Ballinger. But deeper down than this is the whole question of natural resources—or deep down still, the rock-bottom fact of *land*. Why should land ever be privately owned? Where is the title of workmanship which gives any man a claim to possession of any smallest strip of mother earth? Where is it ever conceivably right that the riches of earth which are the necessities of life—coal, wood, oil, minerals, waterpower—should be passed over from public to private control. The thing is utterly, completely, finally abominable. Not till the land, all land, is made an exclusively public possession will be safe. And the place to begin is with natural resources—*now*!

"War" Outlawed.

The Christian Century calls upon the Churches to outlaw war without another moment's delay :—

"Let the churches as churches," it declares, "have done with war! If war is the collective

sin they say it is, let them collectively quit participating in the sin! If war should be outlawed, as they say, let them be the first to outlaw it by withdrawing from it the spiritual sanction and putting it under the ban! Let the preachers repentantly resolve that they will never again put Christ in khaki or serve as recruiting officers or advisory enforcers of conscription laws! Let the church assemblies serve notice upon the state that henceforth as corporate bodies they will not support war or permit their buildings to be used for its promotion. Let the 'secular arm' know that war-making must henceforth be done outside the house of the Lord, and because it is the division of the body of God must be done without the support of prayer, sermon or sacrament!

"Words, more words, is this? But there are some words that are deeds, battle-words did not Carlyle call them? And there are deeds aplenty involved in these words, a definite act of separation from the state is involved in their first utterance and definite deeds flow inevitably and immediately out of them. Let some denominational body take this stand, let the Federal Council of Churches do it and thereafter send their messengers to other lands asking for similar action. Would nothing happen in the other aspects of our corporate life? It would not lessen the need to make known the causes of war and the methods of its prevention, nor of education to change attitudes and tempers, nor the long task of political and economic reconstruction, but it would register a change of heart and direction that would powerfully affect the issues of life. It would be an act of faith and will that would have creative capacity. It might be the one stroke that would cut the vicious circle which now paralyzes the nations, that would crystallize the forces against war into disarmament and economic co-operation. If the churches outlawed war, could the state resist the challenge of that act?"

Montaigne on the Art of Happiness.

Montaigne has been called by Sainte Beuve to be the "wisest Frenchman who ever lived". Doctor A. Armaingand, writing in *La Nouvelle Revue*, Paris, on the above subject says :—

For Montaigne, for Epicurus, and indeed for every man, happiness is the highest good. Pascal said 'All men seek happiness, even those who hang themselves'

There is no more agreeable or more profitable occupation for an intelligent mind than to survey the spectacle of human life in his company. His essays should be read, reread and pondered well before old age or at latest on the

eve of our declining years, that we may learn how to face life 'when life is past'

In his essay entitled 'Of the Force of the Imagination,' Montaigne cites examples of the influence of the mind upon the body, and in his chapter upon the education of children he declares that the mind of the philosopher may, by its health, lend health to the body. Elsewhere he has written that mental depression is the cause of many physical maladies, and that if the people of Brazil died only of old age, as was the legend in his day, it was due more 'to the tranquillity and serenity of their minds, free from all passions and unpleasant thoughts and preoccupations,' than to serenity and tranquillity of the climate. In truth, Montaigne's essays are a course in moral hygiene.

What Montaigne calls a large and ample life—*la grande vie*—is not a life of conventional pleasures, a constant succession of the gratifications that wealth can give, it is a life of the intellect, of cultivating the higher faculties—that alone is the double, triple, quadruple life. At the same time, Montaigne is perfectly well aware that happiness, in such fullness, as the world gives, is not exclusively a matter of the intellect, but demands an admixture of action and even of moderate, prudent, and somewhat detached participation in purely worldly pleasures.

The Psychology of Bad Taste.

Paul Westheim writes in *Die Glocke* —

As an understanding of art develops, capable of comprehending the worth of art in all times and places, the more difficult does it become to account for the appearance, in every period, of works which can be regarded only as inferior artistic productions, yet which, in spite of their inferiority, achieve immense success with the great mass of the public. Merely to say that an overwhelming proportion of the people have always failed to understand true artistic merit and that there is a natural appetite for inferior art—for trash—is not enough.

How many plays pass over the stage year by year which are thoroughly cheap and altogether bad and which, in spite of those qualities, never even approach popular success but sink back into the nothing from which they came.

Why is one banality admired and the other banality disregarded? For any man with even a trace of artistic perception, one is as insignificant as the other. Between one piece of worthless art and another piece of worthless art what can the difference be? Is it sweet trash or bitter trash? Fat trash or thin? Sentimental or pathetic? On a big scale or a little? What an impossible

task it is for a man blessed with the capacity for appreciating art to make out in which particular respect triviality appears the less meretricious.

How strange it is that the mob will, as a matter of course, neglect one piece of cheap work of such-and-such form or of such-and-such structure, and yet will swarm with enthusiasm about another work that to our cultivated taste is equally doubtful. It is not a matter for mockery, but a question to be asked seriously: Are there rules and laws which govern this stupefying unanimity and of which we, who spend our days with art, know nothing? Can one investigate these questions? Can one outline, perhaps, some faint approximation of these rules?

Experience shows us that some such rules must exist. Else how account for the success of these fellows who have such infallible noses for what the public wants? These art brokers, theatre managers, authors, who almost never fail in their speculations, and these artists, too, who, with the uncanny certainty of a somnambulist, know how to attain exactly the right degree of shallowness. This is not the same as declaring that all their successes rest on artistic trickery, on the higher advertising, and on the enormous power of suggestion. For such is not the case.

Works of real art exist—by no means without artistic importance—which, nevertheless, have in them certain elements that make them objects of interest to the public. The conventional salon portraits of Reynolds, Gainsborough, Romney and Hoppner—the 'ladies-and-gentlemen painters,' as Constable calls them—are examples of this mixed kind of art. Noblemen and ladies well-born and gently nurtured, are portrayed here not as they really appear, but as they might appear and as people are accustomed to imagine these beings of a higher sphere. The posture must be fine—must be very fine. The bearing must be 'distinguished.' The expression, just as in the Salon itself, matters less. The chief concern is that everything which does not correspond to some vague general ideal of beauty must be cleanly and cleverly worked out of these faces with a prettifying brush. Dainty cheeks, little mouths and noses, and necks revealed between a straying curl and a lock of curly hair, will be retouched to correspond with the fashion in which femininity dreams of itself as beautiful, lovely, heavenly.

Still more important is the reproduction of priceless toilettes—the crackling silk, much-ruffled lace, bands, ruches, and garnitures of fur, gleaming jewelry, and all the objects that give a lady an expensive look.

The public does not want the depiction of human character. It wants a series of romantic variations, with a pretty woman, well dressed, for the theme. Then it can enjoy the fashion-

able world and fashionable women as it sees them in its nightly dreams. The very fact that they are so be-prettified that all traces of earth's toil and all human quality are falsified out of them makes them popular.

One may also assume that the average man's taste demands beauty, or, to state it more accurately, prettified reality. He also demands realism. The man in the street is offended if the artist attempts an 'untruth.'

On the other hand the artist, with all his striving for realism and truthful exactness, must not go too far. The picture, the statue, the novel, must not be 'unnatural,' whatever else they may be, but if some enthusiast ventures to depict real life in naked and unadorned exactness, if Courbet ventures to depict a stone-breaker, or Zola a drunkard, or Ibsen a degenerate, with the exactness of an anatomist over the dissecting table—why, that is nothing but shamelessness. What would happen if people began to roll in the mud like that? If it were permitted to exhibit foulness in a golden frame, what would happen to morality, and what would become of ideals?

The public wants things as they are, only it does not want them uncompromisingly as they are—not the uncompromisingly genuine, not the uncompromisingly good, not the uncompromisingly true, or the strong or the violent or the profound. It wants to be moved and to be stirred, but not to be deeply stirred. It is glad enough to laugh over five haggling Frankfort merchants, but what good is it to get all worked up over that Oswald whom Ibsen brings upon the stage?

The public does not want the commonplace of every day. It wants diversion. Rubens's women seem too fat, those of Ingres not fat enough, too cool, too unapproachable. Here, as in everything else, the public seeks the golden mean—battle scenes not too bloody, not too terrible, not too monumental, but the kind of thing Detaille did, or Werner, or Dettmann. Religious pictures must not be too ecstatic, like those of El Greco but we must have the Annunciation, or the Passion, or the Resurrection, simple and sentimental as in Murillo who has been and remains the painter of the bourgeoisie. The public is perpetually grateful to the artist who meets it, on its own ground, who mixes with it, deals with it.

Of the artist who steadfastly pursues his own way, concerned solely to lay hold on incomprehensible spiritual reality, the public is instinctively mistrustful. Who knows how much of the misleader lurks in the leader? Where is the yardstick with which one can measure the new ideas that he brings?

The public will perpetually be of the opi-

nion that the art of older days is still good for the new and younger generation, that it is merely fickleness, impatience with the rule, the lust for change, a frivolous cynicism, and similar abominations, which perpetually drive these innovators out of the trite and trodden paths. To surpass the old masters, the masters of twenty years before—or fifty, or a hundred, or several hundred years—that is something to which those immature upstarts must not pretend. So much good art has been created in the past that the desire for more or the desire for another sort simply cannot be.

Das Gemeine lockt jeden, siehst du in Kuerze von vielen

Etwas gescheln, sogleich denke nur, Dies ist gemeyn

(The vulgar, the cheap, is the mass's allure,
What is sought by the minds of the mob must be poor.)

True, all too true, this bitter epigram of Goethe's, who himself had fled the commonplace; and even in our own day no artist can discuss public taste without a feeling of bitterness.

Women Publishers.

The Woman Citizen gives the following:—

"Women Publishers" is the name of a publishing house in London composed entirely of women, according to the *Vote*. Its field is the putting out of books written by women for women, the editing of a weekly paper, *Everywoman*—this is a new venture which was supposed to begin about the first of the year—and the training of girls in the field of letters. Miss Evelyn Gates is the founder and managing director. Miss Gates went to Norwich High School and later Newnham College, Cambridge. She was president of the college debating society and the college suffrage society. Business methods, publicity, staff control were next studied in a London store. For six months she acted as assistant editor on the *Industrial Year Book*, and then became secretary and assistant editor to a firm of publishers. The natural outgrowth was complete independence, so she established her own company. It was successful and the possibilities were so great that before long she registered as a limited company with a capital of £10,000. The board of directors includes five women besides Miss Gates.

So far the largest piece of work is the *Woman's Year book*—a most comprehensive reference book for women—three editions of which have already been sold.

Indian Students in America

J. D. S. Paul, Ph. D. (Yale) writes in *The Indus*, London. —

The one consideration that is uppermost in the minds of most of us, is the racial question. On account of the unfortunate negro problem—a question which Americans are courageously facing and carefully studying to solve in a scientific manner—all those whose pigment happens to be of a different hue from the natives, are looked down upon. Our students have faced in barbers' shops, hotels, restaurants and business places, incivilities of various kinds. But if there is one country where all Indians—Muslem, Parsi, Sikh, Jain or Christian, are called by one common name, Hindu, it is in the U.S.A. There we feel proud of the turban, our identity disc, no matter what the contortions of the brilliant pug-gree may be, the turban is the passport to society. All sorts of strange romances and occult powers are attributed to the unsuspecting wearer of this garb, out of evil cometh good. We lose our sectarian consciousness to gain Hindustanee consciousness. Moreover, it is the colour prejudice in the States that has helped the highest morale on the part of our 230 or so students and gained for them over all other foreign students, a reputation for keenness of mind, sagacity, national pride and chivalry. To the haphazard and hustling American, the oriental tact and courtesy is very pleasing by way of contrast.

America is pre-eminently a land of individualism. The individual man, no matter what his origin may be, is held in honour on his own merits. The successful man is to be emulated and lauded in every profession. The Hall Mark is not simply the dollar, but leadership. Therefore, in every place, individual students have to make their own friends and their own status. That means a premium on character ability. Americans are very easy of approach. It is this very easiness that makes it hard to make real and lasting friendships. Every man and woman is so busy fitting himself or herself to rise in life's ladder, that you are either made or marred along with your friends.

So much for the social position.

It is folly to dream of cheap degrees in U.S.A. Yale and Harvard are as remarkable for their excellence as are any of the first-rate Universities, in other parts of the world. What is more, for Research Students, the finest collection of materials that money can acquire are placed at your disposal by an expert staff.

Their readiness to assist the serious-minded is an inspiration. Their laboratories are the latest, and endowed by the richest men of America.

Education is the greatest popular cure for

all evils in the States, so that all kinds of schools and colleges are ready to prepare you for anything. But to the person who makes use of correct information agencies, like the Friendly Relations' Council, 347, Madison Avenue, New York City, or the Indian Information Bureau, 1400, Broadway, New York City, or the Institute of International Education, Columbia University, New York City, there would open before him possibilities of specialized training along just the lines he cannot secure in any other country.

First make your objective clear. Then ask for the University that has the specialist. Later on you may be able, through the courtesy of University Professors with whom you have worked, to secure practical experience in your field. That may not be possible in any other place. An Indian Student at Massachusetts Institute of Technology, was taken during the summer by a Paper Pulp Company as a chemist. Such opportunities do occur, but never as a favour to you. As students seeking a job, we are one of the numerous competitors in a land where Americans are given every facility for specialized training. There are a few Indians holding positions of responsibility and trust in the States. Mr P. W. Mathur, after studying Metallurgy in the Carnegie Institute of Technology, Pittsburgh, is now Metallurgist in Henry Ford's Plant in Detroit. Other Indian Students who are in Industrial Plants are Messrs. S. G. Gandeher, Water Analyst, Detroit, Michigan, A. M. Gurjar, Agricultural Chemist, Niagara Falls, Saklatvala, Vanadium Steel Company, Pittsburgh, Sudhindra Bose, Lecturer on Political Science, Iowa, B. C. Sircar, Manager of Indo, Sinai Trading Co., New York City. T. R. Bakshi, Chief Assistant Draughtsman, R. R. Chicago.

Musicians Must be Physically Powerful.

In the opinion of *Current Opinion* :—

Health and physical fitness are prerequisites to musicians in general and vocalists in particular, the appeal of the vocalist to his or her audience being especially dependent upon the magnetism of a personality abounding in vigor. The languid, other-worldly charm that suggests a pre-Raphaelite painting has hardly a chance in competition with the buoyant Viking made of opera house or concert hall. In other words, says R. M. Kneer, in *Musical America*, the singing profession is one for giants, and it is significant that the great singers of the past for the most part towered above these fellows in grace of stature and vigor.

For the instrumentalist muscular "condition"

is fully as important. Much of the superb power and effectiveness of the great piano virtuoso's most inspired playing depends upon correct development. The wonderfully agile and sensitive fingers of the string players are trained during years of patient exercise. Powers of memory and spontaneity of interpretation owe much to a vigorous condition of nerves and digestion.

Some of the methods resorted to by prominent artists to keep in good physical condition are outlined in *Musical America*. From the popular tenor who has his own Swedish massense to the struggling students who hike for health the objective is the same—the increase of efficiency and the prevention of indisposition. The advice of a dozen opera and concert stars regarding health is summed up as follows:

No cigaret smoking, because it roughens the throat.

No alcoholic beverages.

No midnight parties during working season.

Early rising, because the mind is free and more keen for concentrated study.

Lots of fresh air, because oxygen is a nerve calmer.

Walk briskly on account of the good stimulation.

No loud talking or laughing on the day you sing.

Rest, because it is very vital for poise.

Keep away from annoying, troublesome conversation on the day you sing.

Keep your mind carefree, bright and happy.

Eat dark bread. It is more wholesome and digestible than white bread.

Avoid sweets, rich pastries, ice cream is also bad.

Light supper three hours before singing, choose easily digested food.

Do not mix milk and acids.

Avoid speaking on train because of coal dust.

If not damp and raining when on tour, take brisk turn on platform when train stops long enough.

If possible, ride backwards, for it is less trying on the eyes.

Keep your mind off the length of the trip it has to be done.

Instead of Cone, if he does not suit your case, try common sense or any science which makes you forgetful of self and your cares.

Be sane.

Rise of Peasants in Europe.

Current Opinion writes:—

Those Serfs, those so-called savages, the

peasants of Europe, are the only free men left in Europe, and the only richmen left in Europe, says Gilbert K. Chesterton, in *Our World*. With currencies gone completely crazy, and trade almost completely wrecked, that man who has beans and potatoes and beef to barter for clothing and fuel is the only man who has money to buy anything. The peasant alone has food and shelter and—adds Chesterton—sanity as well. To the despised peasant Europe must look for salvation. He has been sneered at for decades as a survival of the Stone Age, but now he is recognized “as the only survival of the Great War.”

Henry Ford and Beggars.

Current Opinion writes:—

Fifteen hundred people a day, ten thousand a week, half a million a year write begging letters to Henry Ford. Some want charity for themselves, and some want donations of money or cars or what-not for worthy causes, but nearly all demand what they can and ought to get for themselves by honest labor, according to Edgar A. Guest, reporting the phenomenon, in the *American Magazine*. The annual amount in money which these requests would total, if granted, is estimated at 350 to 400 million dollars. A truck brings this mail in huge bags daily to the Ford offices, a large staff of clerks and secretaries open it and sort it, and only that handful of missives which contain a grain or two of justification are passed on to Mr Ford's secretary, Mr. Liebold. But every letter is answered and answered courteously.

“Help me to get an education” is the young letter-writer's call. Send me abroad to study art! . . . Make of me a pianist, or a vocalist, or a doctor! . . . I want to go to college, but I have no money. Furnish me with the means and some day I will repay you. Look over my picture, and my verses, and my songs, and my inventions. Am I not talented? Will you not use a little of your means to give me a start? . . . My friends tell me I am destined to be a great violinist. I need money to go to Europe to study.

Send me the price of a piano, that I may practise and give my talent to the world.”

What sort of mental process is it, the author asks, which persuades a married woman to try to relieve her husband from the burden of debt she has thoughtlessly incurred by asking Henry Ford to pay it? Hundreds of married women have made this plea. What possible explanation is there for the youth who wants enough money from Henry Ford to enable him to go through college without working?

“The job of reading the Ford mail is no easy

one. Mr. Ford insists that each letter shall receive careful attention. He is particular that nothing important shall be overlooked. The letter must be answered intelligently, and to do that the secretary must first know what it is all about. This leads him through mazes of strange sentences and labyrinths of family histories. A letter of twenty pages is not uncommon.

With a woman who asked for four dollars to pay her grocer, Mr. Guest contrasts a western man who wanted three millions to buy a silver mine. It was certain to make money if operated by the right man, who was himself. The greater part of the Ford mail comes from the United States and Canada, but enough arrives every day from the rest of the world. India is said to be the only country which has yet to send a begging letter to the Detroit manufacturer.

According to Secretary Liebold many of these requests are genuine and many are not. Said he: "I think a great many people write to Mr. Ford for money just as a pure gamble." If he falls for it, so much the better for them. If he does not, they are out only two cents for a stamp. "Even certain organizations are leaners. They have assumed a debt, fifty or one hundred or two hundred people have pledged themselves to pay a certain sum of money. They assumed that obligation readily enough and for a good purpose, no doubt. But to pay it means sacrifice and hard work and a little struggle. If Mr. Ford, for the good of humanity, would pay that debt, how, easy it would be! . . . Why should he? It is their obligation, and they ought to meet it."

Running through the Ford mail of this character would almost lead to the belief the world is populated exclusively by leaners, Mr. Guest concludes. The mental legerdemain by which they justify themselves sometimes borders on the ridiculous, as in the case of a school teacher who begged Mr. Ford to lend her a thousand dollars and invest it for her. When it should have grown under his skilful management into a hundred thousand dollars he was to deduct the original thousand with interest and forward a check to her for the difference—ninety or ninety-five thousand dollars. This would make her rich without denting Ford's millions!

The cure of poverty is not charity. Nothing that you give a man will do him much good. You may relieve for the moment his temporary care, but he will drift back again. What is best for the man who needs help is to give him the chance to help himself. If you can make him self-supporting, you will also make him self-respecting. A chance to work his way is much better for him than a chance to *shirk* his way.

So I am building new factories with my money, that I may give more men employment.

I do not want this money for myself. It is all going back into industry, back into pay rolls where men can earn it by their labor. It will help them to educate their children, send them to college if they wish, buy them pianos, give them a happy home—and do all these things for themselves!"—Henry Ford.

What Modernists Believe.

Current Opinion writes:—

Here is what Modernist ministers—Episcopalian, Baptist or Presbyterian—believe, according to one of them quoted, but not named, by the *New York World*:

God is an intelligence and a personality, but not in human form, and bodiless. He reveals Himself in all nature, but is spirit and apart from matter.

Heaven has no pearly gates, harps or hosannas.

Hell has no fire. The devil was an invention of the Zoroastrianism of the Parsees.

Prayer will never put a loaf of bread in the starving man's box, unless some human being intervenes.

Immortality will not be in the flesh. Personal identity will endure, but there will be no resurrection of the body.

The virgin birth is not essential, and probably not a fact.

The miracles of the Old Testament are all myths. Those of the New Testament were interpolated. Magic is not becoming to the character of Christ.

The phrase "ascension into heaven" was written in the creed by a man who thought heaven was the upstairs of a flat earth. "To say that is still believed is ridiculous."

Government's Railways for Sale.

Current Opinion writes:—

Published reports that certain European countries are considering the advisability of selling their government-owned railways, with a view to utilizing the proceeds for other purposes, lend interest to a compilation, by the *Trade Record* of the National City Bank of New York, of the railway mileage of the world and the share owned by the various governments. The total length of railways in operation, according to the latest figures of accepted authorities, now approximates 750,000 miles, as compared with 700,000 miles in 1913, 500,000 in 1900, 400,000 in 1890, 250,000 in 1880 and 25,000 in 1850.

The share owned by Governments was in 1923 about 35 per cent, against approximately

33 per cent, in 1913, 28 per cent, in 1906, and 24 per cent, in 1896. Governmental ownership, however, differs widely in the various countries and continents. In Europe as a whole about 50 per cent, of the rail-roads are governmentally owned, in South America approximately 33 per cent, in Africa 50 per cent, in Asia 70 per cent, in Australasia 90 per cent, and in North America exclusive of the United States about 49 per cent. In the United States and Great Britain, as is well known, governmental ownership of railways does not exist, and this is true also of Spain.

On the other hand, in Poland all railways are owned by the government, in Germany about 92 per cent, Italy approximately 73 per cent, Belgium 59 per cent and in France about 22 per cent. Outside of Europe conditions also differ widely. In India, including the native states, the share owned or controlled by the government is about 85 per cent, Japan 67 per cent, Canada approximately 50 per cent, British South Africa 82 per cent, and British Australasia 98 per cent. The growth of the world's railways since the beginning of the war is according to authorities in railway matters, approximately 50,000 miles.

Black Cities within White Cities.

The Liberator writes —

Within the great white city of New York is another city of one-quarter of a million Negroes. Five other great American cities have within each of them a Black City of more than 100,000 inhabitants.

The separateness of the Black Cities within the white is fairly complete. The Negro may freely visit the white town, and may work there the day through, but, come the end of his labor, must return, be it to sleep, to eat or to amuse himself, to his own pale.

The Southern Negro in the North.

The same journal, referring to the great migration of Negroes from the Southern States of the U. S. northwards, says —

Let no one imagine, however, that the Negro escapes discrimination when he escapes from the South. As fast as the Negro becomes a large

factor in the Northern cities and industrial centers, most of the persecutions, petty and large—especially lynching and segregation—follow at his heels. American capitalism cannot accept race equality. In fact race discrimination appears to be increasing with the bourgeois development. Racial residential segregation is as rigid in the big Northern cities as in those of the south—and seems to be in process of extension to the Jews! Advertisements for apartments to let, often carry the proviso, “for Gentiles,” meaning that Jews are excluded as well as Negroes, whose exclusion is taken for granted. Race discrimination is on the up-grade, not the down-grade, in these mad days of capitalist decay.

Intolerance in Texas, U. S. A.

The New Republic says —

The flood of academic intolerance has made a new high water mark in a resolution of the Texas Board of Regents “that no infidel, atheist or agnostic be employed in any capacity in the University of Texas.” While no sectarian qualification shall ever be required . . . no person who does not believe in God as the Supreme Being and the Ruler of the universe shall hereafter be employed or at any time continue in or be elected or appointed to any office or position of any character in this university.” There are plenty of good scholars who believe in God as the Supreme Being, and plenty of others who are honestly in doubt about the existence of a being whose attributes are incomprehensible and whose ways are inscrutable. It might seem no great harm if a single university like Texas chose to make of itself a preserve for the former. But faith under constraint is a worthless thing. There is no possibility of its remaining uninfected by hypocrisy. In attacking the tenure of the occasional agnostic in the university faculty the Board of Regents is attacking the religious integrity, and therewith the intellectual integrity of the whole body. It is a fraud on the taxpayers to appropriate public moneys to the support of an institution of learning where the soul is fettered and the pursuit of knowledge is subjected to restraints of a bigoted inquisition.

NOTES

Mahatma Gandhi's Recovery.

A note which has come to me from Colonel Maddock, the doctor, who has attended on Mahatma Gandhi all through his very serious illness, contains news which will be a great relief and comfort to the many readers of the Modern Review, not only in India itself, but in countries abroad, where daily papers from India very seldom travel. He writes, that since the removal to the seaside has been so successfully accomplished, now, *if only the pressure and strain of mental anxiety can be kept in check*, he hopes that Mahatma Gandhi 'in two or three months may make a perfect recovery.' Much will depend upon the strain of public work, which is bound to fall upon him; and if every one will unite to make that as light as possible, consistently with public duty, there is every prospect that Colonel Maddock's words of encouragement and promise may be realised. The bungalow at Juhu is an almost ideal place for the purposes of convalescence, it stands right out upon the seashore, where it can receive all the sea-breezes, and it is surrounded on the landward side with cocoanut palms, which give a welcome shade. Mahatma Gandhi is able to stay practically all day and night in a wide, open, upper verandah; each evening at sunset he takes a walk along the seashore. Each day, since he was able to be removed from the Sassoon Hospital, at Poona, he has been recovering strength and the wound of the operation has now completely healed. The weather on the Bombay seacoast usually remain fairly clear and fresh, and, also comparatively cool, right up to the monsoon season. He is observing once more each Monday as a day of silence.

C. F. A.

The British Guiana Deputation.

Sir Joseph Nuran and Mr. Luckhoo, with the two Indian delegates, representing the East Indian Association of British Guiana, must now be aware, during their stay in

India, of the intense feeling of indignation, which has been aroused throughout the country owing to the treatment of Indians in different parts of the British Empire. If the objection is raised by them, that British Guiana should not be penalised, because she is now ready to give equal political franchise and also facilities for land colonisation, the answer may be given, that for nearly 80 years this colony accepted immigrants under a most debasing indenture system, with the full consent of the British Government in India on the one hand and their own approval in British Guiana on the other. Moral conditions were allowed to grow and develop, during all that time, which were a disgrace to civilisation. Against these immoral conditions the British Guiana Government made no protest at all. Indeed, it was only too eager to continue this form of labour immigration right up to the end. Also during all this period, when thousands of new men and women labourers, in the prime of life, and in good health, were coming out year after year, the British Guiana authorities appear to have made practically no provision for their sanitary requirements but let them die by thousands from malaria. As labour was 'cheap and plentiful' and the importation of fresh labour from India seemed unending, no attention of any serious character was ever paid to this terrible mortality. These facts, of the quite recent past, cannot be forgotten in a day. Guarantees of no ordinary nature should be required before any steps might be taken to encourage fresh immigration. Let ships come and go direct to British Guiana, with decent accommodation, and rates as reasonable as possible, and let the emigration take its own natural course without any special advertising or 'depots' or any elaborate scheme of so-called 'Colonisation'. If the conditions in British Guiana are found to be altogether favourable, there will be no lack of passengers; just as there is no lack of passengers (without any recruiting) for the B. I. S. N. Co's, boats for Mombassa, Zanzibar and Dar-es-Salaam. The people who went

to and fro in such an emigration would be independent and self-reliant people. There would be no danger of such people sinking down to the pauper state that is so prevalent in Georgetown or other places. If they did not like the climate or the conditions, they would soon come back to India.

C. F. A.

Economic Imperialism.

But such a simple solution of the difficulty of population will probably not suit Mr Lauchhoo or Sir Joseph Nuran, who wish to obtain as many emigrants as 5000 each year. At the back of this desire of quickly filling up the country, while the health conditions still remain so deplorable, there is unquestionably the hand of the imperial capitalist. His domination in modern enterprise and commerce is always to be feared and shunned.

There is a statement, published by the Indian leaders of the earlier Deputation, in 1920, and republished by the present Deputation. It contains the following passage:—

"The wonderful resources of the Colony if properly developed (and for this capital and labour are required) would in a very short time enable British Guiana alone to defray the Empire's present indebtedness to the United States of America, which was incurred to win the World War for freedom and liberty. The welfare of the Empire really means the Imperial welfare of all its component and interdependent parts. *Prominent capitalists in England are now interesting themselves in the development of the rich resources of British Guiana.* The most vital question with as at the present moment is that of Indian Settlers."

The sentence, which I have italicised, is surely the key to the whole question. It explains to me as clearly as possible the meaning of the present Deputation.

C. F. A.

Europe's Awakened Interest in India.

During the past month, several letters have come to me from Europe, which have all spoken of the remarkable interest which has been created during the past year in continental Europe concerning all that is happening in India. As far as England is concerned, there does not yet appear to be

such a definite understanding of the importance of all that is happening in India today. One of the most sinister consequences of Indian subjection to England has been the attitude of patronage, which seems to pervade human relations in England where Indians are concerned. The political motive is, consciously or unconsciously, present in almost every act and thought. Therefore, intercourse becomes strained and unnatural. But on the continent of Europe, there has been greater naturalness and simplicity. From one, who is living at Berlin, the following passage may be quoted out of a recent letter:—

"There are two names here, which stand highest of all to-day in the moral thought of young Germany,—Tagore and Gandhi. Tagore stands for international brotherhood, and his *Visvabharati* is very eagerly studied and its principles explored. His books are all being translated, and when an article appears from his pen, even in Bengali, it soon finds a translator. Gandhi, on the other hand, stands for the national ideal and the great moral principle of *Ahimsa*. Thousands of those, who have been disillusioned by the war, are seeking now to follow out his path of moral resistance of evil. The younger generation in Germany feels, that these two great souls have a living message for the age, in which we have been born."

C. F. A.

The Pillai-Tiwari Report.

It is quite natural that the Indian people themselves will look most closely into the Majority Report finished on May 20th, 1923, by Dewan Bahadur Kesav Pillai and V. Narayan Tiwari. In that Report there is drawn a very dark picture indeed of the condition of Indians in British Guiana. The Indian Deputation asked Mr Luckhoo whether the statement that "the position of Indians in the colonies is reduced to that of mere cattle" was true of British Guiana or not. Mr. Luckhoo said, "Of course, the word 'cattle' is a strong word, but that is exactly what is thought of Indians here." He added that the Indians were considered to be inferior to others in intelligence, *including the Negroes*. Mr. Keatinge states that Mr. Luckhoo afterwards modified his statement, but it stands in the Indian Commis-

sioner's Report. In the Alms House, the Indian Commissioners were surprised to find the vegetarian diet meant for Indian inmates described as 'coolie diet'. They report

The prevailing idea has been that the East Indian is fit to serve as a labourer and nothing more. One of the ex-governors of British Guiana publicly stated that because East Indians were uneducated, they were such good labourers. The prospect of remaining a labourer not only for himself but for his children and his children's children seems to be, in the opinion of most people in British Guiana, the utmost that an immigrant might aspire to. He has been merely looked upon as an efficient machine for labour."

What is even more serious to read and to hear from Mr Tiwari's own lips has been that the moral evils which we found in the coolie lines of Fiji are prevalent in British Guiana also.

C. F. A.

The Conclusions.

The conclusions are printed as follows:—

"H E the Governor of British Guiana told us that owing to the present economic crisis, he was not in favour of emigration from India being renewed till the end of 1924, and not even then if cottages of an improved type have not been put up. The Indian Community in British Guiana would not favour immigration from India until 1930, as they require time to settle down and to raise themselves out of the prevailing state of depression and backwardness. They argue that the immediate resumption of emigration would aggravate and prolong the existing evils. The Hon Mr. Lachhoo is strongly opposed to any emigration for at least another five years. Indians in British Guiana are strongly opposed to the acceptance by the government of India of a purely labour scheme."

These conclusions, signed on May 20, 1923 and published by the Government of India in 1924 should surely settle the question as far as the immediate resumption of emigration is concerned on a large and organised scale.

C. F. A.

Excise and Reforms.

An amazing utterance has been published by the Associated Press in all the newspapers from the Hon. Ganesh Dutt Singh,

Minister for Local Government and Excise in the Reform Government of Bihar and Orissa. It was as follows —

"The Hon Mr Ganesh Dutt Singh, Minister for Local Government and Excise, said that the policy of the Behar Government was to discourage the habit of drinking and this policy was based on the principle of 'maximum of revenue with minimum of consumption'. *The greatest source of revenue was excise, and the abolition of excise meant the abolition of the transferred departments*"

There have been many statements by public Ministers which have gone to show that the Reform scheme with its Diarchy was impossible. But I have never seen such a bare-faced statement as this before. Clearly 'maximum of revenue' will be a primary consideration.

C. F. A.

India Should Support Her International University.

Following the footsteps of Rabindranath Tagore, Founder and President of Viswa-Bharati, India's International University, and a permanent institution to promote world-peace through cultural understanding among nations, the League of Nations is contemplating the establishment of an International University. The New York "Times" of Feb. 10 —writes,—

LEAGUE OF NATIONS MAY FOSTER AN INTERNATIONAL UNIVERSITY

The establishment of an international university under the auspices of the League of Nations, proposed by the committee on intellectual co-operation, will come up for final decision at the fifth assembly of the League this year. It is recommended by the committee on intellectual co-operation, of which professor D. N. Bannerjia (sic) is Chairman, that the mandate for the proposed university be given by the issue of an international charter from the League, which is requested by the report to appoint a finance committee which may organize an appeal for funds. The plan is an outgrowth of the proposal for the institution of courses on contemporary nations in the various universities of the world and the exchange of Professors. The committee report to the League says,

"Political relationships, if they are to be normal and sound, must be built up on the foundations of effective intellectual co-operation. In

order that it may be a stabilizing and directive force in the political relations, the League must take the initiative in linking up the life of the nations intellectually.

The reality of the League's achievements for the future must eventually be conditioned by the reality and sincere character of its efforts to embody progressive reform in an international system of education which may be at once truly national and genuinely international, without being cosmopolitan or crudely propagandist. But such experiments can be fruitfully conducted by the League only in an institution directly under its control.

"The proposed university can be made the culture ground of every beneficent reform which has been carefully thought out by experts and to which reason and experience give preference over obsolete methods. One feels convinced that existing national universities, in spite of their splendid achievements, have fallen short of the purpose which they should primarily fulfill and subserve, namely to use the life of the mind, i.e. mental discipline and self expression as a vehicle for the transmission and propagation of the spirit of concord and amity among nations.

"The idea may at first sound a bit fantastic, but when we realize that a private individual like Dr. Rabindranath Tagore has already started an International University at Shantiniketan, without obtaining any assistance from the Government, but relying exclusively on private philanthropy, and that this university has already become a meeting ground of contemporary cultures, Hindu and Semitic, that spacious grounds have been secured for it as well as the co-operation of European savants, initial objections to the launching of such a scheme may be considerably reduced.

"In organizing its curricula of studies, special emphasis should be laid on the need for cultivating the international point of view by the aid of books which do not magnify national standards and preconceptions. This international mentality has nothing whatever in common with international pacifism and socialism or the sordid internationalism based on finance or the absence of a national home. It is compatible with the highest dictates of a sane patriotism. It rests on a magnanimous and liberal point of view of life.

"There must be ample provision in the curriculum of studies for a scientific study of Oriental cultures, Japanese, Chinese, Arab, Persian, Semitic, and Indian, and for literature dealing with ways and means how to promote co-operation between the East and West on terms of honor and self-respect and equality. Each and every type of culture must be expounded by the best representatives of that culture—Indian culture by Indians, Persian culture by Persians, and so on

"In the case of the British Commonwealth, it would be a great advantage if scholarships were offered to capable students from India and the Dominions. The way would thus be paved for a better understanding among peoples is latered from each other through distance and lack of knowledge of conditions prevailing in other countries. The French could do the same in regard to prospective candidates from their overseas possessions.

"National universities which may approve of the work of the university and are in agreement with its ideals may apply for and secure affiliation to the international university in exchange for an undertaking that without disturbing their existing programs they will add a department where studies of an international nature will be conducted on a scientific basis. There are unlimited possibilities for such a university to encourage scientific research in history, economics, colonial and diplomatic history, of comparative institutions according to methods and aims different from those of the older tradition."

We are very glad to note that the foregoing suggestion has come from an Indian and we wish all success to the scheme. But let us be frank about it and say that, according to our judgment, a university or a World Court which hangs on the straps of the present League of Nations, a diplomatic body, can never be a free institution such as the Viswa-Bharati of India.

Even should the League of Nations establish an international university, even if a dozen such universities be established outside India, the first duty of every Indian who feels proud of his or her heritage and who has the vision of making India the great cultural centre of the world and giver of a new civilization to humanity, should support our Viswa-Bharati to the fullest extent of his or her ability to make it greater than the Nalanda of the past.

The membership of the Viswa-Bharati is open to all who believe in its principles, which are most cosmopolitan, without any restriction because of religious belief, color, or nationality.

The annual membership is only twelve rupees a year at this international university, or only one rupee a month. Out of 32 crores of the Indian people, is it not possible to secure a membership of at least one lakh within this year?

We see that some of the Indian princes and business men and women have generously

donated some money to further the cause of the institution. But the response so far (as I understand) has not been adequate, to make the institution entirely self-supporting. We know that Sivaji the great, put the whole of his Empire's resources at the feet of his Gura Ram Das. The late Taraknath Palit and Rash Behari Ghose left all their earnings for the cause of Education. Let us hope that Viswa-Bharati will receive the most hearty support of people of all walks of life in India, particularly, Scholars.

Those who see in Viswa-Bharati an institution for permanent service to India and humanity, should do their best to increase its regular membership.

Longevity in the West.

In the January number of the *Review of Reviews* the obituary list contains the names of 27 distinguished persons whose ages at the time of death are given. Among them only one died at an age below 50, namely, 47. One died at 50. 25 died when more than 50 years old, 18 at ages above 60; 12 when more than 70, 7 at ages above 80; 2 at 90, and one at 91. The last mentioned person was M. Gustave Eiffel, designer of the Eiffel Tower.

In the February number of the same journal, the obituary list contains the names of 18 famous persons whose ages at the time of death are given. Of these only one died when below 50—when 45 years old, the remaining 17 died when above 50. 14 died when above 60, one at 70, 8 above 70, 2 at 80, 5 when more than 80, 2 above 90, and one at the age of 103. This last celebrity was M. Amable Maille St. Prix, the oldest French journalist, which ought to encourage journalists.

It would be instructive to draw up a list of Indian notables every month whose deaths are reported in the papers and compare their ages with the ages of death of occidental notables. It would then be found that Indians die much earlier than Westerners. The reason why, ought to be investigated, and the factors which shorten life eliminated. Some years ago Col. Kanta Prasad wrote a book on the subject confining his enquiry to educated persons. Perhaps it is now out of print.

Poverty, no doubt, has something to do with the untimely death of the generality of the Indian people. But as most of our notables cannot be said to have been lacking in pecuniary resources to procure sufficient nourishing food, we have to look elsewhere also for the causes of the short lives of Indians. In addition to poverty, harmful marriage customs, bad dietary, want of suitable exercise, insanitary dwellings, insanitary condition of villages and towns, worry and political depression and dejection are some of the factors responsible for the shortened lives of our people. The causes of infant mortality are also well-known. Both in the case of adult mortality and in that of infant mortality, the effective will and often the ability to apply the remedies are wanting.

"Asia for the Asiatics"— A Chinese View.

China Review is the name of a review published monthly at New York by China Trade Bureau, Inc. It has been in existence for over five years. Its January issue contains an article with the caption "Asia for the Asiatics," by Lowe Chuan-Hwa. The editor of *China Review* publishes it with the prefatory note:—

In this article Mr. Lowe Chuan-Hwa voices the feeling of increasing numbers of orientals. His contentions are based on historical facts and his conclusions are worthy of serious consideration. We publish this article without assuming responsibility for the personal views of its author. The information it contains, however, should interest our readers.

We also cannot say that we agree with the author in all that he says.

The author begins his article by describing the political condition of Asia as a whole.

"A policy fast evolving among the Euro-American nations shuts out the Asiatic races from five of the six continents of the world, and even from a portion of the sixth. The direct annexation by the white races during the last seven decades of 13,000,000 square miles of territory—an area three and a half times that of Europe—has practically reduced Asiatic soil 'Deprived of all the good places on the earth and driven to the verge of ruin, the Asiatic peoples will be advised if they at once see to it that their future will not be imperilled by further Occidental

aggression and that their enduring civilization will not be swept away from the face of the earth. The future depends not so much upon the emancipation of India, the strengthening of China or the expansion of the Japanese Empire as upon the ability of the Asiatics to assert their political and economic rights collectively. For the Asiatic nations are now standing on end like a circle of dominoes, if any one of them is knocked over or disturbed in any way, the resulting commotion is immediately communicated to all the others."

The writer then dwells on the interrelation of the destinies of China, Japan and India.

"The destinies of China, Japan, and India are unalterably united. China cannot stand alone. In her struggle for freedom and peace, she should accept co-operation from any quarter that is truly friendly. Japan has been China's disciple in the past, and many Japanese statesmen are convinced that "Japan, without China and India, is, in the long run, without legs." She has to fall back to Asiatic aid in case a combination of Euro-American powers arises against her. Hence, she should promptly establish a community of interests among all the Asiatic nations, and to commence with the greatest of them all—China. Again, India is as closely related to China and Japan as a trunk is to an elephant. For the fulfilment of her ambition depends not so much upon the growth of Gandhism as upon the formation of strong Sino-Japanese Alliance. Already the Orient has unity, it has common sentiments, common traditions, and common ideals. The mighty mission of every Asiatic youth is, therefore, to recover the rights which the Orient ought to have always exercised, to restore the equilibrium between East and West, and to strive for Asiatic Independence to the most complete success."

Mr Chuan-Hwa goes on to explain that the cult of Asianism has no element of aggressiveness in it. Its aim is self-preservation, self-determination and self-reverence.

"The Doctrine of Asianism, be it understood, embodies no attempt to unreasonably interfere with European or American affairs. Still less is it a scheme for world domination, for nothing more foolish and dangerous than to make ourselves an enemy of the entire world. It simply means that Asiatic questions should be settled by the Asiatics, it purports to place Asia on par with the West. The enforcement of Doctrine is, indeed, gigantic task. Very essentially, the Asiatic nations should vigorously develop true understanding and co-operation among themselves."

This is followed by a defence and extenuation of Japan's militarism and imperialism and a criticism of her critics, remarkable because written by a Chinaman.

"In criticising Japan's policy in the Far East, let us be aware of the mistake of concentrating all our wrath on one nation Japan, after all and despite her alleged militarism and disloyalty she is a part and parcel of the Asiatic family. When we are told that she is a nuisance to Asia, we must bear in mind that she is also the political oasis in the vast desert of Asiatic decline. She is the one Power east of Suez which does not lie at the mercy of the Whites! When we exclaim that she is imperialistic, we must ask "Is she more so than Great Britain, Russia, France, or even the United States?" Whatever "Prussianism" she has, it is thrust upon her by the exigencies of the military situation in Asia—weakness of China, the menace of Russia, and the greed of the Whites. When we hear much against shaking the bloody hand of Tokyo, we must consider whether the hand of London or Moscow is any cleaner. When our ears are startled and horrified by the Twenty-one Demands, we would be enlightened if we review the Treaty of Nanking that legalized the importation of opium, or the Anglo-Tibetan Convention which contained extortions equally pernicious and unreasonable as those of our neighbor. When the missionaries, engaged in religious propaganda in the Orient, preach that Japan is the real menace to Asia and the world, let us remind them that Japan, though a heathen nation, has not participated with the Christian powers to carry on opium wars against China. True, she has taken away territories from China. But "the Japanese, facing race discrimination and exclusion from most of the European countries, and many of their colonies, as well as America, cannot afford to have China under European control. It is a question of self-preservation." Referring to the same matter, Mr K. K. Kawakami writes. "With the history of European diplomacy in the near and far East before them, the Japanese cannot but shudder at thought of the day when China shall be held fast in the grip of Western Powers." When all is said and done, Japan is merely following the footsteps of the Euro-American nations which are the real originators of extraterritoriality, sphere of influence, most-favored-nation clause, and other ingenious devices of imperialism."

In the next paragraph, too, the Chinese writer carries the war into the camp of the white critics of Japan.

"Since her victory over Russia in 1905, and because of her refusal to submit tamely to the

yoke of European vassalage, Japan has been labeled with the unwelcome title of war-like nation (although she is no more addicted to war than France or Britain is), and placed, as a result, in many international difficulties. When in possession of Shantung, she was severely accused of having violated her treaty obligations and the Open Door doctrine in China. Yet while the Chinese have been tied by internal problems since the Revolution in 1911, Russia and Great Britain have secretly and steadily encroached upon Mongolia and Tibet, and robbed away two of China's most valuable dependencies. Did, then, any of the European powers take any effective measures to preserve the territorial integrity of the Chinese Republic? Did the United States make any potent effort to maintain her policy of Open Door? No! because according to the ethics of whitemanism, anything done to uphold European authority is undoubtedly legitimate. Verily may it be said with Sir Harry Johnston that "the real gospel of the mass of Christians in Europe and North America is the undisputed supremacy of the white man or the nominal Christian white man in every sphere of life and all continents!"

As regards what should be the true relation between China and Japan, the author thinks:—

"It is an open secret that China and Japan are so closely inter-woven in interest and destiny that the injury of the one must injure the other. Says the eminent Count Okuma "The Chinese Problem is for Japan a permanent one, and it will not be solved until China strengthens herself to the point of making further aggression impossible." "Japan does not wish to see China dismembered," writes Robert Machray in *Japan's Part in the War*, "nor does she desire to become director of China. She prefers that China should be sufficiently strong to govern herself and be independent of others." For the welfare of not only China and Japan but also Asia the Japanese must, therefore, win the confidence and friendship of the Chinese. So far they have been confronted with the almost unanimous antagonism of their neighbors—an attitude which augurs ill for the future. They must, hereafter, treat the Chinese with respect, they must understand that the Chinese, however disorganized today, are men for man the equal of themselves, physically, intellectually, and morally, and are capable of becoming as great a nation as their own, if not greater. In short, Japan must translate her friendly words into friendly acts."

The following paragraph relates to India and the traditional Indo-Chinese friendship.

India has a population of 315,000,000 and a

large territory of 1,800,000 square miles. Forming the pivot of the British Empire, her position in international diplomacy is not insignificant. In truth, it is because of vindicating her hold on India that Great Britain has incessantly encroached upon Tibet and South China, it is because of India that she seized Hongkong, fortified Singapore, and conquered a long string of stepping stones in the East. Britain is the common foe of China and India. "In terms of past history and mutual interest," says Taraknath Das, "India has many reasons for regarding China with sympathy and friendship. Indo-Chinese understanding for mutual security will eliminate all fears of Russian, British, Japanese, Turkish, or any other imperialism and its aggression against China and India." China and India, let us recollect, lived for more than 3,000 years without a war; upon their traditional friendship and co-operation we may lay the cornerstone of Asiatic autonomy."

As regards Britain being the foe of India, whatever may have been the case in times past, we are anxious that Britain should now work out her destiny in India as her friend, helping her to become enlightened, strong and self-ruling, without the least avoidable delay.

Mr Chuan-Hwa proceeds to tell his readers what sort of India Japan really wants to see evolved.

"As for Japan and other industrial nations a free, prosperous India would mean great commercial and cultural possibilities in a land which is now practically monopolized by the British. But Japan is anxious not only to extend business relations to a new market, but also to see a free independent India that would be profitable to all Asiatics. Thus Mr Kawakami remarks "Japan would undoubtedly prefer British rule for India to German or Russian domination, if the country had to be dominated by some European power, but the point is that she would be reluctant to take part in crushing the just aspiration of the Hindus for independence and freedom." China and Japan, in brief, should not ignore the problems of the Indians, for a free, powerful India would be a source of strength to themselves. The cause of the three hundred million Indians is worth fighting, it is the cause of Asia and of Humanity."

The author hurls back the charge of the Yellow races being a Peril to the world. On the contrary, asserts Mr. Chuan-Hwa, there is a real White Peril.

"While Euro-America talks vehemently of the so-called Yellow Peril, the Asiatic nations

have for decades, nay, for centuries, suffered from an actual White Peril. Danger from the Yellow races, you say? What absurdity! What peril could there be from peoples who sincerely believe in peace at any cost and who go to war only when forced to protect their territorial integrity and political independence? What could industrious trading and agricultural countries do to endanger the security of the Whites who are ever armed to the teeth and whose crowning glory is might, whose pride is militarism, and whose thirst is territory? Yellow Peril there is indeed, but it is peril to, not from the Yellow races. Such is the great scourging reality today!"

And in support of his assertion he quotes a distinguished white writer, as follows —

"And here in lieu of the ignorant diatribes of your journalists, listen for a while to the voice of Dr. Sidney L. Gulick. 'The white peril is not exclusively political or military. These are but the means to an end, for the white peril in the Far East is also commercial and industrial. It threatens to destroy long established trade relations, to bring poverty to millions of workers and to divert oriental coffers * * * The white man reaches even further. In the administration of justice the white man's influence, political and financial, is often more effective than right and truth. Still further, the presence of the white man in the Far East has been distinctly destructive of morality. We count the Orientals immoral, but do we realize that we have helped to make them so? * * * The solution of the white peril most plausible to me is white expulsion—a method not untried in Christian America and Australia as a solution for the yellow peril.'

He continues —

"Yes, white expulsion. Unless the military powers of the west reconcile themselves to giving the Asiatics freedom and independence in our own lands (and we hardly ask for more than this), unless they cease to regard Asia as legitimate field for plunder and spoliation, and unless they abandon the cherished conviction of essential superiority and inherent right to dominate the colored races, the Asiatic nations will, sooner or later, be compelled to unite and build an impregnable wall of white expulsion—a wall longer by thousands of miles than the Great Wall of China."

The policy of "white expulsion" advocated by the author, under certain conditions mentioned by him above, is what is meant by the term reciprocity in India in emigration, immigration and trade relations, of which one aspect is retaliation. The adoption of this

policy, however, is not yet within the range of practical politics, though that does not mean that it would never be so in the case of the really free countries of Asia.

The writer concludes his article with the following words —

"Time was when Asia was likened unto a man who turns his left cheek while his right one is smacked. Not now. Time was when she considered endurance and silence as great virtues to be practiced even in times of agony and humiliation. Not now. Time was when she was repugnant to western ways and ideas, and worshipped pacifism as her second God. Not now. Asia, let us note, is not Africa. She will never consent to be snuffed out, nor can she regain her impaired sovereignty and lost prestige by sheer wailing. Woodrow Wilson warns her: 'It is necessary always to remember that it is force which is the ultimate guarantee of the public peace.' Happily Asia is discovering that her worst enemy is her most valuable friend: she is equipping herself with civilization with bullets, bayonets, and battleships. Already the Occident has shown that it dominates the Orient not so much because it has a better religion, loftier morals or higher intelligence as because it knows better how to fight and how to make money. It emphasizes the things which Buddha and Confucius overlooked and insists that we have them. Alas! the day will soon come when it will regret because we have learned its lessons too well."

As the writer is himself a son of China, his concluding paragraph probably represents the state of feeling in that country. It is difficult to say what the state of feeling in India is, because only those who are pacifists either on principle or from policy speak out, others do not. But the fact cannot be gainsaid that no "politically minded" Indian would any longer agree to take any misery, insult or humiliation lying down; none of us will consent to be snuffed out.

As we cannot complain if the world says that Indians have made pacifism a virtue of necessity, our opinion on force being "the ultimate guarantee of the public peace" may not have any value, nevertheless, we are constrained to observe that "force" (by which Woodrow Wilson meant physical force, fighting power) has never yet been able to guarantee public peace—either in world affairs, or in the affairs of any single country. Without the help of the moral force of mankind and the opinion of the world public, public peace would never be possible.

If any country in Asia has been obliged in self-defence, owing to the aggressiveness of the West, to hug to her bosom her worst enemy as her most valuable friend, if "she is equipping herself with 'civilization', with bullets, bayonets and battleships," we cannot congratulate her on having to yield to that dire necessity. Being ourselves a subject nation, we naturally value freedom and independence very highly and feel that we ought to make the utmost sacrifice to be free and independent. But we are not quite sure whether political freedom as it exists in most countries of Europe and America would be worth gaining or preserving, for any Asiatic country, at the cost of her soul, by doing puja to militarism, navalism and aerialism, as the West has done and lost her soul in consequence. It would be a hard case and a tragedy if a people were really under the necessity of choosing between its soul and its political freedom (as the thing exists in most countries of the West). But we believe there is no incompatibility between freedom and the soul of a people. It is the mission of India and of Asia to demonstrate that fact. It is a very difficult task. But the highest and the utmost endeavour of man has ever been called forth, not by the lure of the primrose path of ease and comfort, but by the challenge of the yet unachieved and seemingly unachievable. India's mission, as we understand it, requires greater faith, greater courage, greater endurance and greater sacrifice, than what imperialism, militarism, navalism and aerialism demand.

Results of Prohibition in U. S. A

On January 12 to 16, there occurred at Washington, D. C., one of the largest and most enthusiastic Conventions ever held by the Anti-Saloon League of America. The accredited delegates numbered 1,350 representing every State, many of them being officially appointed by State Governments. The four days' programme featured Governors, United States Senators, Congressmen, Bishops, College Presidents and men of affairs. On the last day, delegates and visitors numbering about 2,000 marched to the white House, where they were received by President Coolidge, who made a cordial address of welcome.

endorsing the work of the convention, and thanking the delegates for their visit.

Among the resolutions of the Convention unanimously passed, we find the following statement:—

The first four years of prohibition, in spite of the organised resistance of the outlawed liquor traffic, have brought these encouraging results:—

Over 873,000 lives were saved by the reduction in the death rate during the four years of prohibition, giving to insurance companies a "gain in mortality" of \$678,769,000.

The ratio of drunkenness arrests to population has fallen throughout the nation to a point equivalent to 500,000 fewer such arrests in 1923, or a decrease of 2,000,000 in the four dry years.

Reports from typical charity societies indicate that Rs. 74,000,000 is available for constructive welfare work from funds formerly used to care for destitution caused by drink.

Industrial accidents have decreased by a quarter of a million annually, lowering production costs and adding to human values.

Over a billion dollars was added to our savings accounts and over eleven billions dollars to our insurance policies during 1923 alone.

Home building in 1923 averaged 2,000 more new homes per month than in 1919, in spite of labour costs.

High schools and colleges are unable to care for the throngs of youth able to seek higher education since the saloon drain on the family purse has been eliminated.

The outlawing of 177,790 licensed saloons which sapped the health, drained the ambition, emptied the purses of their victims, has made possible much of these gains.

Prohibition does not claim the entire credit for all of these results, but only a nation that was sober could have experienced this uniform development of all helpful things or the accompanying decrease of the harmful forces.

These are just the first fruits of prohibition. They have come in spite of the imperfections of enforcement. When wet politicians are not longer allowed to place accomplices in appointive positions, when propagandists of liquor are no longer allowed to incite men to violate the constitution, when law and order are supreme, then in wealth, health, character, power and achievement, America will show the world to what heights a self-governing people can rise when freed from the chains of alcohol.

South American Coal.

QUESTION OF COUNTERVAILING DUTY

The Committee of the Indian Mining Federation have sent a telegram to the Government of India in the Commerce Department deploring the decision of the Government to refer to the Tariff Board the question of the countervailing duty on South African coal. The telegram states that a countervailing duty against a system of export bounty is an accepted fiscal principle and does not involve protection. The facts of the coal industry's case having been already laid before the Assembly, the economic justification of the countervailing proposition was proved to the hilt. The federation urges that the terms of reference may include, apart from South African, all foreign coal generally, and that the proceedings of the Board may be so expedited that their report may be submitted in time to be considered by the special May session of the Assembly.

This is an entirely just request

Egyptian Women.

Child marriages will soon be a thing of the past in Egypt, says the Woman Citizen. The Egyptian Women's Society, only three years old, has scored its first big victory by obtaining the approval of the Council of Ministers of a law fixing the minimum marriage age, for boys at eighteen and for girls at sixteen. The secluded life of the Egyptian woman has made organization for combined effort very difficult. Now that the first point has been won, the Society will work for the recognition of the right of woman to equal educational facilities with men, the abolition of the Oriental marriage system, repression of the white slave traffic, modification of the Moslem law permitting a husband to divorce his wife without cause, and restriction to exceptional cases of permission to marry more than one wife.

Assembly Votes Repeal of Repressive Laws.

The Indian Legislative Assembly has by 68 votes against 44 passed the proposition for the repeal of the Bengal Regulation III of 1818, the Criminal Law Amendment Act and all other repressive laws and regulations. On behalf of Government, the Home Member strongly opposed the motion. This fact does not raise any hope that Government will accept the recommendation of the Assembly (for the resolutions of all legislative bodies are merely recommendatory, not

binding on Government) and repeal the laws and regulations.

Indian Teachers in China.

It is stated in Mr Phanindranath Bose's book on Indian Teachers in China that from the middle of the first century of the Christian era Buddhist missionaries from India went on pouring into China till the end of the eleventh century, when suddenly the stream stopped. Now after more than eight centuries an Indian teacher has been invited by the Peking University to visit China and deliver lectures there. The re-establishment of cultural and spiritual relations between China and India cannot but have the happiest results. Babu Rabindranath Tagore's party from Visva-Bhārati consists of himself, Pandit Kshitimohan Sastri, Babu Nanda Lal Bose and Mr. L. K. Elmhirst, while Dr Kalidas Nag, who accompanies them, represents both the Calcutta University and Visva-Bharati. Pandit Kshitimohan Sastri is a Sanskrit scholar of distinction, and has the additional qualification of having studied the works in Hindi of the mediæval saints of North India with rare understanding and appreciation. Babu Nanda Lal Bose is a great artist and fully equipped to profit by first-hand acquaintance with Chinese Art and in return to inspire the young artists of China with enthusiasm for Indian Art. Mr. L. K. Elmhirst is the Director of the Department of Agriculture and Rural Reconstruction of Visva-Bhārati. In a previous visit to China he discovered the extent to which the practical problems of China were similar to those of India. With his remarkable record of achievement here within a brief period, he will be able to make his present visit mutually advantageous to China and India. Dr. Kalidas Nag is a noted young Indologist who has won laurels abroad, and will be able to apply his travelled mind (travelled in more senses than one) to the elucidation of the yet inadequately explored field of the mutual cultural and spiritual influence exerted in ancient times by the countries of Eastern Asia;—for there is reason to believe that India received as well as gave.

Rabindranath Tagore's fitness to speak for and from the Soul of India it is needless to dwell upon.

The party will visit Japan, Java, Siam, etc., also. It may be suggested that the Philippines should be included in the tour. It is worth while noting what cultural progress the Filipinos have made under American guidance and influence. It is stated in Paul Monro's *Cyclopaedia of Education* that the indigenous script of the Philippines was derived from India in ancient times. Important discoveries may result from endeavours made on the spot by Indian savants to find out old palm-leaf manuscripts, if any, still extant.

At present, in all the chief countries of the world, with the exception of a few, the people follow some one faith, generally either Christianity or Islam. Not that there are not small numbers of the followers of other faiths also there. But they are generally settlers and immigrants. China and India are the only two big countries where hundreds of thousands of members of different religious communities have lived together as neighbours for centuries. This betokens a tolerant and culturally and spiritually hospitable frame of mind. Some may construe the fact as indicating moral and intellectual amorphousness. They may be allowed to please themselves. What we believe is that the Open Door exists in China and India in the field of culture and spirituality, and hence there can be mutual appreciation between them.

It is said the Imperial Library at Peking contains rare old Sanskrit manuscripts. If so, the details of their contents should be made known. If Pandit Vidhusekhara Sastri, Principal of Visva-bharati, visits China hereafter, he will be able to continue the work inaugurated by Rabindranath Tagore's party.

It is also to be hoped that Chinese students will come to India and Indian students will go to China, and an exchange of professors will be established.

The Policy of Obstruction.

The policy of obstruction adopted by the Swarajist Party has been carried to its furthest length only in the Central Provinces Legislative Council. It was there alone that the members of that party were in a majority by themselves. But as by law the provincial governors can assume charge of the transferred departments and obtain money for

working all the departments, reserved and transferred, and as in the Central Government the Governor-General can restore the whole budget even if all the items be refused by the legislative assembly, the Swarajist party cannot bring the work of government to a standstill, nor can it compel Government to further democratize itself. Further progress towards popular government still depends on the "sense of justice," "good sense," or "generosity" of "the powers that be." Therefore, though their power of annoying and harassing has increased, opposition members are really still in the stage of producing "moral effect", which opponents of Government in the pre-Reform days could produce, though less often and to a lesser extent.

The opposition can produce a deadlock only by starting a campaign of non-payment of taxes and making it successful, too. But a committee of the Congress, after touring the whole of India and taking evidence, has already reported that the country is not yet ready for civil disobedience. So, nothing further can at present be done to compel government to yield to the demands of the Swarajya party.

To this extent, the policy of that party may be said to be practically futile.

But the party itself and the public at large seem to be so tickled with the paper victories obtained as to be oblivious of the fact that all constructive work for the progress and uplift of the people, so far as the Congress party is concerned, is in abeyance—of course where it really was started in earnest.

As regards the work done by social reformers, and other social workers, not belonging to the Congress party, their work has no doubt gone on in the usual languid or energetic manner characteristic of particular persons and areas. But their work, too, has been affected indirectly. The Non-co-operation movement having drawn off to itself the larger part of the allegiance and pecuniary resources of the people, other movements and persons not connected with it have lost in influence and popular pecuniary and other support to a corresponding degree. It is, therefore, all the more incumbent on Non-co-operators, whether pro-council-entry or anti-council-entry, to do with full vigour all that requires to be done and can be done non-officially for the good of

the country. They are directly or indirectly responsible for bringing all those who are not of their party into odium and depriving them to some extent of their power and influence for good. Hence Non-co-operators should serve the country in constructive ways with redoubled energy. If they do not, great will be their guilt, and it is certain that in spite of the greatest tactical cleverness they will in that case ultimately lose their influence with the public.

Of course, those who are not Non-co-operators must also go on doing their work against all possible odds.

Humours of Refusal of Grants.

Mysterious are the workings of the minds of members of council as of all other human beings. It is difficult to say why some members vote in favour of some grants while refusing others.

For instance, the grant for working the excise department in Bengal was voted by a majority of one, though some departments unconnected with producing (or is it checking, as the officials claim?) inebriation were refused supplies. Mr C. R. Das ought to engage a private thought-reading detective (as a Non-co-operator he cannot utilise the services of the C. I. D.) to find out whether the solitary deserter has a soft spot somewhere in his heart for some excisable article or other.

Of all public servants, the police are the most unpopular, though according to the ideal, police work is as good as other ordinary kinds of work and there are some good policemen, too. But the resolution to refuse the entire demand for expenditure on police was rejected by 65 to 60! What reason or feelings lie at the bottom of this majority? Were some of those members who were very courageous in refusing other demands, influenced by lurking fears of direct and indirect "reciprocity" on the part of the police and their agents and the nocturnal gentry with whom they have mostly to do?

Two Items in the Non-co-operation Programme.

Talking of Abkari, we are reminded of the great importance attached by Mr. Gandhi

to making India entirely sober. In his view, as Non-co-operation is a purificatory movement, there is no room in a country striving to be morally and spiritually and then politically free for any intoxicating substances. Moreover, for a pacific struggle, an unexcited and unexcitable state of mind being required, total abstention is the only rule to follow. And, of course, politics or no politics, common sense tells us that men ought not to reduce themselves to a lower level than that of beasts.

Turning to the financial aspects of the movement for prohibition, we find that in 1920-21, the excise revenue realised by Government from the Indian Empire was Rs. 20,48,65,359. In 1911-12 it was Rs. 11,41,46,285. So in ten years it had almost doubled itself. During the last three years there have been further increases, so that the Indian excise revenue may be said to stand at Rs. 25 crores per annum. But though Government gets only Rs. 25 crores from the drink and drugs traffic, the purchasers pay much more. It is perhaps not an over-estimate to say that this section of the public wastes Rs. 100 crores annually on drink and drugs. This is not the whole economic loss. The effects of drink and drugs incapacitate them from producing what more wealth they could have produced. Their shortened lives inflict further economic loss on the nation. Moreover, as on account of this wasteful expenditure, their children do not get proper food, clothing, housing and education, they cannot become as efficient producers as otherwise they could have become.

The economic loss is not the sole or the greatest loss. The drink and drugs traffic implies a volume of crime, a degree of moral degradation, and an amount of illness, misery and suffering which are difficult adequately to realise.

Think of the good work which could have been done, if an entirely sober people had applied a hundred crores of rupees, now wasted, to productive and beneficent schemes!

Another item in the programme of the Non-co-operation movement requires that the people should not have recourse to the law-courts established by the British Government, but should either not quarrel at all, or, if quarrels arise, should settle them by

arbitration. As people want justice and as they sometimes get justice from the law-courts, these have a useful function. They are not *per se* harmful like the drink and drugs traffic, though the abuse of courts of justice is morally and economically productive of evil results.

We are here concerned mainly with the financial aspect of litigation. In 1920-21, the total receipts of courts amounted to Rs. 7,12,82,545. This is what Government got. In addition the litigants had to pay their lawyers' fees, their and then witnesses' lodging and boarding expenses in the towns where the Courts are situated, and sometimes the expenses of *tadbi*. What the total would come to we have no idea. Probably it would not be less than 30 crores of rupees. A 'civilised' country with literally or practically no litigation, seems an utopia and unimaginable. But assuming that Mr. Gandhi's dream could be even partially realised, what a vast amount of money might be available for advantageous and beneficent expenditure in various directions! At present an enormous store of energy is wasted in litigation. This, too, could then be profitably utilised. The ill feeling, the jealousy, the party strife, the misunderstandings, due to litigation, could also then be avoided.

So Mahatma Gandhi is not a dreamer pure and simple, he understands business and means it, too.

Lord Lytton's Interpretation.

Lord Lytton came all of a sudden one day to the Bengal Legislative Council to explain to His Excellency's Opposition what the effect of the refusal of all budget demands would be. It is usual to conclude that an act is *intended* to produce the effect which it is naturally likely to produce. Following this rule, we may say that his lordship wanted to frighten the Opposition into voting the demands, which was not a proper thing to do.

He did not say what he would do in case the demands were refused, he only said what he could and could not do. His opinion was that so far as the transferred departments were concerned, he could sanction only as much expenditure as would suffice to work the departments, but that he could not give grants-in-aid to the universities and other

aided institutions, etc. Is this interpretation correct? Is not this sort of assistance a vital part of the work of the departments concerned?

In any case, he spoke in such a way as to produce the impression that it was the work of the reserved departments which constituted the work of Government proper, but that the "Ministers' departments," the funny named *nation-building* departments, were not Government's business in the same sense! His Excellency no doubt wanted to convince the public that the Swarajists were injuring the public cause by their obstructive tactics, but he did it in such a way as to create the impression that Government did not much care what happened to the *nation-building* departments.

According to the theory of the Reforms, the Governor, the Executive Councillors, and the Ministers formed one Government they were to work together and deliberate and take counsel together. But during the first three years of the Council, important decisions were arrived at and important steps taken by some (perhaps all) provincial governments without consulting and without the knowledge of the Ministers,—the public had it from some ministers themselves. And only the other day—on the 26th March, Mr. A.K. Fazlul-Haq, one of the Bengal Ministers, said in the course of a speech, "The budget was one in the preparation of which the Ministers had not had a hand and they had not yet had a chance." But the question is, Do the Ministers ever get a real, an effective chance? We throw not.

Assam Wants Full Responsible Government.

It is generally taken for granted that Assam is as backward as its population is small. In the Legislative Council of even such a province "Maulvi Faizul Ali, president of the Nationalist party, moved the Government to recommend to the Secretary of State and H. E. the Governor-General to take such immediate steps as might be necessary to establish full responsible government in Assam." And the motion was carried by 29 votes to 17 amid the acclamations of the Nationalist party.

Turkey and Moslem India.

In supporting a motion for the release of Moplah prisoners in the Madras Council, Mr Abbas Ali asked the Government to remember

"that Moplahs created the rebellion at a time when even well-educated Mahomedans lost their heads over the Khilafat question. The Turks had, however, thrown them overboard by telling them that there would be no more a Khahfa Mahomedans in India should hereafter look to India alone as their home, not to Arabia or Turkey."

Greece a Republic

Another monarchy in Europe has toppled over. From the 26th March last Greece has virtually become a republic. The king has been definitely deposed. Unless the forthcoming plebiscite results unexpectedly in restoring monarchy, the title of "King of the Hellenes" will pass out of currency.

The Akali Jathas.

Imbued with the true spirit of non-violence the second Akali Jatha, whose object, as that of the first Jatha, was to re-establish *akhand pāth* or unbroken recital of the Granth Sahib, the holy book of the Sikhs, did not in any way resist or evade arrest. "The third Jatha, 400 strong, should arrive at Jaito on April 7." The total number of arrests at Bhai Paru is reported to be 1817.

While the Nabha administrator has used force, resulting in bloodshed and many deaths, the Akalis remain undaunted, non-violent and resolute. Why cannot Government come to terms with such men? Perhaps prestige or the fear of being considered weak stands in the way.

The Police Ideal.

During the debate on the police demand in the Bengal Council, Mr W. L. Travers said —

During the debate a good deal had been said to the effect that the police did not realise their responsibility as servants of the public. He would like to point out that at Sarda there were frequent lectures to instil into the minds of the students that their work did not finish by mere

detection or even prevention of crime. They were taught that it was their duty to help the public in every way possible, and especially the poor. The ideal that was placed before the students at Sarda was that of the British policeman.

It is good news no doubt that such excellent lectures are given at the Sarda Police Training School. But policemen are human beings, and judge of the intentions of their employers by what is done when there are public complaints of police oppression, barbarities or atrocities. If police officials find that every effort is made to shield wrong-doers among them, they are not likely to remember and act up to the Sarda lectures. Char Manair is still fresh in the public mind. A more recent case, by the manner of the final disposal of which people will form their own conclusions regarding the ideal which Government want the police to act up to, may be referred to here. It is known as the Parada Sundari abduction case, which was tried by Mr. P. K. Mukherjee, Sessions Judge of Rangpur, who has convicted all the accused. The facts of the case, as stated by the *Amrita Bazar Patrika*, are as follows —

Barada Sundari is the young wife of one Keshab Bairagi, a poor man of the district of Rangpur. One evening at about 7-30 p.m. she was forcibly abducted by nine Mahomedans from her native village of Amlagachhi, who ravished her and kept her confined. She managed to escape somehow from their custody and lodged a complaint with the police. But her allegation was that the police officers did not take any interest in the case and, what is more serious, the Inspector of Police, whom she had approached for the redress of her grievances, himself ravished her. They even submitted a false report to the Superintendent of Police about the case. As the complainant and her husband were extremely poor, it appeared at one time as though the matter would be hushed up and the accused would get scot-free. Fortunately through the self-sacrificing zeal and courage of Babu Gourbmode Chowdhuri, the Zemindar of Amlagachhi and Babu Sitanath Goswami, the case was re-investigated, and the culprits punished.

The learned Judge after carefully weighing the evidence deliberately holds —

- 1 That the material parts of the case-diary have been tampered with by the police officers to suit their purpose in submitting a final report
- 2 That they accepted bribes from the accused.
- 3 That there is a strong suspicion that the

girl Baradā was ravished by the Inspector, though the evidence as adduced in the case is not sufficient to prove it.

4 That the police officers have intentionally given false evidence in this case.

5 That they intentionally submitted a false report to the S. P. with a view to throw dust into his eyes and thus to get an order from him on the basis of that report to cover their own mala fide action with the S. P.'s authority."

The learned Sessions Judge has not stopped simply with making these remarks in his judgment, his sense of justice has been so much shocked that he has suggested to the District Magistrate the appointment of a Commission to enquire into the conduct of the Police officers concerned

The public wait to see what action Government takes in the matter.

Enquiry into the Jaito Massacre.

It appears that though the Indian Legislative Assembly and the Panjab Legislative Council were not considered legally competent to *discuss* the killing of many members of the first Akali Jatha who were going to Jaito in Nabha State and of many of the crowd accompanying the Jatha, on the ground that the affair took place in an Indian State, yet an Indian magistrate named Balwant Singh Nalwa, who is a servant of the British Indian Government, has been thought competent to *enquire into and report on it*!

The General Secretary, Shiromani Gurdwara Prabandhak Committee of Amritsar, has issued a printed communique to the press in which he examines in detail the report submitted by this magistrate. The communique is very strongly worded. As we do not possess any first-hand information on the subject nor the means of obtaining any, we are unable to reproduce the communique in its entirety. Considering that the General Secretary openly and publicly accuses the magistrate of deliberate and absolute falsehood repeatedly in the communique, and ends by calling the whole report "an abominable lie," the public may be naturally disposed to take him at his word, unless the magistrate takes up the gauntlet and proves the truth of his report in open court.

The Age of Consent Bill.

The report of the Select Committee on Dr. Gour's Bill to raise the age of consent to fourteen years has been published. The report is signed by sixteen members, of whom six have also appended minutes of dissent.

The report states "We have carefully considered whether the enactment of this Bill would produce a position in which an orthodox Hindu would be placed under the necessity of violating either the law of the land or the requirements of his religion. We recognise that in certain quarters the opinion is still widely entertained that the *Shastras* enjoin the consummation of marriage immediately on the attainment by the wife of the age of puberty but we are satisfied that this view is rapidly losing ground. We are also satisfied that failure to comply with this law would nowhere constitute a religious offence to the commission of which any form of social penalty or religious expiation would attach. In these circumstances we consider that the Bill should be proceeded with, but we recommend that its further progress be stayed until there has been an opportunity to elicit public opinion on our report and on the Bill as amended by us

"We have carefully considered the expediency of modifying the provisions of Clause 2 of the Bill. A minority of us are of opinion that a cautious advance should be made and think that the simplest course would be to raise the age of consent to 13 years both within and without marital relation. A further minority, while accepting the raising of the age outside the marital relation to 14 years, would prefer within that relation to raise it to 13 years only, or in one case to leave the age at 12 years. The majority of us, however, favour the provision made in the Bill and we have therefore left the substance of Clause 2 unaltered. Some of those who favour the raising of the age within marital relation to 13 years only would have been prepared, had their view prevailed, to leave the existing penalty untouched. We are, however, unanimously of opinion that if the age is raised to 14 years both within and without marital relation there should be a reduction of the maximum penalty in cases in which the wife is between 12 and 14. By a majority we are of opinion that the reduction in question should be to imprisonment of either description for a term not exceeding two years, or fine or both."

It is an encouraging sign of the times that the new age of consent bill has not raised a storm of protest from the orthodox and affectedly orthodox sections of the Hindu community as its predecessor did many years ago. As repeated

tinkering with a law is undesirable from many points of view, fourteen should be the age of consent both outside and within the marital relation. There is no reason why girl wives should not have relief simply because they are married at an age when they cannot possibly judge for themselves and effectively resist the "good intentions" of their parents. Child marriages and the motherhood of mere children should be knocked on the head in as many direct and indirect ways as is legitimately possible.

Bankura Medical School.

The Honorary Secretary of the Bankura Sammilani writes —

Mr. Rishibar Mukherjee, ex-Chief Judge of Kashmir, has made a gift of his palatial building known as "Manor" at Lokpur in Bankura Town to the Bankura Sammilani by a registered deed for the purposes of the Bankura Medical School started by the Sammilani in 1922. The munificent gift comprises several buildings, out-houses, tanks, wells, gardens, foot-ball ground, tennis-courts, &c, covering an area of 70 bighas of land within well-protected fencing. The School at present is located in the main building. The value of the gift is over Fifty Thousand Rupees. The gift has been made on deposit of Rs. 10,000 in War Bonds with the Accountant General of Posts and Telegraphs by the Bankura Sammilani, the interest whereof is to be applied for the maintenance of the devised premises.

The Bankura Sammilani appeals to the generous public for funds to meet the expenses of a hospital with 100 beds for the School and any sum however small will be thankfully received and acknowledged by the Treasurer, Rai H. K. Raha Bahadur, Dy. Director General of Posts and Telegraphs, 1 Council House Street, Calcutta.

We have visited the school and have long known the locality personally. Its situation is all that can be desired. The site is very healthy. The school is situated at some distance from the heart of the town. The lecture rooms, dissection room, hostels, &c., are roomy and kept in a sanitary condition. The teachers are all qualified men. When we visited the school, in February, we saw corpses and parts of corpses on the dissecting tables. The school attracts students from all parts of Bengal, and hence deserves the support of the entire Bengal people.

The Bar Committee's Report.

Sir Edward Chamier and his colleagues of the Bar Committee observe in their report that "It is not possible to have an All-India Bar in any real sense, unless there is to be throughout India a single type of advocate possessed of the same qualifications and entitled to practise in all the courts of the country"; though a strong case has been made out for a greater measure of self-government for lawyers practising in the different High Courts of India.

As a first step, the Committee recommends that all practitioners in the Indian High Courts shall be entitled advocates. It further proposes that vakils of ten years' standing and upwards shall be admitted to practice in the Original Side forthwith, and the others after the lapse of a year *plus* the fulfilment of certain conditions. As, if these proposals be given effect to, barristers would have to face keener competition than at present, they would most probably oppose them. But it would be but bare justice to carry out these recommendations of the Committee.

Mrs. Naidu's Speeches at Cape Town.

Mrs. SAROJINI NAIDU's impassioned speeches in public halls and the open air have become a vivid topic, at Cape Town, says Reuter, and her recent speeches are causing a sensation among the general public.

Mrs. Naidu, speaking in Urdu, said she had been here nine days and felt it her duty to address meetings in English in order, firstly, to appeal directly to the public and the Government (tremendous cheering), the spirit of which was "if you continue to oppress us, we shall leave your Empire, and if we do, where will your Empire be then." (Cheers.)

Mrs. Naidu has correctly gauged the Indian feeling. The desire, in case it were needed, to sever India's connection with the British Empire really existed among large sections of the people, but the power to do so was as yet lacking.

Proceeding, Mrs. Naidu said that in India, their own country, the British had also oppressed them, and kept them down, but now Mr. Gandhi had instilled a spirit into his followers which could not be suppressed. A few thousand Englishmen had made slaves of her people in India,

but now they were standing up for their rights (cheers), and rising against their oppressors. They had started the national industry of spinning *Khaddar* in India to boycott English cloth.

Mr. Gandhi had said that if that were made a national industry, and the people learned to use the *charha*, 50 mills would close down in Manchester.

Mrs. Naidu emphasised that they must fight for their rights, and fight on while they still had breath in their bodies. (Prolonged cheering.) Remember they want to put you in class areas and segregate you like they do lepers on Robben island. (Cries of shame.) I am told that this Bill will not apply to the Cape, but General Smuts will keep you here as long as it pleases him, and when he no longer has any use for you he will tell you to clear out."

Her message to General Smuts was "Beware if you think that by this bribe you will catch our vote at the next election in this province. As long as our brothers in the Transvaal and Natal continue to be oppressed by you, we will accept no such bribe in the Cape." (Loud cheers.)

In further remarks, Mrs. Naidu complained of the lack of educational facilities for Indians in South Africa. There was no Indian University in South Africa. Their sons could not obtain scholarships and be sent overseas to England, Germany or other countries.

"No Foot-wearing Allowed."

Discussing in the London *Inquirer* his visit to the Shwe Dagon pagoda in Rangoon, the Rev. W. H. Drummond, D. D., says:—

At the entrance to the first of the long flights of steps which lead up to the marble platform of the pagoda there is a notice "No foot-wearing allowed." Those who wish to enter must conform to native custom and do so bare-foot. I am told that this recent regulation has the effect of keeping many people outside. In some it arouses the spirit of pride. They will not do this strange and lowly thing to please the devotees of an alien faith. Others are afraid, as one lady said to me, that they may "catch things," and their devotion to the goddess Hygiene overcomes their curiosity. Certain it is that on our two visits we saw nobody who could be called a stranger but ourselves. For myself I am free to confess that I like the reverent symbolism of the act. Why, I ask myself, should I intrude into this Holy of Holies in any guise that offends the deepest instincts of reverence and ceremonial purity? At its lowest it is simply good manners. For a finer sympathy it is an act of spiritual fellowship.

What is a Liar?

What is a liar? Well, we should not have liked to say it ourselves, but a diplomat who, it is said, had spent his life at the Foreign Office, is quoted by Mr. Thomas Shaw, Minister of Labour, as follows "Men look askance at you if you cheat at cards or if you lie persistently, but I have been lying all my life, it was my business to lie. I was a diplomatist. No one thinks any the worse of me for lying. In fact I have a drawer full of medals given in my capacity as a liar."

Decreasing Consumption of Salt.

On 3rd March last the Under-Secretary of State, Mr. Richards, was asked by Mr. Scurr what amount accrued to the revenues of India from the salt duty for the financial year previously to the imposition of the recent enhancement of duty and what amount had been received from the enhanced duty, and what quantities of salt in the same periods respectively had been removed from Government godowns and warehouses.

Mr. Richards. The answer to the first part of the question is Rs. 682 lakhs and Rs. 870 lakhs, respectively, to the second part of the question 544 and 380 lakhs of maunds respectively. The second figure represents in each case the latest estimate for the current financial year expiring 31st March next.

This answer shows that the enhancement of the salt duty has brought in more revenue, but has decreased the consumption of salt by more than 30 per cent. Even before the enhancement of the duty, the people of India and their cattle could not consume a sufficient amount of salt. A further decrease could not but have affected their health.

Education Grant for Europeans and Indians.

In discussing the Bengal education grant in Council, Babu Hemanta Kumar Sarkar pointed out that

If all the figures were taken together the sum provided to the "reserved" education came up to this that for each European student something like Rs. 26 were spent and for every Indian student only three annas were spent.

Penny Post Again.

MR. HARTSHORN'S HINT TO DEPUTATION
LONDON, MAR

The Postmaster-General, replying to-day to a deputation of the printing trades, expressed the opinion that the restoration of the penny post was the most practical solution of unemployment in the printing trade. He added that he would endeavour to induce the Chancellor of the Exchequer to agree to the financial sacrifices involved in the proposal.—*Reuter*.

This means that as in pre-war days, a letter should be carried from Great Britain to even the most distant parts of the British Empire for a penny or one anna, and that, of course, the postage on books and other printed matter should be also correspondingly reduced. The distance from London to India and most other parts of the British Empire is much greater than the distance between Indian Post Offices the farthest removed from each other. But whereas wealthy Great Britain has already made reductions in the postage rates prevalent during the war and intends to reduce them still further, poor India must continue to pay double the rate of passage which had prevailed for decades. This affects the printing and publishing businesses, the paper industry and trade, the spread of education through schools, colleges and universities, and the dissemination of knowledge among young and old by means of books, periodicals and newspapers.

In Great Britain the people both understand their interests and can make and unmake their governments; hence they are endeavouring to reduce the postage, with hopes of success. In India some persons at any rate understand the country's interests but cannot make and unmake our governments, so there is little immediate hope of improvement.

No Singapore Base.

The British cabinet decision not to proceed further with the scheme for a naval base at Singapore continues to be assailed from various quarters.

In explaining the reasons for this decision, Mr. C. G. Ammon, Parliamentary Secretary to the Admiralty, said that

The Government had endeavoured to steer a

course providing for the maintenance of the proper efficiency of the Navy as the first line of Britain's defence, while giving an earnest of their intention to give a lead to the world in the desire for a reduction of armaments, and to do nothing that would be considered in any way an offence or occasion of provocation to foreign Powers.

PREMIER'S EXPLANATION.

Later in the debate the premier further explained the Government's decision. He said Singapore had already a very efficient dockyard. It had been proposed to extend this in order to enable it to fulfil certain new functions. He admitted that such an extension was not contrary to any agreement reached at Washington and that if it were proceeded with the Government would be guilty of no breach of any word or understanding at the Washington Conference. It was perfectly well understood that Singapore was excluded from the arrangements reached there.

Mr MacDonal, proceeding, said that if we were building to create a great fleet in the Pacific for the purpose of Imperial defence this projected position at Singapore was second to none in the whole vast area of those waters. From the Naval point of view in all its aspects, whether of defence or offence, Singapore, he dared say, would be chosen as the place where a great dock should be built. The Government had explored the whole question, but considering the matter in its wider relations they had decided against proceeding with the scheme.

"We were convinced that if we did so our action would exercise a most detrimental effect on our general foreign policy."

Mr MacDonal added that the Government stood for a policy of international co-operation through the strengthening of the League of Nations, the settlement of disputes by conciliation and arbitration, and the creation of conditions which would make a comprehensive agreement for the limitation of armaments possible.

The Premier said that as he had stated in his letter to M. Poincare, the Government's task meanwhile must be to establish confidence, and this task could only be achieved by allaying the international suspicions and anxieties existing to-day. It seemed clear, apart from any other consideration, that to continue the development of a naval base at Singapore would hamper the establishment of this confidence and lay our good faith open to suspicion.

The decision of the British Government appears to us right.

The Poet Manmohan Ghose.

Last month a meeting was held at the Calcutta University Institute to mourn the death of the late Mr. Manmohan Ghose (a brother of Mr. Anubindo Ghose) who was a distinguished professor of English literature in the Presidency College, and a true poet whose worth was recognised at Oxford even when he was a student there. Miss Latika Ghose, younger daughter of the Poet, paid a touching tribute to her father.

Miss Ghose said that the artist stood apart from the stress of the world as a silent spectator. The ordinary man or woman saw but the facts of life. It was the poet, the musician, or the artist who showed to humanity the truths of life. So it was that her father played the part of a spectator of the drama of life, and in the stillness of night, realised its significance.

After reading extracts from her father's poems to show his poetical genius Miss Ghose concluded

"My father's life was no smooth path of roses. In youth, he had to struggle against poverty and want. His Oxford career was once interrupted owing to lack of funds, and he spent many winters in the intense cold of London without a fire. When he returned and attained a position of financial ease, the happiness of his life was clouded by the chronic illness of my mother, whom he nursed with a tenderness and devotion no woman can equal. The shock of my mother's death completely broke his health. Illness after illness came, blindness overcame him, but still he went on producing and perfecting. His genius struggled and manifested itself through ill-health, routine work, and unfavourable circumstances. Yet in my father's poems is embodied the message of India—the philosophy of life which she has been trying to teach through the ages—the supreme good inherent in all things."

Dr. Tagore, who presided, said in the course of an eloquent tribute, that the late Manmohan Ghose laboured under a great disadvantage in that his medium of expression of thoughts and sentiments was a foreign tongue. This difficulty had to a certain extent stood in the way of a correct recognition of his genius. But in whatever tongue it might be clothed a poet's thoughts and sentiments had universal application and that was true of Manmohan Ghose. Let them hope that in the fulness of time, the late poet's countrymen would realise his greatness and listen to his message.

We understand Miss Latika Ghose intends to get her father's works published in England.

Riffian Republic in Morocco.

PARIS, MAR. 10

Reports from French sources in Morocco indicate the seriousness of the situation in Spain and Morocco. Two Spanish posts are besieged, but are managing to get food and ammunition, by sea. The main routes are menaced by Riffs, who have violently assaulted a number of Spanish positions 60 kilometres west of Melilla.—*Reuter*



Ghazi Abd-el-Kerim,
President of Riffian Republic (Morocco)

Ghazi Abdel-Kerim is the president of the Riffian Republic in Morocco: some information about them will be found in our Foreign Periodicals section in the March number.

The Chinese Renaissance.

The Rev. A. M. Chirgwin has contributed to the *Contemporary Review* a very interesting and arresting article on the renaissance in China. says he.—

"Its area, its population, its unexploited resources, combined with a national character which has stood the test of time and a social order which has persisted, though dynasties have waxed and waned, help to make credible

the statement that China is the key to the future of the world. The U S Minister in Peking says, "The twentieth century will be China's century, just as the outstanding feature of the nineteenth century was the unprecedented development of America."

"No land has been more deeply disturbed by the impact of modern civilisation on an unprepared people than China. In less than one generation China has passed from the candle to the electric age, from the wheelbarrow to the motor-lorry, from the bullock-cart to the aeroplane. There are cases in Chinese cities where, without the intermediate stages, life has passed directly from the norms of a thousand years ago to the age of wireless. The Great Wall, which was completed some centuries before the Christian era, was intended to be an effective barrier against external influences of every kind, to-day one of the towers of that Wall is used as a receiving and broadcasting station fulfilling the very purpose the Great Wall was intended to prevent. That is symptomatic of what is happening on every hand in China to-day."

In the opinion of the writer,

"Perhaps the most significant of all the recent developments in China, and that which lies behind every phase of her awakening, is "the intellectual renaissance." It began on that fateful day when, by a stroke of the vermilion pencil of the Dowager Empress the whole system of education in China was altered and Western scholarship was made an integral part of the Chinese educational system. This meant more than merely adding Science and History and English to the curriculum, it involved the emergence of a new scale of values, a wider intellectual horizon and a new attitude to life.

"Dr T. T. Lew, a Western-educated Chinese, now a professor in Peking University, recently put the matter very arrestingly. He had been out of China for nearly ten years, and on his return was naturally interested in noting social changes. The outward changes which he found were few as compared with those of an immaterial and spiritual character. Everywhere was a new kind of invisible power and atmosphere which found expression in the tone of public opinion, the attitude of ordinary citizens and the topics discussed in the newspapers. Dr Lew spent an evening roaming round book-shops and newspaper-stalls, and gathered some fifty different kinds of magazines and journals. He found on investigation that there were more up-to-date matters discussed and a wider range of opinions expressed in those magazines than any combination of fifty maga-

zines picked up from American bookstalls would contain."

There is a great intellectual ferment in China.

"The mind of China to-day is seething with new ideas. A glance beneath the surface of this intellectual world reveals a widespread movement, which is sweeping over the students and the intelligentsia generally, known variously as the New Thought Movement, the Tide of New Thought, or the New Civilisation Movement. What is taking place is not less than a renaissance. Its prime concern is with learning, and in this pursuit it is resolved to use every resource of modern science, it welcomes everything new, but insists on preserving a critical and scientific attitude of mind, it is strictly utilitarian and insists that the only study of mankind is man.

"There can be little doubt that the tide of new thought in China will live and grow. The fact that the movement is democratic, scientific and social, means that it is in the main stream of the world's progressive thinking. It insists on applying its principles fearlessly to industrial and international life and though it is unorganised, in the sense of being without central offices or executive, it is nevertheless making amazing progress. It is advancing like a resistless tide. The revolution that is taking place in China is as amazing as anything in modern history, for the Chinese Renaissance has religious, political and industrial, as well as intellectual elements. These four great revolutions which Western Europe passed through in a period of several centuries, China is facing in a generation. A small group of educated men are endeavouring to lead into a larger liberty one quarter of the human race."

The foregoing passage needs to be pondered by those in India who are entirely engrossed in politics.

The Chinese do not want to be Westernised, to become counterfeit Occidentals is not their aim. For,

"Frankly and fully to become Westernised would be a loss in the things of the spirit, it would be like gaining the world at the cost of losing the soul. What the Chinese Renaissance, with its mingling streams of ancient and modern, is seeking to do is to achieve a synthesis and give birth to a new thing in the world. The Tide of New Thought is a determined attempt to think through to the secret sources of Chinese and Western civilisations in order to discover if those fundamental principles may not be married in due time and give birth to a new philosophy of living."

In other words, China is attempting what has long been known in India as the wedding of the spirit of the East with the spirit of the West.

"The main characteristic of China is social solidarity. It is that, and that alone, which has prevented utter national collapse in a period of unprecedented chaos that has seen eight Premiers in fourteen years. Social cohesion is the outstanding fact in Chinese civilisation. The five duties and the five relations bind the folk in one. Life is fundamentally a unity in Chinese philosophy.

"The main characteristic, on the other hand, of Western civilisation, as enriched by Christianity, is the untold possibility and worth of the individual. These two great ideas need synthesis. Each is the creation of a particular kind of civilisation, and each of itself is partial and unbalanced. The two wedded together would produce something new in human history.

"All the evidence points to the probability that the Chinese Renaissance is one of the great creative movements in the story of mankind, and seems to promise results as good and as great as those of the Renaissance in the West."

Mr. Chirgwin has also written, "From Canute to Marconi is a far cry. China is taking it at a stride." But so far as India is concerned, our benign British trustees have always told us that India must take at least as many centuries to evolve as Britain. Perhaps the effect of British philanthropy is 'slow but sure'. We also read in Mr. Chirgwin's article that the twentieth century will be known as China's century. What blasphemy! China has never known the blessings of British rule, and yet she is destined to forge ahead? Incredible.

The Present House of Commons.

The Inquirer of London observes

The present Government is setting a high standard for moral earnestness and conviction, and that fact has been noticed in the Opposition press more than once. *The Times* on Tuesday said in a leading article that the present House of Commons "is a House in which knowledge and character are plainly going to count for a good deal more than rhetoric," and reminded those Conservative members who are "honourably anxious to prove their superiority to the Government speakers (and to one another)" that their speeches "will count for very little unless they are based on the same kind of methodical education in politics as that which has been followed

by the Labour ministers and are expressed with simple sincerity."

Can the words of *The Times* be applied to our legislative bodies?

Happy British School Children.

Mr Robert Blair, who has recently retired from his post of Education Officer under the London County Council, speaks highly of modern British schools. He says, children no longer go "with shining morning face unwillingly to school," for they like attending. "Happy, beautiful, laughing children go dancing along to school the place they really love." Of how many Indian schools and then pupils can this be said?

The Objects of Tagore's Visit to the Far East.

In response to the invitation of the authorities of the Peking University the poet Rabindranath Tagore will deliver a course of lectures at Peking. After finishing his lectures in China, he intends to visit Japan, Indo-China, Cambodia, Siam and Java. We have positive information of the existence of a desire in the Philippines that he should visit those islands, and that an exchange of professors should be arranged. At the farewell party arranged by the Visva-bharati Sammilani he explained the objects of his tour. He proposes to convey the message of India to the Far East. He will endeavour to re-establish cultural and spiritual connections with India and will try to revive the study of Buddhist and Sanskrit literature which had formed for a long time a bond of unity between India and these countries. It is not generally known that large collections of Chinese translations of Buddhist and Sanskrit works, as well as important specimens of Buddhist Art are in existence in these countries, which will present a vast field for enquiry and research leading to valuable discoveries in the history and culture of Ancient India.

The Imperial Library at Peking, the Chinese capital, contains a number of rare Sanskrit manuscripts, most of which are very able dissertations on Hindu philosophy, specially on the Sankhya system. The stock is so large that if it became available for study even in part, it could

not but make a magnificent contribution to our knowledge of that subject.

As things at present stand, China has but few scholars of Sanskrit and Sankhya, while in India there is absolutely no provision to receive and equip with knowledge those students whom China may like to send here. It is the heartiest wish of Dr. Tagore that he may be able to do something by way of such a provision at the Visva-bharati.

The cost of Rabindranath Tagore's passage to and from Peking has been paid by the Peking University. The cost of the remaining portion of his tour and the entire expenses of Pandit Kshitimohan Sastri will be met from the generous donation of Rs. 10,000 given to the Visva-bharati on the eve of their departure by Mr. Jugalkishore Birla. This donation is in addition to Rs. 20,000 from Raja Buldeodas Birla and Rs. 3,000 from Mr. Jugalkishore Birla already contributed to the Visva-bharati. The expenses of Mr. Nandalal Bose will be met partly by the Visva-bharati and partly by contributions from persons interested in Indian Art.

Tagore's Reception at Rangoon.

Rabindranath Tagore reached Rangoon on the 24th March. A large and representative gathering of Christian, Buddhist, Moslem and Hindu residents received him at the Ghat. On the same afternoon, he was invited to lunch with Sir Harcourt Butler, the Governor of Burma. In the evening a public address was presented to him on behalf of the citizens of Rangoon in the Jubilee Hall, which is the biggest public hall there. About five thousand persons were present. The public address stated among other things —

"We greet you in the name of that universal culture which you have promoted with admirable devotion and singleness of aim. We greet you in the name of Human Brotherhood, the inculcation of which in East and West has been with you a consuming passion. We greet you as a votary of Truth sensed through Beauty. We greet you as one representing the rebirth of Asia, and as one who has thrown across the chasm of ignorance and misunderstanding a bridge of future comprehension between Asia and Eur-America. We greet you as the lineal descendant of philosopher-seers of ancient India, who at the dawn

of civilisation proclaimed the Unity of Life and knew Humanity for one family transcending barriers of race and clime. . . . To your fame won in the realm of Letters, have been added other laurels. Your experiment at Shantiniketan of founding a University where the streams of Eastern and Western culture may meet in confluence, where the breath of modern research may infuse life into the dead fossils of the ancient world, where savants of Asia and Eur-America may meet, consult and work together for world harmony, is, we assure you in all sincerity, being reverently watched in this land of ricefields and pagodas. . . . And we take this occasion of recording our special admiration of the unostentatious work of village-reconstruction, which you and your fellow-workers in Shantiniketan have undertaken. You are teaching by example a new sociology, which will help in making a new India. We wish you a fair voyage to China, that repository of another ancient civilisation. We wish prosperity to your mission, we wish you long years of increasing service to humanity."

The poet was deeply touched and gratefully accepted the greetings of the citizens of Rangoon. On the 25th a reception was organised by the Bengal Academy on behalf of the Bengali residents and on the 25th another on behalf of the Chinese residents. Details about these meetings have not yet come in. As at present arranged, the party will reach Penang on the 30th. Rabindranath Tagore will probably halt at Kuala Lumpur on his way to Singapore.

Sir J. C. Bose on Photosynthesis.

The latter years of the scientific career of Professor Sir J. C. Bose appears to be more crowded with discoveries than the earlier ones—so far at any rate as one may judge from his published works. Leaving aside his researches in Physics, which so far as we are aware, have not been published in book form, the first work which he gave to the scientific world, "Response in the Living and Non-Living", was published in 1902. This was followed in 1906 by the publication of "Plant Response as a Means of Physiological Investigation." Next year came out "Comparative Electro Physiology." Then there was a long interval of six years, after

which, in 1913, he brought out "Researches on Irritability of Plants." Again there was a pause for five years. Volume I of "Life Movements in Plants" came out in 1918, Volume II in 1919, and Volumes III and IV in 1923. In 1923 also came out "The Physiology of the Ascent of Sap." And this year we have got a new work on "The Physiology of Photosynthesis," got up in the best style of Messrs Longmans.*

Of course, Prof. Bose does not remain idle during the years when no book comes out from his pen. Those who are acquainted with his method of work are aware that he performs his experiments again and again, pauses and reflects, and it is when he is satisfied that all the sources of error that he can think of have been eliminated and the truth ascertained, that he gives out the result to the world.

Photosynthesis, with which Prof. Bose's latest work deals, means the process of constructive metabolism by which carbohydrates are formed from water vapour and the carbon dioxide of the air in the chlorophyll-containing tissues of plants exposed to the action of light. As the author states in his preface, this is one of the fundamental cosmic processes, the one that underlies the great primitive industry of Agriculture. It is therefore a process which should be completely understood. The author has given a brief historical sketch of its discovery, beginning with the account of Priestley's investigations on the air (1772). After bringing the sketch down to the latest achievements of other scientists, Prof. Bose observes:—

"It would appear, therefore, that almost everything that can be known about photosynthesis has now been ascertained. It may be admitted that this is approximately true in the *qualitative* sense, but certainly not in the *quantitative* sense. In spite of many laborious researches, it is not yet possible to attach definite numerical values to the efficiency of light of various wave-length and energy, nor to the effect of a rise of temperature, or of a variation in the amount of available carbon-dioxide, upon the activity of photosynthesis."

The author's present volume is essentially a record of quantitative research in these various directions. There are sixty illustra-

tions to elucidate the experiments, which, as usual with Dr. Bose, who combines in his person the roles of discoverer and inventor, have been carried out by means of a variety of sensitive apparatus specially devised by himself for the different objects in view, and the results, having been recorded automatically, are at least free from the error of the personal equation. The worth of the book and the value of the discoveries recorded therein are much greater than the modest claim made by the author.

It is a source of deep satisfaction to all who understand and appreciate the spirit of Indian civilisation that Professor Bose's researches cannot be used for the work of destruction but may be utilised for producing more and more food, so that a more numerous and a happier and more humane population may be sustained in all the continents.

Turkish Women and Polygamy.

A meeting of Turkish women, held in Constantinople on March 11, 1924, decided to appeal to the National Assembly to abolish polygamy.

Limitation on Egypt's Sovereignty.

When Great Britain abolished the Protectorate in 1922 and left Egypt an independent sovereign State capable of joining the League of Nations and appointing its own diplomatic representatives abroad, four questions were reserved for future discussions and settlement, and till the day of that settlement came, things, in these respects, would remain as they were.

BRITISH COMMUNICATIONS

The first was the security of British communications. British troops are in Egypt to-day, not to keep Egypt in order, but to keep the Suez Canal, the highway to the British Eastern Dominions and Colonies, safe. In addition to that Britain is still responsible for the protection of minorities and foreign interests generally in Egypt, and the whole question of the regime in the Sudan has yet to be decided.

These are derogations from full sovereignty. But the fact remains that the Egyptian Government can send its own Minister to the Court of St James's and has sent him; can dismiss British officials in Egypt right and left and is dismissing them, and can do what it likes with the tomb of Tutankhamen without let

* *The Physiology of Photosynthesis*. By Sir Jagadish Chunder Bose. Longmans, Green and Co. 1924. Pp 287 + XX 16s net.

or hindrance at the hands of the British Government

Thus as King Fuad of Egypt does not possess full sovereignty, he cannot be acceptable to the entire Moslem world for the office of Caliph, for in Moslem opinion, the Caliph must be a really and fully independent and powerful sovereign.

King Hussein's Claim to the Khilafat

For the same reason King Hussein of the Hedjaz, too, will not be accepted as Khalifa by the Musalmans outside the Arabic countries. Reuter wired on March 10 the opinion of the French paper the *Temps*, which spoke of the King of the Hedjaz and his two sons as "British functionaries."

As the Nizam of Hyderabad possesses even less power and freedom, he ought not to be thought of as a possible Khalifa. It may also be noted here incidentally that Morocco has been stated to have been outside the jurisdiction of the Khilafat when the Turkish Sultan held that office.

The Abolition of the Khilafat.

The following telegram received from Angora by the Central Khilafat Committee in reply to its telegram explains the reasons for the abolition of the office of Khalifat by the Great National Assembly of Turkey

"The law agreed to by the Great National Assembly of Turkey is as follows—(1) The Khalif has been deposed (2) the Khilafat office being essentially contained in the sense and meaning of Government and Republic, the Khilafat office is abolished. In fact, the Khilafat means 'Government', which means 'State'. The existence of a separate Khilafat office within the Turkish Republic proved to be disturbing to the foreign and internal political union of Turkey.

"From another side, the Khilafat office idea, which has been conserved for ages to realise the basis of a United Moslem Government in the world, has never been realised, and, on the contrary, has been a constant cause of strife and duplicity among the Muslims, whereas the real interests acted as a principle that the social associations may constitute themselves into independent governments. The spiritual and real bond between Moslem nations is understood in the signification of the sacred verse

inna mul minnain ilha.—Ghazi Moustfa Kemal"

In reply to the above, the following cable has been sent to the President, Turkish Republic, Angora, by Mr. Shaukat Ali, President, Central Khilafat Committee and Mr. Kifayatullah, President, Jamiat-ul-Ulema, as resolved in a special joint meeting of the Working Committees of the Khilafat organisation and Jamiat-ul-Ulema—

Your cable is not clear. Has the National Assembly abolished only the separate office of the Khalifa instituted recently by it and has instead agreed to acknowledge the allegiance to the President of the Republic not only as the head of the Turkish State but also as the "Khalifat Mushman" or is the Assembly as the executive of the Turkish Republic not prepared to accept any responsibility for the historic Islamic institution called Khilafat? The news so far received from Turkey regarding the abolition of the Khilafat has caused deep distress and consternation among your Indian Muslim brethren. The Musalmans of India are not partisans favouring the retention of the Khilafat as a monopoly of any particular family or perquisite of any individual. They entirely dissociate themselves from any desire to intervene in the national affairs of their Turkish brethren, who are quite competent to deal with them. But they are deeply concerned with the question of the retention or abolition of the office of the Khalifa itself which is the very essence of Islamic faith and was designed to maintain and conserve the ideal of Islamic brotherhood through a definite and well-established institution.

It is true that when in the hour of his need the Khalifa called upon the members of the world-wide Muslim brotherhood to assist him and his nation, the response of the Muslim world was very poor, but it is equally true that this was for want of a properly and effectively functioning Khilafat organisation. As a consequence of this, not only Turkey but the entire Muslim world suffered grievously. But we learnt our lesson in the terrible school of suffering and awaked at last to a proper sense of the need of a reformed and renovated Khilafat. The Indian Musalmans expected that Your Highness, after achieving such a well-earned and signal success, would revive Islam's fundamental institution, the Khilafat, purging it of such excrescences as were not required by the Shariat but were the growth of personal greed and dynastic ambition, and re-establish it on a firm and democratic basis. But the entire abolition of the institution of the Khilafat just at the time

when the Muslim world was showing unmistakable signs of awakening destroys all our expectations. We believe that the Khilafat and the Republic are not incompatible with each other and that the continuation of the Khilafat after its reform will not only not be detrimental to the internal unity of Turkey but will be a source of strength to the Turkish nation in its relations abroad. We would in any case implore Your Highness and the National Assembly not to belittle the importance and advantages of the continuation of the institution of the Khilafat and its re-establishment on true democratic foundations. The existence of the Khilafat does not, of course, depend upon the goodwill of any particular Muslim nation or State but Turkey as the last great Muslim power is best fitted to remain associated with the Khilafat and this connexion, we fervently trust, will benefit not only the rest of the Islamic world, but Turkey herself. If the National Assembly's decision abolishes the institution of the Khilafat itself, it is bound to cause diversion and dissipation of energy and strength in the Muslim world and will open the door to the mischievous ambitions of hosts of undeserving claimants. Seventy million Indian Mussalmans appeal to their brethren of the National Assembly to reconsider their decision so far as it relates to the abolition of the Khilafat itself and to give an opportunity to the delegation of Indian Mussalmans which desire to visit Angora to make a fuller representation on the subject."

It is natural that the abolition of the Khilafat should have given great pain to Indian Mussalmans. For, though none of them fought *for* Turkey in the Great War but thousands of them fought *against* her in the British army, yet they agitated and gave much money for the Khilafat (most of which probably never reached Turkey).

The Moslem contention that no single Muslim nation has the right to abolish the office of Khilafat, is correct. But so far as Turkey is concerned, she also is rightly entitled to refuse to maintain the office within her territories. So it is necessary to understand the Turkish point of view. We will say how we have understood it. The Turks contend that so far as they are concerned, their Republican Government itself is the Khilafat. Their nationalism and national interests do not require the maintenance of the office of the Caliph as a pan-Islamic functionary. In fact, they contend, on the contrary, that "the existence of a separate Khilafat office within the Turkish republic

proved to be disturbing to the foreign and internal political union of Turkey."

The Turks' view point is not theocratic, not pan-Islamic, but clearly and entirely nationalistic in the modern Western sense. As the Khilafat clashes with their rationalistic aims and ideals, they have abolished it.

From the writings and speeches of Indian Moslem leaders we have understood all along that the Khalifa must be an independent sovereign possessed of sufficient temporal power to protect the Moslem holy places, etc. As Turkey is now a republic, there cannot reside within it any individual possessed of sovereign temporal power small or great. Therefore, even if the ex-Sultan were allowed to remain in Turkey as Khalifa, he would have been the Khalifa only in name, because without any army or other temporal power, he would not have been able to exercise his function of protection of pilgrims and places of pilgrimage in case of need. And, in fact, the Islamic holy places are no longer within Turkish territory.

Nor can a Republic, as Turkey now is, invest any person who is not a secular servant of itself (the ex-Khalifa was not, as no Khalifa can be, such a servant of the Turkish republic) with the command of armies, etc., even temporarily, only its secular military officers can be so entrusted. Of course, there was the alternative of the President of the Turkish republic being himself the Khalifa. But he is a secular functionary, periodically elected, and can act only as directed by the National Assembly. The National Assembly moreover, is not wholly Moslem in composition;—it contains some non-Moslem members and represents non-Moslem Turkish citizens also. Does Moslem sacred law allow the Khalifa to be thus periodically elected and to be always subject to the opinion of a body like the National Assembly composed of and representing Moslems and non-Moslems? The following opinion, of Syed Amir Ali though expressed with reference to the ex-Khalifa Abdul Medjid, shows in what way alone a person filling the office of Khalifa can cease to do so —

Until any breach of the religious law of Islam could be proved against him, and until he was deposed by the general consensus of the Sunni congregations expressed by their divines assembled in formal synod, he was still lawful Khalifa.

If ex-Sultan Abdul Medjd had been allowed to remain in Constantinople, there could be no guarantee and certainty that he, or his heirs, or his followers, or all or any of them would not intrigue for the restoration of monarchy. The flying of the Turkish flag over the hotel in which he resides in Switzerland shows that he has not given up his pretensions. The stipulation of the Swiss Government that he would be a welcome guest provided he refrained from political activity, also shows that he is a person who is not considered morally incapable of political intrigue.

If any other person, not of royal lineage, had been chosen Khalifa and allowed to reside in Turkey, he too would have required for the discharge of his duties some temporal power. But, as explained before, a republic must, like other sovereign authorities, exercise supreme temporal power within its territories, and cannot delegate any portion of its power except to its servants within limits of time, area, etc. Moreover, as spiritual authority gives its holder great influence on the minds of his followers, such a Khalifa residing in Turkey might make a wrong use of his influence to increase his temporal power and decrease or subvert the power of the Turkish Republic. This the Turks cannot allow. It would have been difficult, perhaps impossible, to demarcate temporal powers of the Republic from the temporal-cum-spiritual powers of the Khalifa. The divided allegiance of Turkish citizens would have produced insoluble problems.

Ghazi Kemal Pasha and his followers are entirely against the secular aspect of Pan-Islamism. His reply shows that a United Moslem Government in the world has never been a concrete fact. In fact, he appears to believe that the idea is and can be productive only of evil consequences and should not be sought to be realised, for he says, it "has been a constant cause of strife and duplicity among Muslims." He is a thorough-going nationalist of the Western type. He thinks the Moslem communities of predominatingly Moslem countries should "constitute themselves into independent governments." He does not thereby give up the spiritual and real bond between Moslem nations, as the last sentence in his reply shows.

If a non-Moslem may venture to express any opinion, it would be best for the Moslem

peoples, if they want a spiritual leader, to elect one in the way the Roman Catholics elect their Pope. In former ages, the Pope, too, like the Khalifa, had temporal powers; now he has not. But that fact does not appear to have impaired his usefulness or real power. In fact, at present the office of Pope is really the most widely influential in the world.

We may be excused for venturing another observation. Religious leadership has been understood by thoughtful persons in all ages and countries to imply high character and spirituality. Among the earlier Caliphs, too, there were such eminent men. We do not know what the sacred law of the Moslems lays down as the qualifications of a Khalifa. The writings and speeches of Indian Musalmans make the possession of the highest degree of sovereign temporal power in the Moslem world the *sine qua non* of the Khilafat. But the possessor of such power may not in every case possess any high character and spirituality, as Turkish history itself shows. Religious leadership given to such a person or acquiesced in in his case cannot but affect the moral and spiritual tone of the community and lower it in the estimation of the world public. It may be that in theory a man of bad character holding the office of Khalifa may be deposed, but how many, if any, have been actually deposed *for that reason*?

Among the probable real reasons of the abolition of the Khilafat, two have not been discussed sufficiently widely. One is that the members of the predominant party among the Turks are protagonists and followers of the Pan-Turanian movement, which holds that the Turks are Turanians and should evolve a distinct civilization of their own independent of Arabic and Persian influence, which is embodied in Islam and its institutions.

Another is, that the emancipated women of Turkey, among whom Latifa Khanum, wife of Kemal Pasha, is a leading figure, are convinced that so long as Islamic influence predominates, women cannot come into their own, for Islam permits polygamy, easy divorce for men, the shutting up of women, etc.

European Christian opinion has in some cases been expressed with ill concealed glee, as the following specimens will show :—

Lord Meston thinks that the Turks' action is likely to kindle the bulk of the Moslem community in India to a warmer appreciation of the shelter of British power. Britain will have special cause to be grateful for the Ottoman downfall, if Angora's action results in identifying these Moslems more closely with the development of India as one of their national homes, and will bring them into more cordial association with the British.

Lord Meston concludes by pointing out the bad record of the Khilafat under the Osmanli and their hordes of Mongol kindred.—*Reuter*

Paris, Mar. 20.

Gosser, the Sponsor of the Treaty of Lausanne, speaking to-day in Foreign Affairs Committee of the Senate, said that France must adopt an attitude of reserve regarding Khaliphate and must not participate in any step likely to encourage the establishment of a supreme Khilaphate, the logical consequences of which would be Pan-Islamism. He was of opinion that it would be preferable if Khaliphate was divided, each Moslem country having its national Khaliphate, thus pan-Islamism would decline. This would be advantageous to the powers having Moslem subjects.—(Reuter)

The following telegram may be considered to throw additional light on Kemal Pasha's attitude:—

LONDON, MAR 14

A Kemalist leader has furnished the *Daily Telegraph's* diplomatic correspondent with the reasons actuating Mustapha Kemal in abolishing the Khilafat. The President holds that during the War and afterwards the Arabs showed themselves traitors to Islam by fighting against the army of the Turkish Khilafat. He does not think much better of the Egyptians, whom he reproaches with raising a Labour Corps for the Allied Expeditionary Forces.

As regards Indian Moslems, he seems to think that while they spoke on behalf of Turkey they did not fight for her, and the former does not entail any great sacrifice. Turkey's business is in fact to look after herself and to make no sacrifice in her own local interests on behalf of such peoples.

Mustapha Kemal's outlook in fact is political and national, not theological or pan-Islamic.—*Reuter*

The best thing which the Moslem would can do is to hold a world conference, if that be possible. The task is beset with difficulties. For, just as poor people think and speak most of their rich relations, so the *subject* Moslems of India cast longing looks on Turkey, but the independent and semi-

independent Moslem peoples have elected or think of electing a khalifa of their own country or race.

The Nizam and the Berars.

The Nizam has written a letter to the Viceroy asking for the restitution to him of the Berars, which belonged to his ancestors. It is not necessary to go into past history and examine how the British Government came into possession of the Province. The modes of acquisition were wrong and cannot bear examination. But, for that matter, neither can the manner of acquisition of the Berars by the ancestors of the Nizam bear examination. So let us draw a veil over the past, and see under what conditions His Exalted Highness wants the Province back. Says he:—

"I am anxious that the people of the Berars should receive into their own hands the shaping of their destinies, and for this reason I am willing to concede to them, on the restoration of the Province, a larger co-operation in the administration than at present enjoyed anywhere in British India. With this end in view, I declare that, should I succeed in the redemption of my Province, I will insert, in the Instrument of Restoration or any other State Paper that may be drawn up, definite clauses for the conferment on the Berars of a Constitution for a responsible Government with absolute popular control, under a constitutional Governor appointed by me as my Representative, of their internal affairs and complete autonomy in administration, except in matters relating to the British Government and my Army Department."

Like other Indian provincials, the Beraris now possess greater collective political consciousness than ever before. Though in no age can the transfer of whole peoples from the rule of one authority to that of another without their consent be justified, much less would it be justifiable now when people have become more politically-minded and when self-determination is happily in the air. Therefore, whatever decision may be arrived at, there must be a plebiscite of the Beraris. Would a free and unbiassed plebiscite be possible?

As regards the Nizam's definite proposal, the Beraris may not question his *bona fides*, as we also do not. But they may well ask why, if he likes popular responsible government and therefore wishes to introduce it in

the Berars after getting them back—why he has not made a move forward in the dominions which he actually rules. There is time yet. If he gives Hyderabad a constitution, say, like that of Mysore, his claim will undoubtedly be strengthened.

One other consideration which may influence the Beraris is that those who are striving to obtain self-rule for India are dreaming of a United India, in which, of course, the Indian States will also have their place. Do the Beraris want union with fellow-Indians as subjects of an Indian State, or on the same footing as the majority of Indians? Moreover, Indian Self-rulers want control over the Army too, which the Nizam does not want to concede to the Beraris. These are problems of the future. But so far as the present political status of Indians in British India is concerned, the Nizam's promise is a tempting one.

A Great Loss to Journalism and the World Public.

The discontinuance of the *Freeman* of New York from March 5 last is a distinct loss to journalism and the world public. It was a high class and absolutely free paper. The editors write with truth.—

In four years the *Freeman* has become a fellowship of fine minds in all parts of the globe and we humbly believe that with its passing a vitalizing force passes.

For four years this experiment in publishing an absolutely free paper, whose views on public questions were grounded in a sound philosophy, whose principles of life and art were those of enlightened, radical men and women who regard change as a law of growth, has been conducted disinterestedly, with unusual devotion by workers who looked for no profit other than that implicit in the work itself.

The paper was a gift to the American people, a gift as real as hospitals, laboratories, colleges, and other public services supported by wealthy citizens, and more valuable from the point of view of civilization than many of these.

The *Freeman* is a success an organ of critical opinion is possible if people want it. Having proved what can be done, the *Freeman* retires at the highest point of its circulation, confident that its eight volumes represent a valuable contribution to journalism, a proof of the potential capacity of America in culture,

and a worthy token of its founder's citizenship. Helen Swift Neilson, who, for the first time since the inception of the *Freeman*, permits her name to be used, agreed to support the *Freeman* for three years, during which time it was hoped that a body of readers sufficiently large to justify a continuance would be found. She voluntarily added one year to that gift, and now, as the paper ceases to be, she joins with the editors and the publisher in thanking the friends whose favour and co-operation it has found. Their compensation lies in the knowledge of what the *Freeman* has meant to thousands during four years, and a fuller reward will come when the American people, wanting a magazine of ideas, imagination and humour, will turn back to the *Freeman* for inspiration and for a pattern.

Many years ago, the Editor of the **Modern Review** suggested in a vernacular magazine edited by him that there should be an endowed journal absolutely free to publish what seemed right and proper without thought of financial loss or gain.

It is sad to reflect that even in America such a paper could not in four years find a body of readers sufficiently large to justify its continuance.

Calcutta University Examinations

During the last matriculation examination of the Calcutta University it was found that some questions were so incorrectly printed that it was not possible to correctly answer them. As this university has earned an unenviable reputation for leniency, so much so that Sir P. C. Ray said at a recent meeting that 101 per cent of the candidates had passed in a recent year at a certain examination, nobody need ask or recommend that in marking the answers allowance should be made for these misprints. Few will fail because of them. So far there will not be any injustice. But there will be injustice to meritorious students. If questions are correctly printed, they can answer most of them, which dullards cannot. But if it be assumed that all could have correctly answered the wrongly printed questions and all got equal marks for them, the bright boys would lose in comparison.

This is not the first year that questions have been wrongly printed. This is due to the questions being printed in England and proofs not probably being corrected by the

setters. The questions have to be printed abroad, because here there are enough men to offer and accept bribes. This casts a stigma on our national character.

It ought not to be beyond the power of the Goldighi superman and his freedom-vaunting henchmen to wipe out this disgrace.

There is also disgraceful mismanagement in the conduct of examinations which can be more easily stopped. *The Catholic Herald of India* states

"Several thousands of students were sitting last week for their examinations and copying for all they were worth from their neighbours' papers. In one particular case the supervisors in charge of the examinations passed the papers of the better students to others less gifted, so as to give every one a chance, and before the examinations the traffic in examination papers went on as usual, though we cannot say whether the papers were genuine. The cheating is so open, barefaced and candid that one doubts whether any sense of responsibility in the matter exists even among a number of professors and lecturers."

This is part of the moral gain that has accrued under the undisputed sway of the superman for decades.

The Holi Festival.

As Hindus we are ashamed to read the following criticism in the *Catholic Herald of India* —

"The Holi festival may be very nice in learned books and daily papers, but in the streets it is a public display of obscenity such as few civilised countries would tolerate in their towns. Women passing in the streets are insulted, and decent people with any sense of purity are shocked by the phallic emblems sported by the crowds, which go about in processions and openly and deliberately try to corrupt the minds of school children.

"It is noteworthy that these sexual displays at religious festivals are unknown in Central Africa, and one must go to the more decadent primitives of Polynesia and Australia to find similar customs.

"We are told that up-country villagers are responsible for this disgusting feature of the Calcutta feast. Very true, but Hindu public opinion tolerates it. The throwing of mud and coloured powders, if done indiscriminately, is unobjectionable, but it is high time this Hindu festival should be purified of its animal features and savagery, which are a positive disgrace to Hinduism and to Calcutta.

"It is a credit to the Bengalees that they do not take any public share in these bacchanalia, and yet every Bengalee boy and girl knows that the Holi is the apotheosis of sex, and as school masters know, the knowledge does not improve their modesty. They would be the purest children in the world, were it not for their religion."

The Holi orgies are not an essential or vital part of Hinduism, but it is a part of popular Hinduism in some provinces, no doubt.

For years Babu Abinash Chandra Majumdar of Lahore and his friends used to celebrate with great success the *Pavitra Holi* (pure Holi), shorn of all its indecencies and excesses. We do not know whether this kind of annual celebration is still kept up. In Allahabad, too, at least once there was a *Pavitra Holi* celebration in which Pandit Madan Mohan Malaviya and some other prominent Hindus took a leading part. There is no reason why the *Pavitra Holi* movement cannot be further extended.

British Propaganda in America.

The reader may remember the visit to India of one Professor Claude H. Van Tyne of Michigan University. He posed as an impartial observer who wanted to find out the truth about India. As a fact, he was a propagandist on the British side. That fact has been found out by discerning spirits in his own native land. Writing on "The best Books on India" in the *Chicago Unity*, the Rev. J. T. Sunderland, M. A., D. D., says of this book:

"If one wants an interesting book on India, written from the British side, from the side of Imperialism, from the side of a believer in the dominance of the white race, he probably cannot do better than to read this. The author makes a strongly emphasized claim of being fair, just and non-partisan. As a fact, he was invited to India by a distinguished British official, was entertained and given every attention by British officials wherever he went, and was shown everything from the British standpoint. He even tells us that he received a wireless message of welcome a thousand miles out at sea from the British Governor of Bombay. It is true that he seems to have had considerable talk with Indian leaders, but everything shows that it was not because he felt sympathy with their struggle for freedom, or any indignation over the fact of a

great nation being held in subjection by the sword of a foreign power, but in order to get material to criticize and disparage the Indian cause and justify the British occupancy of the land. The book is mentioned here because it is probably the most effective volume of British propaganda that has appeared in this country—being more effective, of course, because written by an American. It says all that can be said in support of British rule in India, and to prejudice Americans against a great historic people who have as much right to freedom as had the American Colonies in 1776, and who are suffering far greater wrongs and oppressions than the American Colonies ever knew."

Women's International League for Peace and Freedom.

The fourth biennial international congress of the Women's International League for Peace and Freedom will be held in Washington, D. C., in May this year. It would be very good if some competent Indian women took part in it. Miss Jane Addams will preside throughout the Congress. Delegates from twenty European countries and from India, China, Japan, Canada, South America and Mexico will meet large groups of American women in Washington. Miss Amy Woods, National Secretary, writes to us the following among other things—

"Jane Addams, International President, brings back to the United States the message of rapidly growing sentiment for peace among the women of India whom she visited last year. It is, therefore, with a feeling of close kinship in ideals and purposes that the Section for the United States would extend an invitation through the courtesy of your paper to all women and men in India who are in accord with us, to personally attend the Congress and the Summer School, or to send delegates from organizations. This is very short notice, which only the emergency of the world situation warrants (especially manifested at the present time in Germany and the Ruhr). Our purpose is to hear first-hand of present conditions in every country, and together to confer on methods of establishing constructive peace—peace, based on world friendship, in place of destructive war, based on fear and greed. Information in regard to travel may be obtained from the Secretary of the Women's Indian Association, Adyar, Madras."

This League aims at binding together women in every country who oppose all war

and who desire to promote the following objects—

- (1) The creation of international relations, mutual cooperation and goodwill in which all wars shall be impossible
- (2) The establishment of political, social, and moral equality between men and women
- (3) The introduction of these principles into all systems of education

The Women's International League is a federation of women, firmly established, with organized sections in twenty one countries and individual members scattered from Iceland to Fiji. It is now in its ninth year of service.

These women believe that peoples are not obliged to choose between violence and passive acceptance of unjust conditions for themselves or others, but that Courage, Moral Power, Active Goodwill and Determination will achieve their ends without violence.

They point out that experience and history condemn force as a self-defeating weapon. That no war fought to end war has accomplished its purpose, that the unguarded boundary between Canada and United States has been the world's most successful guarantee of peace.

The League contends that new methods, free from violence, can and must be worked out for ending abuses, for undoing wrongs, and for achieving positive good.

These convictions challenge the thinking womanhood of the world. They call for fullest individual co-operation and financial support.

The Far Eastern Olympic

India should be represented in the Far Eastern Olympic to be held at Manila, Philippine Islands, in 1925. Detailed information can be obtained by writing to Dr. Gokhale, Assistant Professor of Mathematics, the Philippine University, Manila, or to Dr. Jorge Bocobo, Dean of the College of Law, Philippine University, Manila. At present China, Japan and the Philippines are the members of the Far Eastern Olympic. All who want, international, including Asiatic, solidarity should arrange for India's taking part in the Olympic, and thus bring the leading Asiatic peoples into touch with one another. It

may then be possible to hold the Far Eastern Olympic in India in 1927, when Japanese, Chinese and Filipino youths would come and see India and get in touch with Indian youths.

Leave for Calcutta Professors.

Professors of the Calcutta University should have leave on full pay periodically, say, every seventh year, to go abroad and lecture there. That will enlarge their vision and show them our educational and other defects.

Knowledge and Study of Foreign Affairs.

Not only the whole of India but every province has a sufficiency of woes and problems to occupy all our attention. But as ease of communication and the imperialistic hunger of powerful nations allow no people to lead an isolated, self-centred life, we should have a full knowledge of and study foreign affairs, particularly such as have a direct or indirect bearing on India. Often has India been dragged into quarrels not her own, often has she suffered from causes remote from her shores.

We should have some Indian scholars now in Tokyo, Peking, Washington, London, Berlin, Paris, Angora to give us news items on foreign affairs which we may use for the purposes of Indian movements.

Indian leaders should understand that the isolation of France, Japan or Russia is not for the interest of India. India must have foreign relations with these and other nations and if it cannot be done in any other way, it should be started through journalistic ventures by establishing News Bureaus in the foreign capitals, to be used for informing the Indian public about world affairs and also to inform the outside world about activities in India.

The time has come for establishing an "*Indian Institute of Politics*" under the leadership of Indian scholars who are well posted in political science in its various aspects. They should organise a society and should have non-partisan scholarly discussions once a year at least and publish a quarterly like the *Political Science Quarterly*.

Calcutta University should have a chair of *World Politics* and a competent man

should be appointed for the first year to build up the department. The Department of Political Science of Calcutta University should be built up on the lines of that of Columbia University. There is need of a real Department of Political Science and History in the University of Calcutta. There is not in India the facilities for training in political science which one will find in a second or third rate American University. India is agitating for political rights and political changes and it is high time to train some men in political science in its various branches and make it worth while.

Destruction and Utilization of Water Hyacinth.

Popular Mechanics Magazine of America for December, 1923, has the following on the destruction and utilization of water hyacinth —

HYACINTHS "EATEN" BY BOAT TURNED INTO PAPER

To destroy the water hyacinths that are a menace to navigation in the South, an inventor has designed a boat that not only removes the plants but reduces them to a pulp which is fire-proof and may be made into wrapping paper or roofing material. Self-propelled, the ship forces its way into the thickets of the growths, draws the weeds through an intake, chops them up, and produces the fibre product. Operated by only three men, the exterminator consumed 1,440 square yards of its fodder in six hours during a recent test. The plants are scraped from the bottom of the river by rakes attached to a chain conveyor.

The Russian Problem.

By Professor V. Lesny
of Prague University.

The Russian problem is undoubtedly the most important and the most urgent in Europe. Unsettled Russia means unsettled Europe. It is true, there are in Europe some other vital problems too, but none of them is of such an importance, not only because Europe cannot live in peace, if Russia remains unsettled and her relations to the other countries are not made clear, but because the Russian problem is within itself the vital problem of Europe. The economic condition of the Western, mainly industrial, countries of Europe is such that they cannot live without the help of the Eastern agricultural portion. And the position of Russia among

the States (properly speaking, outside the States) of Europe is indeed a kind of anomaly. She has a government which has been established for five years already and which has not been acknowledged *de jure* (with the only exception of Germany) until in quite recent days almost simultaneously by England and Italy.

What has stood to the present day, in the way of better relations, appears to be mere international egotism. One must have seen that the Soviets were a regular government, but the private interests of the European states seemed to be greatly antagonistic to the communistic ideal of the Soviets and many a state had to protect the private property of its subjects in Russia.

There was again the question of the pre-war debts. Would the Soviets be inclined to pay them? The Soviets declined. And if they are now willing to pay them, they want wisely to come with their own contra-account, viz., for the Murman expedition, etc.

As long as the European states stood, with their demands, as a compact body against the Soviets the Soviets had to labour under a disadvantage, as soon as the egotism of the States has separated them, the advantage has been on the side of the Soviets. The Soviets are aware of the badly concealed rivalry regarding who will be now the first to acknowledge them *de jure*, for there is the chance, that those who come first or anyhow sooner than others will carry away more or better concessions. The recent English and Italian competition did not add very much to the prestige of these States. After England and Italy, hastened Norway; then, very likely, Austria; Belgium will follow, and even France appears now to have changed her mind.

But let us not be unjust to those who are responsible for the life, property and interests of their subjects in foreign countries and who have to direct the foreign affairs, because they hasten to do what has been delayed for so many years. The conditions are now changed. Time has

had its healing influence upon us and what was looked upon with horror in the year 1919 no longer appears to be horrible to-day, what was feared in the year 1919, no more frightens us in 1924, and on the other hand the Soviets have changed considerably too.

The European States were afraid of the Bolshevik propaganda, which, they feared, would cause much trouble in their organism and prevent them from eradicating the war evils. But the fear of such a propaganda is now gradually disappearing by itself and by the very fact that the Soviets, striving for being internationally recognised, are proving the fact, that they do not and will not overlook the benefit of the International Law, by which again such propaganda is prohibited. Along with that feeling of security is emerging the conviction that no State is entitled to prescribe to another independent country how it will arrange or should arrange its own affairs. Nobody has the right to dictate to independent people the method of attaining what they consider to be their final goal.

As a consequence the Soviets are now looked upon with a calmer mind and the language used in regard to them is now far more conciliatory.

On the other hand there is no doubt that even the Soviets have changed their goal and especially the method of attaining it. The Soviets of to-day are not the Soviets of 1918 and, especially now, there is not only a change in the personnel but in the regime as well. There is a new *bourgeoisie* in Russia, there is private property, there are private undertakings again. Therefore, if England, Italy and other countries are going now to acknowledge the Soviet government *de jure*, they have to realise quite clearly the long neglected fact that, as we have, so have the Soviets changed to a great extent.

Addendum

The Note entitled "India Should Support Her International University" is by Mr. Taraknath Das.

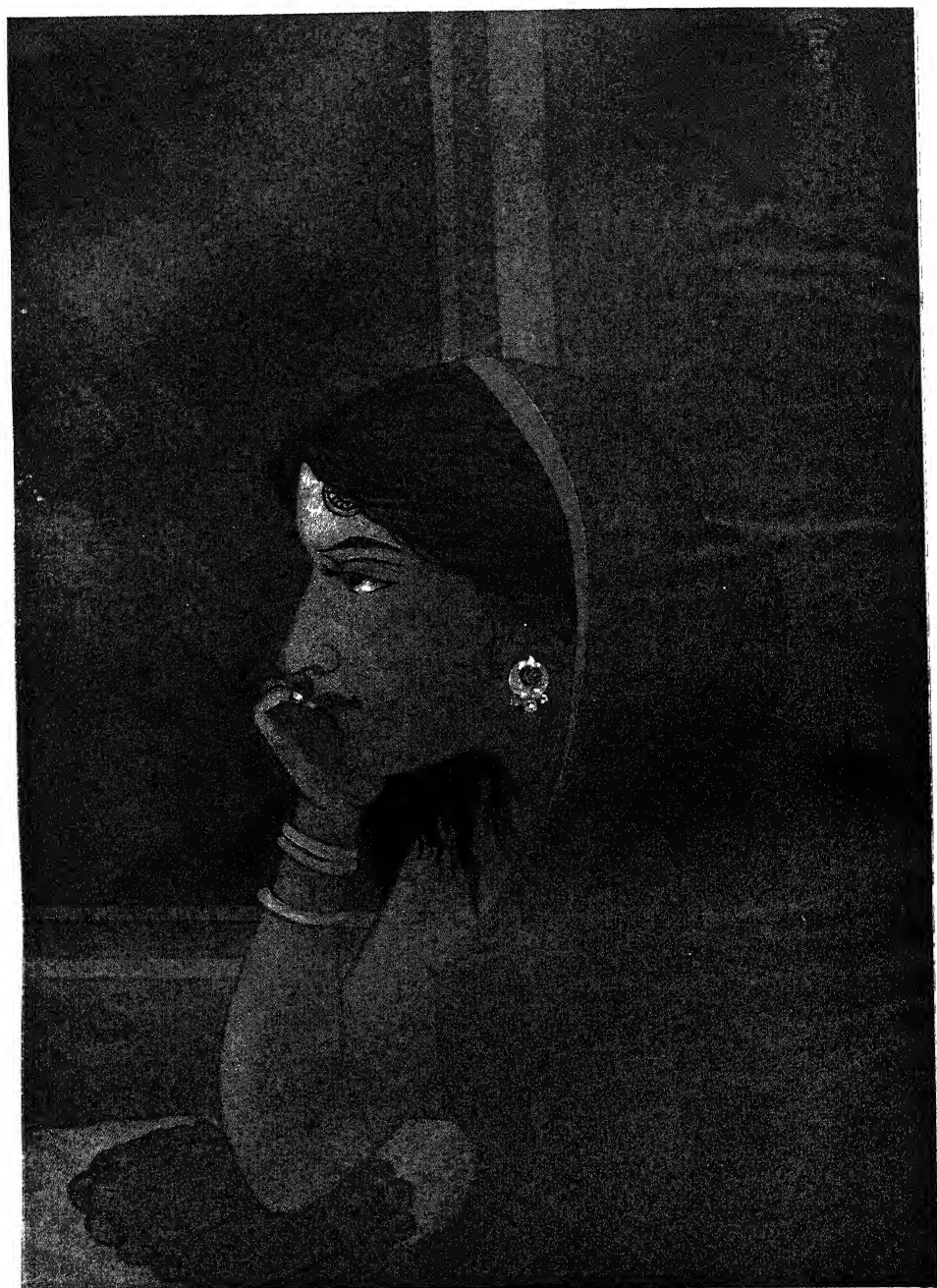
NOTICE OF REMOVAL OF OUR OFFICE.

Our Contributors, Subscribers, Advertisers, and all others whom it may concern, are hereby informed that the Modern Review Office has been removed to premises No. 91, Upper Circular Road, Calcutta.

April 1, 1924.

Proprietor,

THE MODERN REVIEW.



MIDNIGHT SHOWER

By the courtesy of the artist Master Satyendranath Bisl
(Age 14 Years)

THE MODERN REVIEW

VOL. XXXV.
No

MAY, 1924

WHOLE
No. 209

THE FIRST PRINTED LIFE OF SHIVAJI, 1688

(*Translated from the French*)

By JADUNATH SARKAR.

INTRODUCTION

THE most valuable European sources for a life of Shivaji are the Factory Records of the English East India Company, and, to a lesser extent, those of the Dutch merchants. The English traders of Surat, Rajapur, Hubli, Carwar and Dharamgaon (in Khandesh) had direct and painful contact with Shivaji, and learnt in self-defence to employ spies, who travelled in Shivaji's dominions and brought back correct intelligence of the dreaded raider's rumoured intentions and actual or projected movements. Successive Mughal governors of the port of Surat were very friendly to the English agents there, and the latter, therefore, usually got all the information known to the Delhi Government. The English factors carefully and promptly recorded the news gathered from these sources in their letters and diaries, which have been preserved in the India Office, London, without any subsequent garbling or recension into connected historical narratives. All these records are dated, and the English merchants were so scrupulously truthful that when later and more reliable information proved an earlier spy's report wrong, they immediately recorded the correction with a reference to the former entry. The English Factory Records are, therefore, of unrivalled value

for an accurate reconstruction of the story of Shivaji's career.* The Dutch came into touch with Shivaji's Government through their agencies at Vingurla and Surat only, and hence their records have very little to say of him. The French came to India later,

* There are only two *contemporary* sources on Shivaji in the Marathi language. The first is the chronicle kept by the Zedhe family (*Zedhe Yanchi Shakavali*), recording many events in Shivaji's career with their dates in the fewest words possible. It merely supplies the chronological skeleton. The other is the *Shiva chhatrapati-chen Charitra*, written by Krishnaji Anant in 1694, a short narrative without dates or reference to documents, and sometimes violating the natural order of events. The author was a courtier (*Sabhasad*) of Shivaji, and a favourite of his son Rajaram, whose "second minister" he was at Jinji, according to the report of a French envoy to that Maratha king (Martin, 574 vo, has *Questna Antogy* which faithfully reproduces the Madras pronunciation of the word *Krishna*—Kaepelin, p. 305). As I have shown in my *Shivaji*, 2nd ed. p. 448, "Sabhasad's work is entirely derived from his memory—the half-obliterated memory of an old man who had passed through many privations and hardships... it is not based on state-papers or written notes." It was also written a generation after Shivaji and is not strictly contemporary.

and their Surat factory (established in 1668) was too poor, hence they have left no records about Shivaji of the above type, on the West Coast. But on the East Coast the *Mémoires* of Francois Martin, the founder of Pondicherry, gives us extremely valuable contemporary information about Shivaji's invasion of the Karnatak and the subsequent history of that province till 1694.

Incidental mention has been made of Shivaji and some of his achievements by the European travellers,—Thevenot (published 1681), Tavernier (1675), Bernier (1670, and Manucci (the pirated French version of his reign of Aurangzib was published in 1715).

Two chapters are devoted to a so-called History of Shivaji in Abbe Carriés *Voyage des Indes Orientales*, mele de plusieurs Histoires curieuses, (Paris 1699), vol. i. 49-100 and ii. 1-42. They are based on what the author heard during his travels in Western India (1671-73) with some information taken from Bernier's *Travels*.

Orme remarks on this work "The account of Shivaji in his first volume is erroneous or confused. But the second volume affords better information, although only concerning Shivaji's operations in 1671 and 1672." My own study of the work proves the correctness of this criticism.

The earliest separate book on Shivaji in any European language was published at Paris in 1688 by Pierre Joseph d'Orleans, de la Compagnie de Jesus. It covers 37 pages, numbered separately but bound up at the end of this author's *Histoire des Deux Conquerans Tartares qui ont subjugué la Chine*, which latter work contains 19 pages, and has been translated into English for the Hakluyt Society. The account of Shivaji, which bears the title of *Histoire du Sevagi et de son Successeur, nouveaux conquerans dans les Indes*, is translated below for the first time. Orme's criticism of it is,—“A very short account, composed from one written at Goa. Does not give a single date, and only a few facts, without precision, and better known before.”

(J. Sarkar.)

AUTHOR'S PREFACE.

Some time ago one of my friends having communicated to me a Narrative which he had received from Goa, I found there the history of these two conquerors so fully de-

tailed that I took the resolution of giving it to the public. I have already read the beginnings [of Shivaji's career] in the *Travels* of the M. Thevenot, and in the *Narrative* of M. Bernier, where, although I have not found anything that seemed to me to be contradictory, I have nevertheless read many things which without a greater clearing it would be difficult to place in order. The new Narrative has given me an opening for it, and has unravelled to me the tissue of a history which I have judged worthy of the curiosity of those who love to read (books). If one does not see here all the events which are found in those two authors, it is a matter not to wonder at. It happens with all the historians either to ignore or to neglect things which others have either better established or more greatly valued. In all the rest there is so great an agreement between what those two illustrious travellers tell about Shivaji and the narrative about which I am speaking, that one cannot doubt its truth, and this also verifies what this narrative says about Shambhaji, the successor of that conqueror.

HISTORY OF SHIVAJI.

In the midst of the wars of these conquerors (Portuguese, Dutch &c), many of the princes of the country have not failed to preserve States so large as to make them deserve the name of kings. He of Bijapur, whom Masî calls Adil Khan, was of this number, while Shivaji, his subject and captain of horse in his army, has founded, with what he had usurped from him, the new monarchy of which I write the history.

Shivaji was a small man, spirited and unquiet, but one who with all his fire lacked neither insight nor administrative ability. As he was not docile and bore the yoke with impatience, he received some displeasure from the Court, which had found in him a spirit entirely disposed to revolt. Having taken that resolution, he assembled a troop of vagabonds, as determined as himself, and retired with them to the mountains which are between Malabar and the coast of Coromandel, from which making continual raids into the level country he desolated the whole of Bijapur, and became in a short time so powerful that he ventured to hold his head up against his king and to form a small State with the cities which he had himself

seized. His star was so fortunate that the Prince (of Bijapur) died at the time when he was going to make the greatest efforts to bring the rebel back to his duty.

The widowed queen pressed Shivaji for some time with more courage than one expects from a woman but as she had no child, and as she wished to place on the throne a young man whom she and the king her husband had adopted, she easily consented to the peace which Shivaji cleverly proposed to her, by which he was recognised as master and legitimate possessor of all that he had conquered.

Shivaji was too well versed in war to remain long in peace. He had given peace to the queen of Bijapur, only to trouble the rulers of many other (countries) and to make himself redoubtable to all his neighbourhood. He also had the audacity to make raids into the territory of the Great Moghal, and to increase his State with some of the latter's places. A boldness all the greater, as Aurangzib, who then occupied the throne of the Moghals, was a prince who lacked nothing to be one of the greatest monarchs of the world, except being raised to the empire by some less violent means.

Aurangzib did not at first look upon Shivaji as a very terrible enemy, and did not make haste to curb him; but the continuation of his outrages and of his progress into the territory of the Empire made him at last perceive that he was not an enemy to be neglected. In order to succeed sooner, he ordered his uncle Shaista Khan who commanded a powerful army in that part of India which is called the Deccan, to march with all his forces against Shivaji. Shaista Khan, who was a wise and very experienced man, having known his enemy and the *terrain* (tract of the country) on which he would have to fight, chose a part which extraordinarily embarrassed Shivaji. Because, knowing well that the rebel, with the few men that he had, would not be able to hold the plain before an army as numerous as his own, - he came to blockade him in his mountains and without giving his own troops the fatigue of besieging him, he fatigued Shivaji himself very greatly by his patience and by his coolness, - because his troops subsisted easily with the open plain [in their hands,] while those of Shivaji insensibly consumed their stores. In this embarrass-

ment, Shivaji who was not of the mood to wait for the extremities of bad fortune in order to risk a decisive blow, made up his mind, and having informed himself by means of a clever spy as to the disposition of the enemy camp, planned to go there with the most determined of his soldiers and carry off the general. Having made up his mind, he put himself in the field, and made such a lucky march that he arrived in the camp without being perceived, under favour of a dark night, and as nobody expected [him] in the least, he found himself in the tent of the general, before any one had the time to recognise him.

The terror which on these unexpected occasions seizes the hearts even of the bravest, had all the effect on them that Shivaji had promised himself. Every one thought of himself, and saved himself as he could. The general had hardly the time to put himself on his defence. He was at the outset surrounded, one of his sons killed by his side, he himself believed dead of a great wound, and one of his daughters carried off, his wife and the rest of his family being saved by the favour of the disorder and the darkness. So, Shivaji, who remained the master, enriched himself with the spoils of the vanquished, and retired to his mountains, loaded with a very rich booty.

As the army of Shaista Khan had been more alarmed by the surprise than weakened by its defeat—which had not been great—the general had no difficulty in rallying them and in putting himself in a condition, after his wound was healed, to avenge himself on his enemy. Shivaji, who omitted nothing to assure his fortune, when he was not obliged to risk it for defending it, or for increasing it, on seeing himself at the point of falling again into the embarrassment in which he had found himself, tried to enter into negotiations with the Moghal Prince. He found a good occasion in the capture of the daughter of the general, to whom, very far from permitting any harm or insult to be done, he had rendered all honours which were due to her rank. The adroit Shivaji, wishing then to profit by so favourable a conjuncture for negotiating with Shaista Khan, sent to offer to him to restore the princess for a certain ransom, and wrote to him at the same time a letter, in which like a gentleman he advised him not to persist

either in drawing him out to battle or in causing him to perish in his retreats, and said that it would be a pity if such a great captain wasted the time, which he could have better employed for his glory, in pursuing an obscure enterprise, which would never redound to his honour, that he would thereby lose his reputation and life; that the attempt which he had made and which had cost him so dear, was merely the most insignificant of the stratagems which were prepared against him, and that he would never escape the snares which were going to be laid for him.

We do not know whether it was this letter or some other necessity of State which obliged the Mughal Prince to induce the King his master to agree to leave Shivaji in peace. Whatever it might have been, no sooner had he recovered his daughter than he himself retreated, and under the pretext of leading his army to a more important enterprise, he left the field free for the activity of Shivaji.

The neighbourhood was not long without perceiving it. No sooner did Shivaji see himself at large, than he commenced to disturb the other (princes); and in order to show that Aurangzib had withdrawn his troops less for the contempt which he had for his forces than in despair of conquering him,—he resolved to make a new and grand enterprise against him, where, wishing to join utility to honour, he believed that an incursion into Surat would convey to him both of these. Having taken this resolution, he communicated his design to his troops, who, animated by the hope of such a rich booty, promised to support their chief well, and kept their promise very well.

No one in Surat had the least thought of it when they saw Shivaji enter at the head of his small army. Two thousand of his soldiers disguised as merchants and sailors had come there to prepare the way; in consequence of which he without great effort possessed himself of all that he wished, with the exception of the fort, where the governor had shut himself up with what soldiers he had been able to gather together. The rest remained at the mercy of the conqueror. The pillage lasted three days, during which Shivaji and his men, being loaded with the immense riches which they found in the treasures and in the counting-houses

(*magazins et comptoirs*) of that vast city, set out to retire to their dens, and there place their booty in security. It is said that in this capture of Surat Shivaji spared (only) two sorts of persons,—one Capuchin missionary out of respect for his virtue, and the Europeans out of prudence, because they being entrenched in their quarter and being known as men of courage, he did not wish to lose in combating them the time which he wished to employ more usefully.

The [Great] Mughal, piqued by this insult to a point which one may imagine, sent against Shivaji a formidable army under the leadership of one named Jai Singh, with orders to press him to the extreme. And, in effect, the new general pursued him so actively, that having shut him up in his best fort, he held him there so hard pressed, that Shivaji could no more have any hope of escaping, except by some of his fortunate strokes, when he had recourse to stratagem or [some] desperate effort.

Jai Singh, who did not consider himself very sure, proposed to him to make an advantageous compromise, and believing also that he would render a double service to his master if after having established the reputation of his arms he could attach to him so brave a man, he assured Shivaji that if he wished to join the Mughal against another king of India, with whom he had war, he would obtain for him terms and also appointments with which he ought to remain satisfied.

Shivaji, who felt himself pressed [hard] and who met with nothing but courtship from a conquering enemy, in a very unfortunate situation of his life,—accepted the side without difficulty, and being thus supported by the greatest monarch of India, saw himself issuing from the precipice more terrible and more established than ever.

To increase his reputation, it happened that the Mughal [Emperor] having declared war against the Sophy [the Safavi king of Persia] invited Shivaji to come and take a considerable post in his army, and wrote to him in such an honourable and flattering manner that Shivaji could not resist it. He went there with his troops and the king received him so well, that he believed his fortune established,—when by encounter with the people of whom he ought to have been the

least mistrustful, he saw his fortune on the slope of its ruin. All the brave men saw Shivaji in the Indian army with friendly eyes. Aurangzib also, who esteemed his valour, as far as one can judge, did not regard him with evil intentions. Only one woman, who could not bear him, put him in the necessity of escaping, after having put himself by his own hands in the danger of there losing his life. It was the wife of Shaista Khan, who raised against him all the ladies of the Court, so much that by the force of their cries and importunities they obtained from Aurangzib, with whom, in spite of his wisdom, the female sex was not without credit, (the order) that the murderer of a prince of the Mughal blood should be arrested.

The noise was too great not to have reached the ears of a man so alert as Shivaji. Some say that he was informed by the son of that Jai Singh who had engaged him on the side of the Mughal. It was apparently on this occasion, that M. Thevenot says that Shivaji believed himself lost and, complaining loudly to the King himself that he had violated his promised faith, he [Shivaji] wished to perish by his own hands. They held back his arm, and the King pacified him and assured him that he had never formed any design to make him perish. The same author adds, nevertheless, that if the prince [Aurangzib] had not feared the revolt of his nobles who loved Shivaji and who murmured very loudly against the bad treatment which was given to him, he would without difficulty have consented to the death of that unquiet spirit.

As Shivaji in coming to the Court had been imprudent only by half, he had kept in reserve in his fortresses resources in men and money capable of sustaining him, and as he was no more wanting in stratagem

of war than in resolution, he knew so well how to profit by the times that he disguised himself and escaped without being recognised.

The memoir from Goa says that he sacked Surat twice. I do not know if the second time was not on this occasion. The hate that he ought to have been in against the Mughal [Emperor] and his Court, was a disposition entirely suited to inspiring him with such a design.

If it be true, nevertheless, what M. Bernier says, that many men believe that the flight of Shivaji was in concert with Aurangzib, who had neither the strength to resist the cries of the ladies of his Court nor the perfidy to destroy a man whom he had called there,—it is not probable that Shivaji would so entirely forget the honesty of the Mughal [Emperor]. That which makes this sentiment appear like truth is, adds M. Bernier, that the son of Jai Singh having been accused by the public voice of the escape of Shivaji, the king did not punish him otherwise than by removing him for sometime from the Court, as soon as his father was dead, the Mughal sent to pay him condolences [*lit* compliments, and continue his allowances to him. We can also confirm it by the fact that Shivaji afterwards turned his arms against the Portuguese and against Goa. He had already pillaged Bardes, a peninsula in the Portuguese dominion at the gates of the Capital, and was preparing himself for greater efforts, when a violent colic finished his life with his projects

[Here follow 10½ pages dealing with Shambhuji's reign, but merely describing his invasion of the Portuguese dominions, the history of which is more fully known from other sources. See my *History of Aurangzib*, vol. IV. and also additional information in my article in the *Journal of the Hyderabad Archaeological Society* 1921]

WHAT THE BAHAI MOVEMENT CAN OFFER

By MRS. STANNARD

IT must never be forgotten when analysing the Christian white races in the concrete that these strong elements of Humanity have been evolved pre-eminently on principles of the head and the will to possess rather than on those basically spiritual ones of the heart and selflessness. The Christian races have fondly imagined that they have worked out a fundamentally religious civilization, one based on the life and teachings of the "Asiatic Jesus", but surely this is a colossal fallacy, an error more provocative of irreligion than the gratuitous assumption of their supremacy and racial superiority on the claim that they are Christians! One is often left in wonder at what exactly is meant when this term is used by nations known for their interminable wars and fratricidal hate, for egotistical acts of heavy self-assertion.

The European catastrophe is a good object-lesson in what a purely man-made civilization can come to, especially when one of these strong nations desires to pit its physical strength and 'will to power', against another, irrespective of either moral or religious sanction. Not one valid excusable motive has yet been urged for the savage onslaught Christian nations made on one another. One profound fact, however, would appear to me to be revealed in this general welter of European happenings. We might ask ourselves "in what consists the apparent indestructibility of some races as compared with many that have disappeared? We shall see that Hindus, Jews, Chinese, and Mahomedans based life and communal interests on laws and teachings that are both religious and wise from teaching given by their various spiritual founders. Let us reflect on the codes for moral and spiritual discipline laid down by Zoroaster, Moses, or Mahomed or Buddha, while we all know for what India has stood down the ages in war or conquest. Many believe that Greece went to her doom when she lost her spiritual sense.

What then about the laws of Jesus? He

left no book, being content to demonstrate the spiritual life and express the Divine in him, by precept, thus showing how men should live if they were to become regenerate and 'Sons of God.' This story of a supremely spiritual life went out to the young western races, passing through pagan Greece and Rome on its way. - We may ask whether it was possible for semi-barbarous people to assimilate such high thinking, and such altruism! We know that only today has man arrived at the true realisation of what Christianity means, only since a few years ago our foremost philosophic spiritual thinkers have been setting free the difference which exists between Christianity and sectarian 'Christianity' as it is aptly termed. Western races have evolved on purely intellectual-cum animal lines and this joined to strong physical development through climatic obligations, have enabled them to achieve adulthood, on very meagre spiritual nourishment indeed! The descriptions of an ideal life which few made any pretence of understanding and hardly any of imitating, brings us to the realisation that western races have shaped their religious convictions entirely on theological dogma, following ecclesiastical laws or opinions. The bulk of what passes for religious formula today is a wholly man-made conception upon what "the Asiatic Jesus" meant and taught.

For many years Christian races have manifested little but efficient intellectualism, and having generally less spiritual insight or vision, it is not surprising that the outgoing physical energy has been an unbalanced force making for purely predatory and acquisitive objectives. This briefly would seem to us the psychological reason for much that is striking in the difference between Eastern and Western ways and modes of thought. I am quite aware that many Christians of orthodox views would be prepared to argue hotly against the idea that they had not exercised a religious influence on the East and then make a show of proving what the world owes to Christia-

nity, while they cite discoveries in modern science and the munificence on charitable objects, etc.

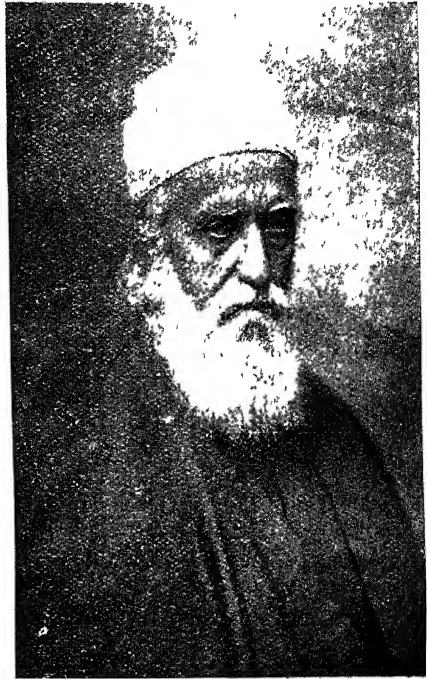
Western races have become the absolute masters of the power of force, for they fundamentally distrust one another, so when they claim to lead mankind along the paths of spiritual progress and true Christianity, then some of us will protest, and claim the right to ask, Has humanity advanced? This brings us to the point of philosophic doubt on the nature of the values under discussion.

Spiritual minds would consider that the civilization developed by the leading white races has culminated in an orgy of barbarism with suicidal tendencies! Science meanwhile declaring in firm accents that Humanity has gone many steps back rather than forward, or at best we are all in a state of arrested development.* To all outward appearances we are further off than ever from a realisation of the brotherhood of man. Yet I ask, is this really so? If we look below the surface and study the deeper shaping of sentiment manifesting its influence now and again in unexpected fashion, we shall feel less discouragement, for slowly but surely a wonderful unanimity of thought is becoming articulate. Voices are now heard speaking with a collective force behind them which demand with insistence the right to have peace, and freedom to unite, in the carrying out of their own reconstructive ideals. The world is tired of destruction and the time is not far distant when it will turn with passion to rebuilding and reforming and then all will travel along lines that make for greater solidarity and co-operation.

Perhaps the writer would feel less assurance in stating this opinion if she were not aware of the fact that a powerful influence of constructive value has already manifested

its influence in the world of men, that it is a spiritual agency, and that the light it radiates is once again an Eastern one. I allude to the widely known Persian religious movement called the Bahai Revelation.

The Chinese Observer concludes his article in the last December number of this *Review* with an accent, almost, of despair when he expresses the belief that two nations only are left, who through the inherent power of soul they possess, could eventually save civilization—they are his own country and



Abdul Baha 'Ullah

* All this does not mean that the writer overlooks the good to the East that western domination has brought about. To my thinking the Oriental mind needed the stirring and prompting that only vigorous western races could provide, and having undergone such useful shaking, the Oriental is at last awake. In the process of awakening he has found himself again with his powers and long dormant aptitudes, his waning self-respect, and his determination not to be caught sleeping at times when he should be strenuously active.

India. "Let them"—he writes—"join their spiritual forces in order to save the world from the supreme calamity that threatens it from the West—all learnings, all philosophy, all religions, all sciences come from Asia or have their root there, etc."

This is true and is, moreover, being yearly proved in many ways through the great archaeological discoveries made in various ancient parts of the East quite recently. It is also being profoundly realised in the West

that in the past ages China contributed vast stores of scientific knowledge to the world also in philosophy and mathematics. Like India she will probably contribute a great deal more to the sum total of things in the future. For the present, however we cannot overlook the condition of exceptional chaos that now reigns in that land and which may take a very long time to overcome.

Meanwhile another Eastern nation remains which is providing the world with a source of wonderful inspiration for the salvaging of our spiritual life. Chinese observer would seem to be unaware of what is waking to life in and through the Persian race in our time and with far greater opportunity to affect western races than China as yet.

A new and important era for Islam opened when the Bab made his entry into the religious history of his day—1814 A. D., 1260 A. H. (Mahommedan). A modern movement in Islam may be said to preach now more advanced teachings since the Bahai faith has spread so significantly in western lands.

Persia's ancient artistic and poetic 'golden age' shows much affiliation with India, her mystic trend has interblended with the spiritual streams of Indian thought, while her Sufi schools of learning kept the the immortal flames of spiritual Light from extinction during years when the outer aspect of Islamic culture was forming itself on external lines of authority.

Persia had fallen a long time since from her high estate when the Bab arose to shake her dormant soul to life again. As a recent historian has it—*

"Persia, the birthplace of the Bahai Revelation, has occupied a unique place in the history of the world. In the days of her early greatness she was a veritable queen among nations, unrivalled in civilisation, in power and in splendour. She gave to the world great kings and statesmen, prophets and poets, philosophers and artists. Zoroaster, Cyrus and Darius, Hafiz and Firdausi, Sadi and Umar Khayyam, these are a few of her many famous sons. Her craftsmen were unsurpassed in skill; her carpets were matchless, her steel blades unequalled, her pottery world-

famed. In all parts of the Near and Middle East she has left traces of her former greatness.

"Yet in the 18th and 19th centuries she had sunk to a condition of deplorable degradation. Social as well as religious affairs were in a state of hopeless decadence. Education was neglected. Western science and art was looked upon as unclean and contrary to religion. Justice was travestied. Pillage and robbery were of common occurrence. Roads were bad and unsafe for travel, etc. Yet notwithstanding all this, the light of spiritual life was not extinct in Persia."

Such was the condition of things in Persia when Mirza Ali Mahommed, afterwards known by his mystic title The Bab, was born in Shiraz, 1819. In 1844 he had declared that a solemn and divine mission had been imposed on him and for a few years he revealed with extraordinary rapidity, inspired verses demonstrating his claim to Mahdihood. He proclaimed that God had revealed to him the coming of one greater than he who would announce himself and proclaim the new era now dawning on Earth. This greater dispensation of illumination to be accorded to Humanity would be opened after his own Voice was silenced and by the coming Manifestation. In preaching his mission with fervour, he signed his own death-warrant, for the excitement and jealousy roused among fanatic Mullahs and orthodox clergy was great enough to stir the government into action and in 1850 this noble soul was inhumanly shot in the barrack square of Tabriz.

The Babi movement growing to ever larger proportions might have ultimately succumbed to popular fury and all the followers have been exterminated. In former times such schismatic disturbances had been promptly crushed by drastic methods and finished. But in this case no force of persecution or obloquy could stem the tide of zeal. It appeared that behind the scenes were some of the strongest friends and religious supporters of the courageous Bab, who kept alive the flame he had lit while they waited for the predicted Leader. He would surely come forward to complete the immense task of delivering the new spiritual message to their country, to Islam, and finally to the world. These mystical souls had no sort of doubt but that the great "Imam Mahdi" foretold by the Prophet would soon appear.

* "Baha 'Ullah and the New Era" by J. E. Esslement, M.B., Ch.B., (Pub. George Allen & Unwin, London)

Nineteen years later Mirza Husein Ali, the eldest son of Abbas of Nur, a Vizier and minister of state, declared himself as the promised one and, having completed a period of religious life as a 'devish', he became henceforth known by his mystic title Baha 'Ullah (The Glory of God). It was only after many vicissitudes that he declared himself definitely ready to accept the 'call' and the consent was made from a private garden outside Bagdad in 1863. The powerful impetus and spiritual 'drive' his influence exercised on the remnant group of Babis who came to him for advice as well as upon a number of other elements attracted to his centre soon made itself felt. His personality appeared to inspire immense devotion and faith, and when the request came from him to the resisting Babis who had made a last stand against government troops, that they should cease all resistance immediately, this was done and he then laid down with great firmness the principle of non-resistance to violence, with the injunction, that it was better to be slain rather than to slay. From the time of Baha 'Ullah's accession to leadership he unremittently preached his doctrine of Peace and under no circumstances were the Bahais hereafter known to offer violence or resistance, no matter how great the provocation. From the work by Dr Esslemont, already quoted, we present another extract of importance, specially written by Abdul Baha, on the subject of religious pacifism.—

"When Baha 'Ullah appeared he declared that the promulgation of the truth by such means (warlike resistance) must on no account be allowed, even for purposes of self-defence. He abrogated the rule of the sword and annulled the ordinance of 'Holy War' 'If ye be slain it is better for you than to slay' 'It is through the firmness and assurance of the faithful that the cause of the Lord must be diffused. As the faithful, fearless and undaunted arise with absolute detachment to exalt the word of God and with eyes averted from the things of this world, engage in service for the Lord's sake and by His power, thereby will they cause the word of Truth to triumph. These blessed souls bear witness by their life-blood to the truth of the cause and attest it by the sincerity of their faith, their devotion and their constancy. The Lord can avail to diffuse His cause and to defeat the froward. We desire no defender but Him, and with our lives in our hands face the foe and welcome martyrdom."

This does not mean, however, that Bahais are exempt from the duty of preventing injustice and oppression. While they may not retaliate or force the religious views on others, yet they are under obligations to defend the weak and endeavour to obtain governments that would prevent wrongdoings and punish offenders. Bahais are citizens of the world and must feel that they have duties towards the well-being of their communities.

There are occasionally times when, as Abdul Baha explained, "if warlike and savage tribes furiously attack the body politic with the intention of carrying out wholesale slaughter on its members, under such circumstances defence is necessary."

Regarding a future world peace, Abdul Baha has also expounded Baha 'Ulla's teaching, declaring that this will only be achieved when the stronger nations agree to universal disarmament, and combine to enforce peace. "Hitherto the usual practice of mankind has been that if one nation attacked another, the rest of the nations of the world remained neutral, and accepted no responsibility in the matter unless their own interests were directly affected or threatened. The whole burden of defence was left to the nation attacked, however weak or helpless it might be. The teaching of Baha 'Ullah reverses all this and throws the responsibility of defence not specially on the nation attacked but on all the others, individually and collectively. The principle underlying this idea is that mankind is one community and should be considered as that when any portion of its unitive life is threatened with hostile intention.*

Already the Bahai influence has been instrumental in bringing about a better and more sympathetic understanding between many divergent elements of thought among Jews, Christians and Moslems. During his life the international unity and brotherhood ideals were constantly in actual demonstration, round the hospitable board of Abdul Baha. Sincere visitors were gladly welcomed and realised that any narrow prejudices

* Another work, recently published, may be consulted on Bahai view-points. "Unity Triumphant" by Elizabeth Herrick Kegan Paul, Trench & Co, London.

relating to race colour or creed had no place in the outlook of Bahais, the bulk of whom had been drawn from these divergent faiths

Thousands of sympathetic workers in the cause of Brotherhood, who yearn for the 'better day' trying to establish harmony and love between all men have realised that the Bahai message contains all the necessary elements in its spiritual teachings for the solution of many difficult racial problems and that it provides a 'key' to unlock innumerable prison doors of religious superstition and ignorance. Countless numbers also who feared to take the path of independent thinking have been set free and become ardent converts to this higher attitude to Life.

One more point of interest I shall mention to which the reader's attention may be drawn and which is not without its importance as touching the human emotions. I mean the geographical position which forms the material setting of this new faith

Through having been made a lifelong prisoner by Turkey and arbitrarily thrust into the little penal fortress of Acca on the Syrian coast of Palestine, Baha 'Ullah and his wonderful son Abdul Baha Abbas, 'The Master', radiated their inspired gospel from the heart of that little country known as holy to Jews, Moslems and Christians. "The Holy Land!"—what visions of religious enthusiasm and beautiful memory do those words not call up to millions who still cling to the literalness of ancient scriptures, and who yearn to tread the same paths their early teachers trod! Yet there is a deep significance underlying this half-conscious instinct in humanity, this longing which all India knows and which sends her spiritually hungry sons to make extensive pilgrimages to places where holy feet have passed, this eternal longing in the human heart to come nearer to the feet of God through the faith of others, through that vision of blessedness which the Great Ones given to man sends us ever down the ages on the quest of spiritual knowledge or experience. The very soil becomes impregnated

with the spirit of prayer, the rocks and stones seem to shout the everlasting call of the Spirit! The birds in the trees twitter of God's message to the world in such places where Divine Teachers have been

When the great time of Asiatic solidarity arrives it is to be hoped that the Bahai principle of peace and unity will have established its international gospel over a reconstructed, though chastened, Europe, as well as over a thoughtful East. The appended list of what the Bahai teachings stand for touch both the moral and social requirements, as they indicate the Spiritual through inculcating reverence for ALL the Prophets and spiritual Teachers of mankind.

BAHAI PRECEPTS

The great purpose of the Revelation of Baha-Ullah is to unite all the races and religions of the world in perfect harmony

Warfare must be abolished, and international difficulties are to be settled by a Council of Arbitration

It is commended that everyone should practise some trade, art or profession. Work done in a faithful spirit of service is accepted as an act of worship

Mendicancy and begging are strictly forbidden, and work must be provided for all

There is to be no priesthood apart from the laity

The practice of Asceticism, living the hermit life or in secluded communities, is prohibited

Monogamy is enjoined

Education for all, boys and girls equally, is commended as a religious duty—the childless should educate a child

The equality of men and women is asserted

A universal language as a means of international communication is to be formed.

Gambling, the use of alcoholic liquors as a beverage, the taking of opium, cruelty to animals and slavery are forbidden

Some portion of one's income must be devoted to charity. The administration of charitable funds, the provision for widows and for the sick and disabled, the education and care of orphans, will be arranged and managed by elected Councils

THE REFORM OF OUR MUSIC

By DILIP KUMAR RAY.

FIRST of all it is necessary to feel convinced that there is such a thing as "reform." There have always been in history so many sham reforms, or rather sham attempts at purging society of some alleged evils, that one can very well understand the mentality of a reactionary. Such a protagonist of the present state of things will readily champion the cause even of stagnancy for fear lest the introduction of a new current of some sort might deprive him of the little that is unquestionably good in the present. Nay, some will go even so far as to assert that it would be preferable to go back to the dear, old past, to that lovely age of lyric and poetry, of candour and simplicity of primeval nature untouched by the human hand.

Now, there is hardly any point of view espoused by sane people, which can offer no arguments whatsoever in its favour. It is not therefore the presence of some truth or other that ought to weigh with us in any arguments for and against a reform, but it is the consideration whether the advent of a new order of things is richer in variety, and whether it gives scope to the potentiality in the thing which is to be reformed.

The question of questions to the real reformer is undoubtedly that of preserving—if possible, for this is often one of the most difficult of tasks—what is best in the present order of things, while introducing something new either in culture or in spirit? This is really the crux of the difficulty, and many who cry out against the danger of modification or destruction are not always altogether wrong in their apprehensions. For it has often happened in society or in art, that charlatanism has thrust its obtusive head in spite of us. I might cite an example or two as to how even a sincerely reformative spirit has sometimes taken quite a wrong turn in matters touching society or art. Let us take the first. There was a time when putting on the civilised European dress or drinking at table was looked upon as *the*

sign of culture, as *the* sine qua non of refinement. It is only after some time that we realised that true culture or refinement is a thing of within and not without. Then we discovered that we had taken a spurious reform for a true one. In Russian cultured society of the early seventies we find similarly that the so called reformed Russians took to talking in French because nothing worth expressing could be expressed in Russian, as Dostoevsky puts it in one of his books. Some more instances of such pseudo-reforms might be cited, but as this would be superfluous I might give an instance in point with regard to art. Let us for instance take the case of what is popularly known as "concerts" in our theatrical bands or on the occasion of wedding festivities. It is really a disgrace to our culture and to our intelligentsia that we should have suffered this caricature of our noble music to insult our fine art. A poet has said, "Virtue to be loved needs only to be seen." Precisely the same thing may be said of this class of concerts, i. e. to feel outraged with it needs only to be heard.

So the recognition of the risk of a too strong-headed spirit of reform is of great importance. A close study and knowledge of any cultural inheritance must be undertaken by one who would set out to reform the same and this applies to music as well. For it is only then that one can acquire that spirit of impartial appreciation of what is worthy of admiration in any thing. Otherwise we run the risk of becoming a little too prone to lose sight of the spirit of any culture whatsoever in going to impart to it a change of direction.

A knowledge of the music of other countries is very helpful in this connection. I am not well acquainted with any non-Indian music other than the European. But after having definitely profited by the contact of the latter, I feel no hesitation in asserting that a knowledge of music of other countries furnishes one with a breadth of vision and a

comprehensive outlook as regards one's own music as well. From the scientific standpoint too, a wide knowledge of facts is of the utmost importance in helping one to approximate more and more to the fundamental truth in things. For one of the accepted methods of generalising is from a consideration of an array of individual set of facts which we correlate and lastly generalise from. So, the more comprehensive the collection of facts, the less liable becomes the generalisation to error. I felt this only too often as I learnt to appreciate European music more and more. An extension of the horizon of knowledge is calculated not only to cure us of many of our preconceived notions on art but also to increase the depth of our insight into the spirit of our own culture. It is really often surprising to feel how much we are aided in judging truly of the merits of our own point of view by knowing that of others. A contact of different types of culture is therefore not only helpful but necessary to the orientation of our own culture as well.

So I cannot but think that considerable profit will accrue to our music from a knowledge of European music. For instance, one feature of European music we might very well assimilate to our advantage, namely, modulation of the voice. Here I ought to say, however, that voice modulation is not really unknown in our singing. There are a few singers who make use of it. But the great majority of our musicians having either forgotten it or not paid sufficient attention to it, singing with varying intensity has become a rarity in these days. In Europe, however, the singers never sing in an uniform strain so far as the intensity of singing is concerned. The example of European singing can very well serve to revitalise our music in this respect, even though voice-modulation is not strictly speaking essentially foreign to our art. Whatever that may be, modulation of the voice may be more widely adopted in our classical music than it has been of late. Its effect in sound is well comparable to the light-and-shade-effect, in drawing or painting. Very few indeed of our "ostads" have realised the importance of this so far. In fact quite a good singer of classical music has urged me strongly not to try voice-modulation for the simple reason that our best singers have not taken it

into their heads to adopt it so far. All that the latter are concerned with is the task of displaying their skill in improvisation and their really wonderful command of the voice. But singing with the proper modulation of the voice adds greatly to its beauty as can be testified to by any one who is acquainted with the best kind of European vocal music. Singers in Europe take particular pains to practise it which is called "piano" singing. And if I may be a little personal I might venture to say that I have found the conscious adoption of voice-modulation in our music to be eminently practicable. It has an unquestionably enriching effect on the beauty of our noble art.

The next point I should take the liberty of discussing, I want to dwell on at some length, inasmuch as it is, in my opinion, one of the most important points that have to be taken into careful consideration by those who want a reform. For the point I am going to discuss is really a vital one, since it is concerned not only with our execution but with our very out-look on music as a fine art as well. I will try to be as explicit as to my meaning as I can.

Great arts may differ in technique and even in their respective outlooks sometimes. But they have this much in common that each and every one of them is an expression of some emotion actually felt. Now it is precisely this point that many of our great "ostads" forget. They set store only by the exhibition of display of their skill, divorced from any suspicion of the very emotional appeal which may be said to be the primary function of a great art to evoke. Here I must, I think, try to be clearer still. Every art has got two kinds of appeal—one intellectual and the other emotional. By the term "intellectual appeal of an art" I want to convey the joy or satisfaction that we experience through our power of analysing the components of the art or the technique of its exposition. This power presupposes therefore a more or less intimate knowledge of the technique of the art in question. The emotional appeal of an art is on the other hand, the sum total effect of the same—the effect of the *ensemble*—on the recipient, when the latter takes no conscious cognizance of the knotty questions of the technique of the handiwork. He then simply

receives and is rejoiced thereby. Now it must be admitted that it is not always easy to draw a line of demarcation between these two types of appeal, for the one often tends to merge into the other. Yet, in as much as intellect does admit of being roundly distinguished from emotion, the appeal to the one can be claimed to be distinguishable from the appeal to the other. There *is* such a thing as an analytical survey of an art as well as what may be termed an immediate spontaneous joy due to the contact of the latter. While the former presupposes a more or less thorough knowledge on the part of the critic of the art in question, the latter may be said to be not essentially dependent on any powers or efforts on the part of the recipient in deriving the joy he does. The latter kind of joy is consequently easier of reach to the layman who has not had much time or opportunity of bothering about the technical side of the art he is called upon to enjoy. Now—and here comes the proposition, I want to lay down—an art does not become great unless and until it contains in it a happy blend or harmony of the intellectual and emotional appeals to our nature. Great masters of the technique of an art are only too often prone to lose sight of the importance of the emotional side of the latter. The result is that their art often becomes so purely an intellectual or technical feat that any one who is not initiated into the mysteries of their craft may well be groping eternally in the dark trying to find out its merits without being a whit the wiser for his efforts. Let it not be understood, however, that I mean to say that this kind of appeal has got no value whatever. For, there is undoubtedly a real joy even in this one-sided appeal as anybody who has enjoyed even some none-too-melodious Rāgas analytically knows—and, since no sincere joy is valueless in life, this kind of appeal may also claim a place in our values. Only in such a case it would be preferable to give this joy any name other than an artistic one. For it is precisely here that art differs from mathematics or science in which the joy is almost unqualifiedly an intellectual one. As soon as the emotional element has evaporated from an overdoing of the technique of an art, it may be just as well to give it any name other than that of an art.

This is one of the principal reasons why

our classical music is becoming more and more unpopular every day. It is not of course the only one. The public is also not a little to blame in that it has ceased to be sufficiently alive nowadays to the importance of attaining a certain level of intellectual culture which is necessary to any true appreciation of a great art. But I think that the deadness of our "ostads" to all emotions in their sometimes really masterful exposition is more directly responsible for its inability to touch a chord in the heart of their steadily dwindling audience. "He best can paint them who shall feel them most", says the poet. This applies to all arts. Most of our "ostads" however do not realise this but go on eternally improvising by intellectually piecing notes together, blissfully ignorant of what constitutes the soul of an art. Even great artists often fall a victim to such a temptation to over-intellectualise their art to the complete exclusion of all suspicion of an emotional appeal therein. In the great novel 'Jean Christophe', the mystic Gottfried reproves his nephew the great musician because "he had composed for the sake of composing". "Music" he adds, "ought to be modest and sincere". Now, our "ostads" would do well to bear this maxim in mind. For they often resort to vocal feats not that they feel a necessity of expression in that way, but that they want to strike the audience dumb for admiration of their inimitable skill. But as soon as the artist seeks admiration—not self-expression—he dwarfs his art irretrievably thereby. For a hankering after admiration means egoism, and egoism means the death of inspiration which comes to us only in moments of our deepest humility.

"But" says the champion of the technique, "you must be initiated in order to be able to appreciate my art". A certain amount of sympathy with the artist's standpoint is necessary no doubt, but one must cry a halt when the former tends to divorce feeling from his art in his attempt to explore unknown depths in his exposition. For otherwise the revolt of reaction against the esoteric claim of art is bound to set in and that would be a pity since no reaction contains the whole truth. It is for instance this esoteric claim of art against which Tolstoy made his powerful protest in his magnificent book "What is Art?" He pointed out very cleverly that if an art must al-

ways presume a thorough knowledge of its technique for its appreciation then the number of its appreciators must needs gradually dwindle, till at last there will be the rather amusing spectacle of a unique artist whose art will be understood by none besides his own superior self. Such a thing has nearly happened in mystic poetry, futurist painting and modern music in Europe, so that it is not an altogether extreme inference. In modern European music, for instance, the tendency of its composers has often been to elude completely even the accepted connoisseurs of music by introducing something strange and bizarre which none but they themselves can see any beauty in. So Tolstoy's contention contained undoubtedly a large measure of truth when he deprecated the rather overbearing nature of the arrogance of technique in art. Only he went a little too far in his reaction against the same, as reactions are generally liable to go. Tolstoy's error, and in fact that of all anti-intellectualists in art lies in repudiating altogether the claim of technique in art. For technique is really nothing else than the manipulation of the medium of expression of the artist, without which expression would be an impossibility. A certain amount of intellectual culture is perforce needful to any true appreciation of a great art. For even an appeal of a particular nature to our emotion would be impossible if we should have had no previous experience of even some similar kind of appeal. We can detect what is exquisite in the presentation of a sentiment or of an art only when we have had a previous experience of or training in the same. Any man capable of reading cannot relish the exquisite touches in Shakespeare or the subtle humour in Anatole France. If therefore such consummate artists cannot appeal to some, the fault lies essentially with the latter, not with the former. What however I am chiefly concerned with here is not so much the objective appreciation of the art of the artist which the artist cannot really afford to be much concerned about, his duty consisting chiefly in being true to his subjective creative impulse in his production; what I am more anxious to emphasize is the need of sincerity of the artist's emotion when he gives it shape or form in colour, sound or stone.

New let us try to consider the merit of the execution of our musicians, in the light

of this test. What do we mostly find in the same? Hardly anything other than vocal gymnastics, not to speak of the physical which are so often associated with the former, in spite of the effect being not calculated to exactly enhance the dignity of the music. Such acrobatics are very often innocent of all traces of emotion or sincerity of feeling, striving for an irresistible expression which is really the true criterion of a great art. They can therefore boast of but a highly technical appeal. Now an art being great only when it can strike a harmony between its intellectual and emotional appeals, the vocal gymnastics of the "ostads" can hardly claim to be called an art. Such a habit I cannot but consider to be a grave defect not only in the execution but of the very outlook of our musicians. It may very pertinently be asked, why has it then come into being if it is really so much to be deprecated? For such a pernicious habit exists not only in India but all the world over. "An extraordinary piece of vocalisation," says Herbert Spencer in his "Purpose of Art," or "a display of marvellous gymnastics on the violin brings a round of applause". He also deplored that the musical critics should be so often led to "give applause to compositions as being scientific, as being meritorious, not in respect of the emotions they arouse, but as appealing to the cultured intelligence of the musicians". The reason of this loss of perspective in music has to be sought in the mistake we are so liable to commit in taking the admiration of musical acrobatics for true aesthetic satisfaction. Few can help admiring the difficulty of an execution whether in art or otherwise. When we see for instance a piece of the most intricate and heavy architecture of some of our temples of the middle ages, we can hardly help admiring the patience of the stone carvers in their stupendous and elaborate carvings on stone, even when we fail to like the often uncouth and encumbered nature of their handiwork. And it is easy enough to mistake this admiration of the extraordinary for artistic joy. Further, a terrific volume of sound or lightning speed of execution in music cannot but affect our nerves in an overpowering way which is also easy to mistake for artistic ecstasy. It is really up to the artist who has an instinct for true art to expose the egoism and unsound-

ness in this kind of adulation. So I think that if we set our face resolutely against this kind of musical gymnastics to the exclusion of all real art, the former will die out yielding place to the true soulful music which is really worthy to be called by the name of an art.

For this emotional appeal to have its highest effect a few words must, I think, be said with regard to the importance of developing a good voice. In order that the fundamental idea of an artistic impulse may move us to our depths we must try to perfect the mediums of expressions, of which the chief thing is voice in vocal music. Of course, a good voice is by no means everything, but it is a good deal. Its merit lies chiefly in its power of moving us emotionally almost without our being aware of it. I am of opinion that it has been a great mistake with our "ostads" and connoisseurs not to have attached sufficient importance to the value of developing a really rich and sweet voice in music. I know that the truth of this statement may be challenged by some. Unfortunately, however, there are good many reasons for believing it to be true. I have visited a few of the Indian Music Schools and have taken lessons from several musicians myself. Never in the course of my experiences have I received any advice or heard any suggestion given as regards how the voice could be improved. In fact, our musician does not so much as know that such a thing as voice culture exists. He simply goes on singing and asks his pupil to follow him,—that is all. Then again if our ostads had been really sufficiently alive to the value of a good voice in singing they would not have so often spoilt their sometimes beautiful voices by not taking sufficient care of the same not to speak of their never trying to improve it consciously, for that is exactly what scarcely ever occurs to them. They prefer to strain their voices too much from the pious desire of dumbfounding the audience by the exhibition of their technical skill, trying any beautiful voice-effect, of which they are blissfully ignorant. They look down with an unqualified contempt on any body who tries to sing sweetly. Then again, many a musician of our country has been known to acquire a great reputation in spite of their possessing anything but an enviable voice. And last though not the

least it is significant how passingly the critic refers to a beautiful voice, if at all. These facts, and I could cite a great many more, serve only to prove that we have been suffering for a long time from a loss of perspective in our musical values. A sweet voice is not sufficiently appreciated because a harsh voice can perform all the feats that a musician is called upon to accomplish. Is it not significant really that most of our professional men-singers should be possessed of anything but an agreeable voice? The reason is not far to seek either. An art can scarcely thrive on an alien soil. In Europe a singer can never rise into fame if he or she were to be possessed of an indifferent voice. Her singers consequently think it well worth while to take great pains to cultivate a rich and sweet voice while ours hardly ever care to improve their voice because they have unthinkingly drifted and drifted till at last they are convinced to-day that a sweet voice is more or less an unconvincing appendage in singing. This attitude is bound to result when we have chosen to fix our musical values as we have, viz by prizing the purely intellectual side of our music above everything else. While admitting the value of the intellectual aspect of our music I have only to urge that there are other factors also which must be taken into careful consideration in order that one might derive the greatest possible joy from the same. Among these the sincerity of artist's emotion or musical impulse is one and richness along with mellowness of voice is another.

The effect of beautiful voice in music is comparable to that of beautiful form in sculpture. In any reformative movement our short-sightedness in not paying sufficient attention to the voice-effect in music must, I think, be corrected.

To avoid misunderstanding, I feel called upon here to be a little more explicit than perhaps I have been as to my exact meaning of what I have termed "the emotional appeal". By that term I wanted to convey not only the emotion aroused by the words of the song, but also the power of the pure notes (i. e. notes without words) of moving us emotionally. Although I must confess that it was perhaps vocal music that I had at the back of my mind when I generalised about music as an art, yet I wanted to lay as much stress on the emotional element in music

without words as on that in music *with* words. Were it not so, my remarks would be inapplicable to all instrumental music, which however can by no means be left out of account, it being as great a part of music as singing. Even a simple "arolia" or "abaroha" of a Rāga for instance, may be executed by the voice or by the aid of an instrument either in a cold, matter-of-fact way or in feeling and vibrant way and it makes a world of difference to the intrinsic nature of the music which way one chooses in one's exposition.

The subject of the reform of our music is vast in its scope and I cannot possibly exhaust it in the course of a short address. I will therefore touch on one more point only before I conclude. It is that we must learn to recognise that no fine art can afford to be left in the hands of people who are devoid of all liberal culture. In Europe we find that music has made great strides indeed during the last few centuries, while with us it has dwindled steadily on the balance. The reason is not far to seek. It is the cultural aspirations of a people that blossom forth in their creative art and search after beauty. Where emancipation from dead traditions is an impossibility due to the inability to think freely, the creative spirit cannot be alive. Where culture is at a low ebb great art cannot flourish. No better corroboration of this statement can be had than in the spectacle of the sad condition of our beautiful music to-day. It is high time we realised that there is no genius but that it prospers on the fertile soil of culture and liberal education. Our professional musicians are perhaps the most uncultured people under the sun and behold the disastrous result! Now compare Europe with India. We have much to learn from her on this score. Beethoven and Wagner were both men of great culture, apart from having been great musical geniuses. Beethoven had said "Ich kenne keine andern Vorzuege des Menschen als diejenigen, welche ihn zu den bessern Menschen zählen machen", i. e. "I know of no other qualities of men than those which

help to make better men of them." Take the case of Wagner. He was a man fond of literature and a musical critic of no mean ability. He published journals of high merit thereby influencing and elevating the musical judgment of his contemporaries not a little. He had said, "Art begins where life ends. When the present offers nothing we create what we need by works of art". The refinement and depth of artistic perceptions of Moussorgsky, the greatest of Russian Composers, are revealed by the following beautiful thoughts in which he formulates his ideals —

"To seek assiduously the most delicate and subtle features of human nature—of the human crowd—to follow them into unknown regions to make them our own; this seems to me the true vocation of the artist to feed upon humanity as a healthy diet which has been neglected there lies the whole problem of art."

Could any of our professional musicians even conceive such beautiful thoughts—not to speak of their expressing them so loftily? I regret deeply to answer this question in the negative. And such qualities as sensitiveness to the beautiful whether in thought or nature cannot but reflect on the artist's production. For as an artist infuses not a little of this individuality into his art,—any richness of his personality cannot but reflect on the general quality of his art. So unless and until we were to realise the importance of free thought and liberal culture in the development of music there could be no hope of any real reforms in the same. I would conclude with a quotation from the same great musical critic † "Ou le caractere n'est pas grand, il n'y a pas de grand homme, il n'y a meme pas de grand artiste" That is, "where the character is not great there cannot be great man—nay, nor even a great artist"

* "Musiciens d'aujourd'hui" by Romain Rolland

† Romain Rolland from his Life of Beethoven

WALTER RALEIGH

THE posthumous publications of a good author have always a special glamour and critics are inclined to be sentimental about them. They want to point out that this man was in the full vigour of his powers when he was cut off and that but for this, his untimely death, we might have received from him something better than what we had already done. The merits of his latest work are exaggerated, those of his earlier publications minimised, and his death is proved to be really tragic because of the loss to human culture that it entails.

But this fact has another side too. It leads too often to the praises of a good book being explained away, and whenever we see the posthumous work of an author called his best, we are inclined to look on the criticism as conventional and hacknied. So originality demands that such a work should be slashed about with the most critical mercilessness, and if sincerity claimed for a good word, that must be suppressed to prove the critic original. And this is all the more so if the work criticised is a critical work, for sympathy with such second-hand stuff must imply a lack of creative powers in the journalist, a charge, this, which he dreads and resents.

This, then, is the dilemma one is faced with in criticising Raleigh's latest work,^{*} and the best way out of it is to let Raleigh speak for himself. The volume contains essays on six of the better-known English authors, Burns, Blake, Shelley, Arnold, Burke and Dryden. Then there are discourses on Boccaccio and Don Quixote, Sir Thomas Hoby and Thomas Howell, Sir John Harrington and George Saville, "The Battle of the Books" and Whistler. To take up the first group first, one has to notice the attempt in every case to bring out the personality of the author in distinct and well-defined lines, to try to understand him as a man, perhaps in relation to his surroundings. Burns, he points out, is the national poet of Scotland and its people, of both its sheep and its goats, of the fanatically righteous and the wildly dissolute. "He wrote the *Cotter's Saturday Night* which is profound in its intelligence and its piety, he wrote indecent songs for those other *Saturday Nights* which he celebrated in the company of the 'Crochallan Fencibles',—songs of so grotesque and gargantuan a humour, that they put to

shame the lubricity and flatness of uninspired obscurity." It is not the men of letters who understand Burns best, for "Burns is everyman." "His ditties are in the major key. The feelings which he celebrates are feelings familiar to all." As regards his instinct for truth and frankness we must note that "poets are discussed as if they were monsters, because they cannot help telling the truth." They are thought to be wholly concerned with what they are and not at all with that second self, "the thing that one wishes to be thought." But men are usually as romantic as women, and "when they speak in their own character, they dress it for the effect they covet." Burns shows this only in his weaker compositions, and he never attains the four-square consistency which is the mark of the secondary character devised for the impression it makes on others. His pride was immense, and he pitted it against law and ordinance. "He wrestled in a net-work of those innumerable fibres which hold society together, and make it unbreakable" and in this he was warring with the eternal.

In poetry Blake stands outside the regular line of succession, for he had no disciples and he acknowledged no masters, yet in his "Songs of Innocence and Experience" and other things, he anticipated the Romantic movement in all its phases. It is perhaps most interesting to compare him with Shelley and we may develop one or two hints of Raleigh's. There is first of all Shelley's revolutionary theology, his attitude towards the king and the priest as the type of the oppressor, and this is already fully developed in Blake. Next we may note Blake's rejection of old symbols and old metaphors and we may parallel that with Shelley's rejection of old myths and the creation of new ones. Then we may take Blake as the poet of Desire, of Desire, which is the authentic voice of the divinity in man:

Abstinence sows sand all over
The ruddy limbs and flaming hair,
But Desire gratified
Plants fruits of life and beauty there.

With this we may compare Shelley's ideal of instinct and impulse as bearing the authentic stamp of the godhead, his neglect of a principle of duty "that travels by a dim light through difficult and uncertain ways." But in one point, in one cardinal principle, the two poets differ

^{*} "Some Authors" by Walter Raleigh Oxford 15 shillings.

Know, then, that from the depths of ages old
Two Powers o'er mortal things dominion hold,
Ruling the world with a divided lot,
Immortal, all-pervading, manifold,
Twin Genu, equal Gods—when life and thought
Sprang forth, they burst the womb of
 Inessential Nought

In Shelley, the inheritor of the ideas of the French Revolution, we may note one or two more things. Life is, to him, the great unreality, the triumphal procession of a pretender. "The highest beauty is always invisible", the liveliest emotion takes on the likeness of death. His most significant images are always the vaguest. The leaves are driven by the autumn wind like "ghosts from an enchanter fleeing". The skylark is "like a poet hidden in the light of thought." He loves to move among "Dim twilight-lawns and stream-illumined caves, and wind-enchanted shapes of wandering mist" and people them "with unimaginable shapes, such as ghosts dream dwell in the lampless deep." Shelley hopes that the salvation of mankind may be attained only by an absolute breach with the past. Hence his ideas about History as a black business and about the tyranny of established conventions and ideals. In the Revolt of Islam the principle of Good is the Morning Star, reminding us of Lucifer. In the preface to *Prometheus*, he compares his hero with Milton's Satan, while Zeus is the principle of powerful Evil. In *Queen Mab*, Jehovah is the "heartless conqueror of the earth" who satiates his malice with the misery of man and makes his name to be dreaded through the land.

In the essay on Arnold, we are mainly concerned with his criticism. He laid the greatest emphasis on "construction", on the importance of the theme in prose or

poetry, on the "action" of a play which is its gist. This, as Raleigh points out, is ancient doctrine, it is perhaps as old as Aristotle who held that in a Tragedy, "the Plot is the first principle, and, as it were, its soul. Character holds the second place," and "of all plots and actions the episodic are the worst." And we have to note that Arnold's ideals are European or cosmopolitan, not national. All that is peculiar to the English seems to offend him. "Their upper classes are barbarian, their middle classes are Philistine, their lower classes are completely negligible for the purposes of the pure intelligence." There are many delicacies in literature, which, according to Raleigh, a foreign critic cannot *feel*, they do not come home to him like a blow, and in a sense, Arnold's attitude to English literature was that of a foreigner. Finally, he was essentially, a propagandist, but his invincible air of superiority, his school-ma'am manner, has interfered a good deal with his efficiency as an evangelist.

We wish we had time to deal fully with the other essays. That on Burke introduces the likeness of the politician and the dramatist. "A wide and live imagination, an enormous faculty of sympathy, the power to conceive many characters and to know how they will act in a given case, and all this held together by an everpresent sense of the great mysterious laws that govern human life,—these things are essential for a statesman as they are for a dramatist." The essay on Dryden has a penetrating analysis of his character, his apparent inconsistencies, his dignity in failure, his bashfulness in society. So in his poetry too, Dryden is jealous of his privacy and "deals, almost exclusively, with public affairs." "He does not take his readers into his confidence, he has no endearing indiscretions."

We wish we had time to deal more fully with these or with the brilliant picture of the civilisation of the Renaissance in the essay on Hoby or with the after-math of the Renaissance in the Battle of the Books. We wish we could deal with the revivification of the spirit of Boccaccio or Cervantes, of Harrington or Halifax. But we must leave these for the student of Raleigh. Some of us have been lucky enough to come into touch with him personally, but we hope that many more will meet him through his books, his volumes on the English Novel, on Wordsworth, on Milton, on Shakespeare, on Johnson, on Style and on these Some Authors.

N K. SIDDHANTA.

THE MORAL UNITY OF THE RACE

By C. F. ANDREWS.

THE greatest initial advance in the moral history of mankind, raising human life once and for all to a new spiritual level, from which it has never wholly receded, was when Gautama, the Buddha, brought home for the first time to the hearts and consciences of men, with living power and conviction, the supreme truth, that evil cannot be overcome by evil, but only by good.

Let a man overcome anger by kindness
Let him conquer evil by good
Let a man overcome greed by generosity
Let him conquer falsehood by truth

When human kindness was thus made absolute,—parallel to truth itself,—the human standard of life began, which has not yet been worked out in its completeness even to-day. The animal nature in man, that retaliates, was left behind, the spiritual nature in man, that forgives, was entered upon, as a new stage in the progress of the race. The law of retributive justice was put in the background, the law of compassion began to take its place.

It is true, that sayings may be found in the Hebrew, Zoroastrian and Confucian Scriptures, enunciating the same great principle. But it is equally true, that Gautama the Buddha gave to this one aspect of life the entire content of his unbounded personality. He thus made it current coin for all mankind. He made it live. He created a new birth of this principle as living truth in the consciences of millions of the human race, till it became a part of human nature, distinguishing man from the beast. Thus this word of 'compassion', that the Buddha spoke, became spirit and life to struggling men and women all over the East. There had been nothing ever like it in human history before. For there is an essential difference between the life lived in India after the Buddha came, and the life lived in all those imposing but futile kingdoms, founded upon power and upheld by brute force, which flourished and decayed before his coming.

The records of the reign of the Emperor Asoka in the middle of the third century before Christ, engraven on the rocks throughout his dominions, show how deep the message had gone in Southern Asia, within two hundred and fifty years of the Buddha's life and preaching. While the Roman Republic in the West was building up the first beginnings of a dominion of blood and iron, ruthless and pitiless, while Alexander's conquests of the sword in the Near East were perishing by the sword, across the plains of India, teeming with population, a royal kingdom of truth had already been established in human history where the sword had no longer any part to play. The slaughter even of animal life for the sake of food was becoming more and more condemned. Over a vast area, the social conduct of men was based on love and not on force. The moral equivalent of war had been discovered, and men had become humane.

I have seen in quiet solitude at Borobudur, in the Island of Java, the long galleries of sculpture, which extend for three miles around the Buddhist stupa on the top of a hill, still preserved for the most part from the corroding effects of the rain and weather, and in many places almost as clear cut as when they passed from under the sculptors' hands. They have been carved, patiently and slowly, generation after generation, by the loving hands of disciples more than twelve hundred years after the Buddha's decease. The universal theme, running through these endless galleries, written in stone, is that of a sacrifice for others and a human compassion, which know no boundary or limit. The pictures show the Buddha ministering to the lowest of mankind who can scarcely be distinguished from the monkeys of the jungle,—the aborigines of that early age of human history. But the Buddha's teaching does not stop there. In these sculptured pictures, he is represented as giving his life for the wild beasts, out of pity for

them, and also for the fishes of the sea. One boundless compassion is depicted brooding over all creation. The face of the Buddha, seated in meditation, which meets one in these galleries at every turn and corner, reveals everywhere the same aspect of supreme and perfect calm. No tide of anger or passion could any longer sweep over that patient form, which had won the victory of the spirit. No act of injury to man or beast could mar the harmony of perfect love attained.

This Buddhist Movement did not stop at the confines of India and the South of Asia. It went northward through the Himalayan passes and found in China a congenial soil already prepared by Confucian ethics. The fact that even to-day, after nearly two thousand years and in spite of perpetual provocation, the simple Chinese peasants, along with those of India, remain still the most peace-loving in the world, has been due chiefly to the spirit of the Buddha working in the hearts of men and women, who had been touched by the humane ideal found in their own scriptures, but not fully enkindled into flame until his personality appeared among men. We find, it is true, in India, in the earlier Upanishads, a preparation for the Buddhist movement we find also in China the way for Buddhism made ready by the ethics of Confucius and Lao Tze. But the divine motive power, which quickened into new life the spirit of man, came from the supreme personality of the Buddha himself. Okakura's division of humanity is correct, when he calls India, China and Japan, the 'Buddha Land.'

There has been a strange undervaluing, in all European historical writings, of this amazing dynamic epoch in human existence. For all critical work in the West has hitherto been Europe-centred. Yet it must never be forgotten, when making our estimates, that the fertile plains of Eastern and Southern Asia contained two thousand years ago, and still contain to-day, more than one half the population of the globe. Nowhere is the mass of human life so dense. Nowhere has its spiritual history been so continuous and ancient and deep-seated.

If each individual in this mass of humanity has in his keeping, as we are led by all our scriptures to believe, an immortal spirit, then it has been no slight gain to human

progress, that over such a prolonged period and in such a crowded area the spirit of man has breathed, generation after generation, the higher air of divine compassion and mutual forgiveness rather than the lower ground mists of the primitive, barbaric code which man has shared with the beasts,—the code whose chief precept runs,—“An eye for an eye, and a tooth for a tooth.”

There are many historical problems which are yet unsolved with reference to this profound upising of the spirit of man in Asia, which we name 'The Buddhist Movement.' How and by what paths, in addition to its journeying Eastward, the teaching of the great Master and Saint filtered through, along the highways opened out by Alexander's conquests, to the Mediterranean west, is a question still under discussion among scholars. There is a gap in our historical knowledge, which has yet to be filled up. But this may now be said with some confidence, that every day we are being confronted with fresh facts, all of which go to show the vast range of the enthusiasm of the disciples of the Buddha in every civilised part of Asia and along the Islands of the Southern Sea.

The one strange feature in the story, which may possibly some day be cleared up, is this, that although we know for certain how from earliest times there was constant coasting traffic along the shores of East Africa from India, and although we have records which prove that even the interior of Africa had been explored by Hindus,* yet there is not to be found the slightest trace of Buddhist journeys in that continent in any of the Jātaka stories, nor are there any signs of an ancient Buddhist civilisation, such as we find in places so distant as Celebes and Borneo. At the same time, the researches of French scholars have revealed a possible contact with the Island of Madagascar which may actually go back to the great Buddhist age.

A whole new field of discovery has recently been laid bare by the researches of Sir Aurel Stein, the great archaeologist, which prove by records, still preserved intact under heaps of dust and desert sand, the penetration of the Buddhist Movement into Cen-

* The famous discoverer Speke mentions these and the help they were to him in his explorations

tral Asia, the meeting place and clearing house of all the religions of the ancient world.

It may well happen that future historical research will reveal in Western Asia a directly traceable connexion between the Buddhist teaching, carried everywhere by the itinerant Bhikkhus, or Buddhist monks, and the later tenets of Judaism, in the century before the birth of Christ. Nazareth, where Jesus spent his early youth and manhood, was close to one of the main highways between East and West in the Roman world, and it requires no stretch of imagination to picture such a contact. But whether the message which Christ preached in Palestine sprang originally from his own inner consciousness illuminated by the ancient Jewish scriptures or was in some measure assimilated from contact with the Buddhist ideals of the East, there can be no doubt whatever concerning the unity and harmony of the one message. That which the Buddha has preached long ago in the Deer Park, at Benares, concerning divine compassion, Christ preached with a new and startling emphasis to his first disciples upon the hill sides of Galilee. Once more upon the Earth the spiritual dynamic, which could move the hearts of millions had come in the supreme personality of Christ. The tide of man's spirit again surged forward in full flood. This time, its course was westward, until every part of the world had been reached by its high tidal wave.

In order to make clear the moral unity of the message, it will be well to quote in full the words of Christ recorded in the Sermon on the Mount as follows —

"Ye have heard that it hath been said,

An eye for an eye, and a tooth for a tooth

"But I say unto you that ye resist not
the evil doer

"Whosoever shall smite thee on the right
cheek, turn to him the other also

"If any man sues thee at law and take away
thy coat, let him take thy cloak also

"And whosoever will compel thee to go a mile,
go with him twain

"Give to him that asketh thee, and from
him that could borrow of thee turn not away.

"Ye have heard that it hath been said Thou
shalt love thy neighbour and hate thine
enemy

But I say unto you, love your enemies

"Bless them that curse you · do good to them
that hate you.

"Pray for them that despitefully use you

and persecute you.

"That ye may be children of your Father
which is in heaven for he maketh his sun to
shine on the evil and the good and sendeth
rain on the just and on the unjust.

"Be ye therefore perfect, as your Father
which is in heaven is perfect."

In the last lines of this beautiful passage, concerning the Heavenly Father, who makes the sun to shine and the rain to fall upon the evil and the good, we have a new imagery which goes beyond the earlier Buddhist teaching, but the ethical substance is essentially the same.

This moral unity of the two supreme movements in history, in the East and in the West, appears to me to be the central fact in the spiritual history of men. For if the message of Christ, which the West received had been alien and antagonistic to the message of the East, the unification of the moral life in man would still await its achievement instead of being already fundamentally achieved

For we are finding out more and more, as we draw closer together and learn to understand one another, that the moral unity of the human race has been with us deep down in our hearts all the while, because human nature is one, and the human race is one. The genius of the Buddha and the Christ lay in discovering the depths of human personality,—not by any miraculous intervention from without but from within. The harmony exists. It is not for us to create it, or to rediscover it, but rather to play its infinitely varied music over and over again, according to our spiritual power.

I am aware that it may be said, that I have simplified too much. For I have not entered upon vast fields which lie partly outside these two world-unifying movements, of the Buddha and the Christ. I know that provision must be made in the scheme of things for all that happened in China before the Buddhist movement reached its shores. I know also full well the need of further research into the early history of Islam in order to find out the secret of Islam's peculiar spiritual greatness. But even the slender knowledge I possess seems to point to a contribution to the world's moral unity from China, that will be found to be truly in harmony with all that I have written

concerning the Buddha and the Christ, and I find the spiritual meaning of Islam more clearly portrayed in the story of the prophet with Abu Bekr in the cave and in the enduring martyrdom of those early years of desolation and failure, than in those later years of amazing outward success. I find again the true meaning of Islam in the Maharam Passion Story,—the crucifying thirst and martyr's death at Kerbela. These ineffaceable records have come out ever more and more clearly from age to age. They re-

present the undying truth of Islam. They approach by another mystical path, the fundamental doctrine of divine suffering love in the heart of man that ultimately redeems mankind. And there is one frail, worn figure still living among us in our own age, here in India, to whom it has been given to play over again that divine music of suffering love, and he has found its response, not only in his own Hindu faith, but also in Christianity and Islam.

SOCIAL LIFE IN THE BUDDHISTIC AGE—II

“THE object of composing the birth-stories”, said I-Tsing in the seventh century A. D., “is to teach the doctrine of universal salvation in a beautiful style, agreeable to the popular mind and attractive to readers.”¹ But if we substitute universal compassion and charity for universal salvation in the above observation, we shall be nearer the truth. It was the Buddhist doctrine of *Mhmsa* on which Asoka laid so much stress in the 4th century B. C. in his pillar inscriptions, and this was the aspect of the Buddha's teaching which was emphasised in the stanza devoted to him as one of the ten Avatars in the famous hymn of Jayadeva in the 12th century A. D. Take for instance story no 347 in Vol. III of Fausboll's collection. Bodhisattva, as chief queen of the king of Benares, proclaimed by beat of drum that no living creature was to be put to death. The boldness of the innovation will appear from the fact that, as the story has it, ‘at that time men were devoted to the worship of the gods and made religious offerings to them by the slaughter of many goats, rams and the like. Similarly, in the well-known Nyagrodha-Mriga-jataka,² which is one of the stories represented in bas-relief on the Bharhut stupa, Bodhisattva, as chief of the herd of deer in the deer park of king Brahmodatta of Benares, offered his own life to save that of a pregnant animal in the herd, and in addition, secured a promise from

the king not to kill any more birds, beasts or fish. Again, charity to monks is extolled everywhere ‘Give alms, practise virtue, keep the holy day, give ear to the law’ is a frequent injunction.³ The king of Mithila caused six alms-houses to be built, and with his almsgiving made a great stir throughout India.⁴ Rich merchants⁵ and Brahmins⁶ built alms-houses. Similarly, Prince Sivi caused six alms-halls to be built, at the four gates, in the centre of the city, and at his own palace door.⁷ Prince Janasandha used to declare the law to his subjects thus ‘Give alms, practice virtue, righteously follow your business and calling, educate yourselves in the days of your youth, gain wealth, do not behave like a village cheat or a dog, be not harsh nor cruel, do your duty in caring for your parents, in family life honour your elders’.⁸ As the said prince was no other than Bodhisattva himself, the above may be taken to be a summary of the Buddhist creed. The law is also expounded in the following passage ‘Avoid wine and women, fleshly lusts, gossip, lewd company, control self, practise right doing, eschew desire, respect parents and elders, and practise almsgiving’.⁹ Besides the inculcation of such cardinal virtues, moral precepts, the high ethical tone of which cannot fail to strike the modern reader, are to be found here and there. ‘Brethren, there is no such thing as a petty sin. A Brother must check all sins as they arise.’¹⁰ Inner

purity of soul and of thoughts and desires is everywhere extolled, and an outer show of sanctity ridiculed. The noblest and the best, and the only sound maxim of peace was enunciated by the Buddha 'Not hate, but love alone makes hate to cease: This is the everlasting law of peace.'¹¹

The rationalistic philosophy of Buddhism was a reaction against the absurd sanctions of the Karmakanda or the ritualistic portion of the Vedic religion. Not only did this reaction manifest itself in positive antagonism to Vedic sacrifices and slaughter of animals, but it spread against authority and supernaturalism in shape and form and in every sphere of life and displayed a bold curiosity and a questioning spirit that would take nothing for granted. This is beautifully illustrated in Jataka no. 322. A ripe *bel* fruit fell on a palm leaf, and a hare thought that the earth was collapsing, and scampered off. Seeing him flee, all the animals joined in the headlong flight, till a lion (*Bodhisattva*) enquired the reason, and was told that the earth was collapsing, but on his enquiring further who had said so, it ultimately transpired that the hare fancied that the end of the earth was near on what were absurdly inadequate grounds. The lion then uttered some verses on idle gossip and foolish fear.¹²

The general *milieu* of Indian life was however to a surprising degree the same as in modern India, in spite of the two thousand years and more that have played such havoc with her political history since the days when Buddhism flourished in all its glory, thus proving the unprogressive and static character of the social life and civilisation of the Hindus. Reading the Jatakas, one cannot but be struck by the wonderful persistency of the manners and customs, and the outward environment of rural life in India, so much so that one often finds it difficult to believe that he is not reading a description of contemporary India. Polygamy among kings, and monogamy among others, seems to have been the general rule, though there was no prohibition against bigamy, and co-wives are referred to.¹³ Gifts of cows to Brahmins was common.¹⁴ Another noticeable feature is that there was only one step from the city to the forest, from king to hermit, from great wealth to extreme poverty. The kings were accessible to everybody, attended on

the hermit in his hut, and himself often renounced the world in old age; between rich and poor there was not the same gulf that we see today, especially in towns where European civilisation has penetrated most deeply. Multiplication of luxuries, due to machinery, was unknown, and the materials for royal gratification differed only in value from those of the common folk, e. g. gold for base metal, but not in kind. The whole nation was astir with a religious fervour, and feeding monks, and giving them alms and presents, and joining the ranks of brothers and sisters, seemed to be common. There is no evidence of joint family life except the fact that the husband and wife sometimes used to live with the parents of the husband, with consequences which were often the reverse of happy, as we shall presently see.

The curtain has long rung down on the days when the land of the Aryas, where the 'Aryan' (noble) truths were preached by Gautama, knew no races different from their own, save the Dravidians of the south and the Yavanas of the Bactrian frontier, whom, in one form or another, Hinduism rapidly assimilated. The horribly sanguinary expeditions of Mahmud Ghori and Mahmud Ghazni, not to mention the earlier invasion of Mahamad bin Kasim, brought a powerful new ethnic element into the land and shattered the dreams of a Hindu empire; and to quote the eloquent words of the most learned Mahomedan scholar of the age, Al Beruni, 'the Hindus became like atoms of dust scattered in all directions, and like a tale of old in the mouth of the people.'¹⁵ Nevertheless, though invaders might come and invaders might go, the placid life of rural India, with its ancient ways, went on, like Tennyson's brook, for ever. In a sense the rigidity of Hinduism was conducive to self-preservation *vis-a-vis* the mighty and aggressive foreign impact, slowly but surely, however, this want of adaptability undermined its survival value in the keen competition with other more virile and aggressive races.

Then, as now, a barren woman was poorly esteemed, leading to bigamy, unhappy unions between old husbands and young wives, and the futile custom of adoption involving the waste of wealth which might be put to much better uses. The wife of a Rajagriha

merchant having proved barren, "less respect was paid to her from this cause, they all talked, that she might hear, as thus - 'While there is a barren wife in our son's household, how can the family life be kept up?' From the same story we find that as now, so then, the custom was that the wife should go to her father's house for her confinement.¹⁶ Teeth were cleaned, as now, with twigs, and plastering a place with cowdung, in order to make it clean and tidy, was in vogue.¹⁷ Then, as at present, tigers used to be kept in royal palaces fastened with strong chains,¹⁸ coxcombs dyed their grey hair and curled their locks with tongs, and virgins dressed gaily, with wreaths on their heads, and besmeared themselves with sandal oil,¹⁹ some people, after inflicting wounds on themselves, declared that they had been wounded by another—a form of vendetta which prevails among the criminal population in the rural districts to this day.²⁰ A poor old doctor who had no practice found young boys playing at the foot of a banian tree where a snake lay concealed and the doctor said: 'There is nothing to be got in the village, I will cajole these boys and make the snake bite them, and then I shall get somewhat for curing them' The seamy side of professional competition is most vividly depicted in the above story.²¹ Incidentally we learn that poisons could be neutralised by emetics.²²

The chief officers of a state were the commander-in-chief, treasurer, chaplain, and judge.²³ Appraisers of the royal grain-tax surveyed the fields.²⁴ There were judges of merchants' guilds.²⁵ There were of course courts of justice, presided over by judges, both righteous and corrupt.²⁶ Jails were a necessary adjunct of courts of justice,²⁷ and on festive occasions, such as the appointment of the Prince to the Viceroyalty, a general pardon to all prisoners was declared.²⁸ Even kings had topknots, which shows that this hirsute decoration was quite common in those days.²⁹ We read of chariots adorned with gold and jewels and drawn by highbred horses,³⁰ and of sculptured elephants.³¹ The various professions and callings met with in the Jataka stories are those of wrestlers,³² ferrymen crossing the Ganges,³³ gamblers and snake-charmers,³⁴ smiths making razors, ploughshares, axes, goads, needles,³⁵ betel-sellers indicated by betel chewing,³⁶

garland-makers,³⁷ tumblers and jugglers,³⁸ water-carriers,³⁹ butchers.⁴⁰ The last named profession connotes that meat was generally consumed and we have allusions to the eating of a cock,⁴¹ of roasted lizards⁴², to a king eating pork,⁴³ the sacrifice of cows,⁴⁴ and of deer, swine and other animals.⁴⁵ Ram-fights are mentioned.⁴⁶

Here is a description of a royal festival which reads like a page from contemporary history. The city was decorated like a city of the gods. The king went round the city in procession; then he ascended the palace, which was decorated, and on the dais mounted a throne with white parasol erected on it, sitting there he looked down on all those who stood in attendance, on one side the ministers, on another the Brahmins and householders resplendent in the beauty of their varied dresses, on another the townspeople with various gifts in their hands, on another troops of dancing girls like a gathering of nymphs in full apparel.⁴⁷

Priests and their hypocritical ways, false ascetics and their penances, come in for sound castigation everywhere. We have cunning priests advising sacrifices involving cruel slaughter for the sake of their gains and feasts.⁴⁸ The king's family priest was evidently a person not much in favour with the public for he was given to bullying the people. In one story he is represented as riding in his chariot to a village on his estate, and coming in collision with some carters in a narrow road, the case was taken to court, when the judges decided against the chaplain.⁴⁹ Ascetics seem to have been immensely fond of lizard-flesh.⁵⁰ We have the story of a wicked ascetic who devoured with his boiled rice the lizards, partridge, cow and calf bred in a hermitage and broke it up.⁵¹ A verse frequently quoted places false ascetics, kings who condemn unheard, and angry sages in the same category, whereas a righteous judge is praised.⁵² The bed of thorns, fivefold forms of penance, the pretended austerities and false asceticism of heretics are referred to in one place.⁵³ In another place some false penances are mentioned, e. g. the swinging penance, lying on thorn beds, enduring the five fires, practising mortification by squatting or diving.⁵⁴

Monasticism being one of the principal features of the Buddhist organisation of

society, it is no wonder that we find frequent allusions to the orders of monks and nuns. We find in one story an angry monk belabouring a newly ordained lad.⁵⁵ Back-sliding of monks through lust and passion seems to have been not uncommon.⁵⁶ But such a back-slider was looked down upon both by the monks and laymen.⁵⁷ There were greedy brothers fond of dainty food⁵⁸ who delighted at the mention of meat.⁵⁹ Even sexual misconduct could not have been unusual, inasmuch as we find the Bodhisattva himself as the holy ascetic Harita, misconducting himself, with the queen of Benares after the king had gone away to quell a frontier disturbance.⁶⁰ Another story refers to schism among the monks, excommunication, the master's disapproval of it, and his advice to the monks to cease their quarrels and his efforts at conciliation. 'Not hate,' said the Master, in words which are worth their weight in gold, 'but love alone makes hate to cease this is the everlasting law of peace.'⁶¹

The tragic results of monachism whether Buddhist or Christian, are writ large in the pages of history. Says Lecky —

"The writers of the Middle Ages are full of accounts of nunneries that are like brothels, of the vast multitude of infanticides within their walls, and of that inveterate prevalence of incest among the [celibate] clergy, which rendered it necessary again and again to issue the most stringent enactments that priests should not be permitted to live with their mothers or sisters. Unnatural love, which it had been one of the great services of Christianity almost to eradicate from the world, is more than once spoken of as lingering in the monasteries, and shortly before the Reformation, complaints became loud and frequent of the employment of the confessional for the purposes of debauchery."⁶²

In the Mahavagga and Buddhist literature generally, there is ample evidence that the state of things was as bad in Buddhism as in Christianity in these respects.⁶³ The Buddha was fully cognisant of the evils which the introduction of the female sex in his monastic scheme was sure to bring in its train. This is not to say that the Master considered women incapable of following the doctrine and discipline of his religion, on the contrary, he considered that they were as fit to gain the supreme beatitude of Arhatship as men.⁶⁴ What he feared would bring dis-

credit to his system was the promiscuous social intercourse of the sexes in the convents and monasteries. To his favourite disciple Ananda he says "If, Ananda, women had not received permission to go out from the household life and enter the homeless state, under the doctrine and discipline proclaimed by the Tathagata, then would the pure religion, Ananda, have lasted long, the good law would have stood fast for a thousand years."⁶⁵ The Buddha does not seem to have been equally conscious of the inevitable consequences of the forcible repression of the sexual instinct in the celibate monkhood — consequences which were not slow to manifest themselves either in Asia or in Europe.

It cannot be said that the people in those good old days were more restrained in their passions, and that the holy brotherhood might therefore be expected to adhere strictly to the ethical doctrines of the Tathagata. Vulgar immorality, and sexual irregularities of all kinds, were as prevalent then as now. There were lewd fellows, who drank strong drink and dined on roast pigs fattened for the sake of the flesh.⁶⁶ A wealthy merchant's son knew nothing beyond singing and dancing, eating and feasting, was surrounded by profligates, drunkards and dicers, wasted all his substance, borrowed money, and being unable to repay it, was dunned by creditors.⁶⁷ How little, one wonders, has the world changed since then, for rich young men continue to this day to lead, in many cases, a thoroughly disreputable life and to sow then wild oats as plentifully as did Mahadhanaka in the above story. The queen of Benares, as we have seen above, misconducts herself with a holy ascetic,⁶⁸ and the pregnant queen of Taxila misconducts herself with a servant Parantapa by name.⁶⁹ In more than one story we find a minister misconducting himself with the ladies in the royal harem,⁷⁰ and we come across the wife of a young Brahmin committing adultery with another young Brahmin,⁷¹ and a chaplain of the king of Benares, a wise and learned man, falling in love with a light-skirts, on whom he begot a bastard son Uddalaka⁷² and a Brahmin chaplain's wife sinning with another Brahmin.⁷³ One is reminded of the *Decameron* in the following story. A young Brahmin of Benares acquired the liberal arts

at Taxila and attained proficiency in archery. He married the professor's daughter and on his way home was attacked by a robber, but his wife conceived a passion for the highwayman and placed her husband's dagger in his hand, and with it he killed her husband and carried her off.⁷⁴ Mention of dancing girls, courtesans and fallen women occurs everywhere. The king of Kasi, inflamed with strong drink, came to the park and was entertained by a company of dancing guls skilful in vocal and instrumental music and dancing.⁷⁵ We read of a courtesan named Shama, whose price was a thousand pieces of money. She was a favourite of the king, and had a suite of 500 female slaves. She observes, 'People say I follow a vile trade.' The profession, though openly tolerated, was thus held in low esteem. Actors are mentioned in the same story.⁷⁶ Another beautiful woman of the town named Sulosa who had a train of 500 courtesans and whose fee was a thousand pieces per night, was evidently tired of her miserable profession and wishing to exchange it for a chaste life, she bribed the chief constable and rescued a condemned prisoner and said, 'I shall give up this bad life of mine and live respectably with him.'⁷⁷ The Biblical story of Magdalene has its counterpart in Amrapali, whom the Blessed One favoured with a visit and she became one of the leading nuns of the Buddhist order. From another story we learn that along the banks of the river that flows past the city of Avanti, there used to sit many beautiful courtesans tempting the men.⁷⁸ Elsewhere we read of a Benares courtesan named Kali, out of whose daily fee of a thousand pieces, 500 were for herself and 500 were for the purchase of clothes, garlands and perfumes for her lovers.⁷⁹ In III 425, we have the story of a courtesan, 'beautiful and prosperous,' and a merchant's son who was her lover. Dancing, singing, and drinking were the usual occupations of public women.⁸⁰ Indeed North-Eastern India in Buddha's time does not seem to have been noted for its temperance. There were time-honoured drinking festivals,⁸¹ where the people drank strong drink and fell a-quarreling.⁸² In one story two master-workmen manufactured a fermenting liquor from the juice of the sugarcane, and drank, sang and spoited.⁸³ An ascetic explains to his innocent son that

there is a liquor in the world called wine, which is fragrant, delicious, honey sweet, cheap, and of fine flavour, but which to holy men is poison.⁸⁴ A drunkard sells his coat for drink.⁸⁵ King Udena was drinking deep for seven days when he went to take his pleasure among his womenfolk in the park.⁸⁶

Low opinion of women occurs every now and then. 'Woman cannot be guarded—there is no keeping her safe.'⁸⁷ There is no possibility of being on one's guard against the women.⁸⁸ A woman is not satisfied with three things, intercourse, ornament and child-bearing.⁸⁹ Even the Buddha said, 'Womankind are ungrateful, treacherous, untrustworthy'⁹⁰ and 'verily women are wicked and ungrateful.'⁹¹ But it should be mentioned that he uttered this warning to prevent lustful monks from giving way to their carnal passion.

A female slave named Pingala made an assignation with her lover. The sort of work she had to perform is indicated by the fact that she bathed the feet of her master and his family.⁹² Another female slave is asked, 'no doubt you must have been abused and beaten and oppressed by your master.'⁹³ Elsewhere we have female slaves pounding rice.⁹⁴ Slaves, male and female, used to be bought and sold.⁹⁵

In the absence of their husbands, women managed their property, as for instance the merchant's widow in IV. 439. A verse runs: 'Brahmins and priests almighty are, but womenkind is mightier far.'⁹⁶ A girl of sixteen is said to have attained the full marriagable age.⁹⁷ Quarreling with co-wives is the worst misery of a woman.⁹⁸ The following amusing story illustrates the relation between co-wives, as well as between father-in-law and daughter-in-law. A daughter-in-law, trying to set her husband against his father, is at first successful and the son taking his father with him to realise a debt due from a debtor, tries to lead him into a pit, but is prevented by his own son. He then gives his wife a sound drubbing, and she goes over in a huff to a neighbour's, where she lives for some time, but hearing that her husband was about to get another wife—a false report purposely circulated by her husband—she hurries home, saying, 'Ah! then I am undone and there is no place left for me.'⁹⁹ We have a story of another daughter-in-law trying to set the son (her

husband) against his mother. The poor old woman was turned out of the house at the instigation of her daughter-in-law and in bitterness of heart went to the country and made a dead-offering with sesamum and rice to Right, as if Right were dead.¹⁰⁰ In another story the daughter-in-law was at first affectionate towards her husband's mother, but when she was burdened with a numerous progeny of her own, she wished to get rid of her.¹⁰¹

A Brahmin's wife dies, and he goes with his son to dwell in the Himalayas.¹⁰² Another wealthy Brahmin, educated at Taxila, after his parents' death, gets rid of all his wealth by charity, goes to the Himalayas, becomes an ascetic, and enters on mystic meditation. After a time he returns to the plains for salt and vinegar.¹⁰³ This retirement to the hills, after the shock of some great bereavement or when one becomes tired of life, recurs frequently in the Jataka stories. A king, addressing the prince who wants to renounce the world, says: 'First learn the Vedas, get you wealth and wife, and enjoy the pleasant things of life, smell, taste, and every sense, sweet is the wood to live in then, and then the sage is good.'¹⁰⁴ In the following story we have a vivid description as to how a forest hermitage used to grow. Once upon a time in the reign of Brahmadata, king of Benares, a world-renowned professor at Benares gave instructions in the Vedas to five hundred young Brahmins. One day he thought, 'So long as I dwell here, I meet with hindrance to the religious life, and my pupils are not perfected in their studies. I will retire into a forest home in the slopes of the Himalayas and carry on my teaching there.' He told this to his pupils, and bidding them bring sesame, husked rice, oil, garments and such like, he went into the forest and building a hut of leaves took up his abode close by the highway. His pupils too each built a hut for himself. Their kinsfolk sent rice and the like, and the natives of the country, saying, 'A famous professor, they say, is living in such and such a place in the forest and gives lessons in science', brought presents of rice, and the foresters also offered their gifts, while a certain man gave a milch cow and a calf, to supply them with milk.¹⁰⁵

In III. 353, and everywhere, we are told

of a world-renowned teacher at Taxila, to whom youths of the Brahmin and the warrior castes used to come from all India, to be taught the three Vedas. A merchant's son pays 2000 pieces as the teacher's fee.¹⁰⁶ Elsewhere we find a Brahmin's son begging for gold to pay his teacher's fee.¹⁰⁷ Uddalaka, the bastard son of the Benares chaplain already mentioned, receiving a ring from his mother and a teacher's fee, journeyed to Taxila and learned of a world-renowned teacher.¹⁰⁸ The famous physician and surgeon Jivaka Kumara-bhritya, of whose surgical operations so many stories are related in Buddhist literature, and who was physician to the king and to the order of monks headed by Gotama Buddha, was the bastard son of a prostitute Salavati and was brought by a royal prince and educated at Taxila.¹⁰⁹ The sons of the kings of Mithila and Benares went to Taxila, paid the teacher's fee and studied there.¹¹⁰

Elsewhere we read of robber villages,¹¹¹ of robbers impaled on the stake,¹¹² or thrown from a cliff known as thieves' cliff.¹¹³ When they carried off two brothers, or father and son, or teacher and pupil they would release the one to bring ransom for the other.¹¹⁴

The limit of human life, as in the Vedas and Upanishads and Brahmanas, is said to be one hundred years.¹¹⁵ Tree-spirits are mentioned everywhere as in IV. 509. Nagas, snakes assuming human shape, are mentioned.¹¹⁶ Sivaka the surgeon performed a successful operation on the king's eyes.¹¹⁷ Ownerless treasure escheated to the kings.¹¹⁸ The stories of the Ramayana¹¹⁹ and the Mahabharata¹²⁰ occur in the Jataka, much altered and mangled, e.g., Sita is Rama's sister. The conflict between the prevailing Vedic religion, and the Buddhist religion, and the victory of the latter, are indicated in III. 391. In another place we have the story of a wicked king and priest beaten to death by the people who anointed the Bodhisattva and set him on the throne.¹²¹ In times of unjust kings, oil, honey, molasses, and the like, as well as wild roots and fruits, lose their sweetness and flavour.¹²² To this day, a common adage in Bengal ascribes timely rains to the virtue of the king. In the reign of a righteous king, courts of justice become practically empty.¹²³ The decay of conventual organization, the sexual license

of the brothers and sisters, and the increase of evil-doing generally, is foretold in another story.¹²⁴

In our first article we referred to the Babheru (Babylon) Jataka.¹²⁵ Certain merchants of Bhārukaccha (Broach) were setting sail for the golden land (Subarnabhumī). A blind minstrel of the king of Benares approached them and said, 'I am a minstrel. If you remit my passage money, I will act as your minstrel. Take me with you. They agreed to do so, and putting him on board, weighed anchor.¹²⁶ In the Dharmadhvaṇḍa Jataka, certain merchants of Kāśī got a travelled crew and started on a voyage by sea. In the midst of the sea the ship was wrecked.¹²⁷ A merchant's son provides a ship with a view to do business in it, but his widowed mother tries unsuccessfully to prevent him saying, 'You are my only son, and in this house there is plenty of wealth, the sea is full of dangers, do not go!'¹²⁸ The wealthy Brahman Sankha of Benares built alms-halls in six places, and gave generously in charity. One day he thought to himself, 'My store of wealth once gone, I shall have nothing to give. Whilst it is still unexhausted, I will take ship and sail for the Subarnabhumī Golden Chersonese, whence I will bring back wealth.' So he caused a ship to be built, and filled it with merchandise.¹²⁹ In the same story we read of another ship 800 cubits long, 600 wide, and twenty fathoms in depth. In the Supparaka Jataka, we read of the blind mariner Supparaka, who for the excellence of his seamanship was made the skipper by certain merchants of the seaport town of Bhārukaccha. There were 700 souls on board the ship.¹³⁰ In the Samudra-Bāṇija Jataka, some carpenters of Benares, unable to pay their debts, resolved on going to some foreign land. They cut down trees, built a mighty ship, and launched her in the river, conveyed their families on board, and then proceeded in due course to the ocean. There they sailed at the wind's will, until they reached an island in the

midst of the sea.¹³¹ Sea voyage by Indians in their own ships was thus common in pre-Christian times.

X.

REFERENCES —

- (1) Travels, ch. xxxii, ed J Takakusu, Oxford, 1896 (2) i. 12 (3) iv 447 (4) iv. 494. (5) iii. 343 (6) iv 442 (7) iv 499 (8) iv 468 (9) iv 477 (10) iv 459 (11) iii 428 (12) iii 322 (13) iv 489 (14) iv 456 and *passim* (15) Al Beruni's *India*, vol I ch 1. Ed Dr Sachau, London, 1914 (16) iv 445. (17) iv 446 (18) iii 344 (19) iii 347 (20) iii 333 (21) iii 367 (22) iii 366 (23) iv. 445 (24) iv 467 (25) iv 445 (26) iv 465 (27) iii 398, 415 (28) iv 468 (29) iii 371. (30) iii 391 (31) iv 455 (32) iii 354 (33) iii 384 (34) iii 365 (35) iii 387 (36) iii 411 (37) iii. 415 (38) iv 489 (39) iii 423 (40) iii 330 (41) iv 445 (42) iii 316, 333, 325. (43) iv 504 (44) iv 489, 495 (45) iv 459 (46) iii 324 (47) iii 415 (48) iii 314, 419 (49) iii 332 (50) iii 325, 316, 333 (51) iii 438 (52) iii 353 (53) iii 322 (54) iii 377 (55) iii 365 (56) iii 431, 436, 425 (57) iii 423 (58) iii 434 (59) iv 451 (60) iii 432 (61) iii 428 (62) History of European Morals, Vol II ch 5 (63) M. V. (S. B. E. S. vol xii) i. 52, l. 60 (64) Chullavagga (S. B. E. S. vol xx) x. 1.4 (65) *Ibid*, x. 1. 6 (66) iii 390 (67) iv 482. (68) iii 431 (69) iii. 416 (70) iii 303 (71) iii. 398 (72) iv 487 (73) iv 481 (74) iii 374. (75) iii 313 (76) iii 318. (77) iii 419 (78) iii 423 (79) iv 481 (80) iii. 432 and iv 517 (81) and (82) iv. 459 (83) iv 460 (84) iv 477. (85) iv 510 (86) iv 497. (87) iii 327 (88) iii 360 (89) iii 398 (90) iv 425 (91) iii 436 (92) iii 330 (93) iii 354. (94) iii 408 (95) iii 404 (96) iii 433 (97) iv 477 (98) iv 489 (99) iv 446 (100) iii 417 (101) iii 432 (102) iii 348 (103) iii. 418 (104) iv. 509 (105) iii 436 (106) iv 445 (107) iv 478 (108) iv 487 (109) Mahavagga, viii, l. 1—22 (S. B. E. S. vol xvii) (110) iv. 489 (111) iv. 503 (112) iv 444 (113) iv. 472 (114) iv 459 (115) iv 498 (116) iii 386 (117) iv 499 (118) iv 509 (119) iv 461 (120) iv 454 (121) iii 432. (122) iii 334 (123) iv 496 (124) iv 469 (125) iii 339 (126) iii 360 (127) iii 384 (128) iv 439. (129) iv 442 (130) iv 463 (131) iv. 466.

THE ASIATIC CONQUEST OF THE OCEAN

By JOHN BRAILSFORD

AS most men go through life little imagining how dependent they are on women's services, so the dominant classes and peoples of the world regard themselves as the doers of deeds and forget how helpless they would be without the services of humble toilers. The Western race imagines that it is still running the world's shipping and will continue to do so in spite of the rapidly increasing employment of Asiatic crews. We never think of a vessel as being other than British if it is owned by British capital and commanded by British officers, though all the fore-castle hands may be Asiatics. We forget that the meek, the toilers do inherit the earth, while the dominating peoples and classes go the way of Rome and the Moguls and the Manchus.

Many recent events, if duly noted, will be found to give striking evidence of the drift of Europeans and Americans toward a state of parasitic dependence on the Asiatics in world shipping.

First note the threat made a few weeks ago by the Chinese Seamen's Union to call a strike of all their members on foreign steamers. There was a partial strike of Chinese sea-farers at the single port of Hongkong in 1922. It tied up a quarter of a million tons of shipping and caused serious loss to the companies concerned, so that they were glad at length to make considerable concessions. One may doubt the ability of the Union to bring about a world-wide strike of Chinese seamen under present conditions, but it is not at all impossible that a few years hence the men may be sufficiently well organised to bring millions of tons of shipping to a stop both in port and on the high seas.

If the Lascars become organised as well as the Chinese and Japanese seafarers, the possibilities will be enlarged. The power of these Unions to hold up the world's ocean trade and passenger traffic will probably be used in some measure to enforce political as well as industrial demands. The recent

threat of the Chinese Seamen's Union arose from a purely political dispute thus. Dr. Sun Yat-sen, who holds Canton in defiance of the Peking Government, had claimed a part of the customs revenue collected at Canton. The arrangement is that foreigners superintend the collection part of the revenue is earmarked for the payment of interest on foreign loans the surplus is handed to the Government at Peking, which Government is doing its best to overthrow Dr. Sun Yat-sen. He very naturally resents seeing Canton money sent to Peking to help Peking to fight Canton. But the great powers refused to allow him to keep any part of the revenue, and when he threatened to seize the Canton Custom House, America, Britain, Japan and others sent nearly twenty war-ships to see that he should not do so. Now the Seamen's Union had found Dr. Sun Yat-sen a staunch friend on the occasion of the big strike two years ago. So the Union made the threat to call a general strike of Chinese seamen in order to compel the Great Powers to grant Dr. Sun Yat-sen's claim.

ASIATICS ON BRITISH AND AMERICAN SHIPS.

A vain threat, of course. Yet significant of the trend of the times. Again, let us note that recent statistics have shown a very considerable increase in the employment of Chinese on British vessels since the war. The resistance to their employment on American ships is breaking down. When the La Follette law was passed in 1915, it was generally supposed that it made the employment of Asiatic crews impossible. But when Captain Robert Dollar passed through Japan a few weeks ago, he told me that whole crews of Asiatics were being employed on his ships without any objection from the American authorities. How this is arranged I do not know. The La Follette law provides that at least 75 per cent. of the crew must be able to understand the language of the officers. Whether the Dollar Line teaches English to its Chinese or whether the

American officials concerned are lenient in their interpretation of the law is not stated. The fact remains that Asiatic crews are employed on the Dollar Line's trans-Pacific ships—those under the American flag as well as those under the British. That the movement will spread can scarcely be doubted. The Dollar Line is now in control of the Admiral Line, which runs several of the large 'president' boats from Seattle to the Far East. At present these boats are owned by the Shipping Board of the United States Government, and they have Chinese in the Stewards' department only. But it is common talk that the Dollar Company is trying to buy both the Admiral Line and the other leading American trans-Pacific line, the Pacific Mail, which also operates Government ships. The American Government loses heavily on its shipping venture and there is constant agitation against this burden on the taxpayers and a constant demand for the ships to be sold. If they are sold, Asiatic crews will almost certainly be installed unless subsidies are granted with the express stipulation that the crews are to be American—or at least Western.

Even exclusionist Australia has Asiatic crews on her vessels running to the Far East. The companies concerned could not have it so if their registry were in an Australian port but they overcame all difficulties with ease by registering at Hongkong.

CHINESE PREFERRED TO WESTERN SEAMEN

The reason for the employment of Chinese and other Asiatics is not merely that they are found cheaper by the companies. They are preferred by the ships' officers, almost without exception, and by others who come in contact with the seafarers. I have discussed the problem with many officers, British and American, and with managers and consular officials. They complain that the Western sailors and firemen who go on to the high seas in these days cannot be relied upon to come on board by sailing time and have to be hunted out from the grogshops at the ports—to the great inconvenience of those running the ships and of passengers also. The Chinese hardly ever fail to come aboard on time, they hardly ever get drunk. They are said to work far more cheerfully than the whites. The comparisons are almost entirely in

favour of the Chinese, except for the admission that slightly larger crews of these are needed to operate any ship.

INCONSISTENCY.

When an Australian ship's officer was lauding his Chinese seafarers to me not long ago, I could not refrain from saying.—“And I suppose you are for exclusion?”

“Yes,” he replied, “it's all right to have the Chinese on the boat—.” He left it to be inferred that it would be a very different matter to admit Chinese to Australia.

I mention this as a homely instance of the strange attitudes of average men around the Pacific toward inter-racial intercourse. The inconsistency is by no means confined to my friend who, as a ship's officer, wants Chinese wage-earners, while, as an Australian, he will have none of them. We find a like confusion of thought in the Western race as a whole. Australasians and Americans of the Pacific slope are, as a body, in favour of exclusion of Asiatics, professing fears of the exploitation of the low-waged aliens. Meanwhile Westerners who live in the Orient and around the Atlantic either demand or acquiesce in such exploitation. The contradiction of these two attitudes is brought into sharpest relief in ocean shipping. However keenly exclusionist people may be, they cannot fence in the ocean as a preserve for the white man. There is a strong tendency, therefore, to allow Westerners to yield place in the forecastle to Asiatics—in other words, to accept exploitation of Asiatics in competition with Western wage-earners as inevitable.

Moreover, while the employment of Asiatics on Western vessels increases, Japan makes steady progress with her own shipping.

It is especially interesting to study this trend in the shipping world because the close contact and competition that have been found inevitable on the ocean appear likely to become the conditions of industry in general within the next century—perhaps sooner than we can now foresee. So the question arises whether the trend toward making the Asiatics the workers of the world and the whites their officers and “passengers” will be found irresistible. Will the Western race as a whole go the way of Rome—through exploitation of servile peo-

ples, through parasitic domination, to decay? There are points of similarity, the most glaring being the use of coloured troops in European wars. But the differences must be regarded. Was there anything in the outlook of Rome to compare with the Chinese race, or the Indian or the mighty Russian people whose growth is beginning? Here are elements of doubt—manifold possibilities. But in any case the future of mankind seems to depend very largely upon the manner of present intercourse of the races. On the ocean we find that intercourse least untrammelled with artificial barriers.

It will be noted from the outset that the claim of the Asiatic worker upon the Western employer is not merely that of cheapness. The engineers and officers who have expressed to me such a strong preference for Asiatic firemen and sailors have been little concerned with the ships' costs of operation. They want men who will do what they are told and do it cheerfully. Such men they can hardly find among those Britons and Americans that seek employment in ocean shipping. (I shall not refer to home coastal shipping which attracts a different class.) Cheapness certainly counts in the reckoning, but I think the desire for docile workers such as are content to be servants, and obedient servants, year in year out—counts for more in creating a demand for Asiatics on the ocean and elsewhere.

However, when Asiatics come into contact with Western social and industrial life, they tend to lose not only their cheapness but also their docility—in time. Perhaps the most significant instances are to be found among seafarers. Let me mention two facts that strike me as more interesting than wage figures. I was in Hongkong shortly after the great strike of Chinese seamen in 1922. Visiting the headquarters of the Chinese Seamen's Union, I found that almost all the leaders had been stewards and could speak English well. They were, of all the ship employees, those who had most to do with Europeans and Americans. Coming to Japan, I found that the leaders of the Seamen's Union—the strongest single Union in the country—were English-speaking officers and engineers. The opponents of the Unions will say that these facts show the organisers to be no true representatives of the men. However that may be, the remark-

able results of contact with Westerners are shown in the fact that such men, speakers and readers of the English language, are the leaders in the revolt from the docile service of Oriental tradition. This might be said also of almost all other Labour leaders in China and Japan.

As to wages, is it not remarkable that, while British and American rates have been declining since the war, the pay of Chinese has been increased? It may be said that Chinese rates are still low. The firemen, for instance, get less than half as much as Western firemen on British ships, about one-third the American rate (for Government-owned ships), and one-fourth the Australian rate. Yet their average of about £4 a month (besides keep) is very high by comparison with the pay of manual workers in Peking and other Chinese inland cities. The average wage for industrial employees (grown-up males) in Peking is well under £1 a month, in Shanghai about £1. As for agriculturists, a recent investigation made by Mr. John L. Buck of Nanking University in Anhwei province shows the average earnings per family (including those of freehold farmers) are about £16 a year. The average for tenants is little more than £6 per year per family, if we include the value of their own produce which they consume, we get a total of about £13 a year earned by the average tenant farmer's family.

One might go further and show that earnings are higher at the seaports than inland, higher at Shanghai than at Peking, and higher still at Canton and Hongkong—the general conclusion being that the more intimate and long-standing the contact with the Western world, the higher is the wage or other remuneration. In spite of the Chinese devotion to home, there is a constant pressure toward the occupations that offer high gains—in the cities, in far countries, or on the ocean. This pressure acts as a check to the trend towards Western standards.

CHINESE REPLACE GERMANS.

If there is any Western people that is in a position to keep its seamen in the ocean trades by virtue of low wage costs, it is surely Germany. And yet a German crew that brought a vessel to Hongkong a few weeks ago was sent home from there, being replaced by Chinese. The happenings on

board that boat, the Paul Regendanz—were significant in many ways. She is a Dutch steamer but had engaged German officers and crew. The crew on the voyage to the East became discontented with the rates of pay and conditions of life. They “went slow”, so that the vessel merely crawled to Hongkong. They were dismissed there and Chinese were taken on. But such Chinese seafarers as can be picked up casually at Hongkong are not the most docile. When the ship reached Shanghai, the Chinese hands in the engine department were in turn discharged, though they had signed on for six months. Shanghai Chinese were taken on instead; they are usually less sophisticated than the Hongkong men. However, those dismissed came aboard the ship to appeal to the Shanghai men who had taken their berths. A fight with the ship’s officers ensued. The officers used revolvers, and killed one Chinese and wounded several. The ship slipped away while the Chinese Seamen’s Union was agitating over the affair.

Here we see a Dutch ship taking on a German crew as being cheaper than a Dutch one, then taking Hongkong Chinese in the hope that they would be preferable to the Germans either in cheapness or in docility, then dismissing the Hongkong hands and taking Shanghai men as being more docile still, and probably cheaper. The Hongkong men were Union members, it appeared from the reports than those engaged at Shanghai were not.

Thus we see on the one hand the influence of the West pulling the Chinese seafarer toward higher rates at a great pace, and at the same time we see that the rise will be kept in check for long years to come by the competition of the millions of Chinese who are working for one-fourth of the seafarer’s remuneration, or less. The same competition will check the spirit of self-assertion also.

We may conclude, therefore, that for the next half-century or so there will be an abundant supply of Chinese ready to bid for the Western seafarers’ berths and to offer cheaper and more docile service. So it seems quite possible that almost all ocean shipping will be conducted before long by Asiatic crews.

In view of this possibility many interesting questions arise. If Asiatics are found so serviceable in shipping, will not their

services be demanded—and in time effectively demanded—for other industries even in the most exclusionist lands? Can exclusionism and exploitation of the Oriental and tropical peoples continue side by side? If not, which is destined to give way?

Further, we should question ourselves about the tendency for a dominating people, after leaving the manual toil to others, to shift to others’ shoulders also the burden of directing the toilers. We see this tendency among the heirs of the rich. On a national scale the most striking instance, perhaps, was that of the Manchus, who were spoon-fed by the Chinese until they became utterly enervated. Will the rich and powerful West become likewise dependent on the humble toiler races? In this connection consider also whether the class struggle is not even a greater menace to the Western world than the national hostility that produced the great war. And is it not possible that the East, clinging conservatively to the spirit of the old communism of the clan and the guild, may escape the worst phases of the class struggle and so hasten the time of entering into the heritage of the meek? It is interesting to learn that a committee of three Chinese and three foreigners sat for a week in Shanghai recently to consider the possibility of developing Chinese industry on lines more co-operative and with less of strife than in the West.

There are great possibilities. Miss Agatha Harrison, an English industrial welfare worker, who has been working and studying around the factories of China for three years, remarked a few days ago with great emphasis—“Anything may happen”.

One is tempted to liken the prospects of the dominating Euro-American race to those of Rome and to conclude that this race will run a similar course—through domination to internal strife and parasitic decay. But such a prediction would be foolhardy. For has not the aggressive West been largely leavened by the spirit of the Orient through Christianity—as Rome at her zenith was not? And have not many of the most thoughtful been seeking a world-wide harmony—Tolstoy, Romain Rolland and Rudolf Eucken among the leaders in the West—Rabindranath Tagore, Baha Ullah and many others in the East? And to-day the world has Russia—a mighty link between East and West. Jane

Addams (in her book "Peace and Bread") and Dr. Nansen (in "Russia and Peace") put great hopes in the Russian people.

This, however, one can say with some assurance—that the present conditions of

inter-racial intercourse, which Western people generally regard as settled and permanent, are destined to undergo great and far-reaching changes before many years pass.

THE PROBLEM OF THE BLACKS

A PROPHECY.

A generation ago, Charles H. Pearson, a man of profound learning, hard close thinking, clear vision, imperialistic attitude and narrow sympathies, published "A Forecast" on "National Life and Character" which created a stir at the time. A long discussion on the "Unchangeable Limits of Higher Races" led him to the conclusion that —

"The day will come, and perhaps is not far distant, when the European observer will look round to see the globe girdled with a continuous zone of the black and yellow races no longer too weak for aggression or under tutelage, but independent or practically so, in government, monopolising the trade of their own regions and circumscribing the industry of the European, when Chinamen and the nations of Hindostan, the states of Central and South America, by that time predominantly (Red) Indian, and it may be African nations of the Congo and the Zambesi, under a dominant caste of foreign rulers, are represented by fleets in the European seas, invited to international conferences, and welcomed as allies in the quarrels of the civilised world We were struggling among ourselves for supremacy in a world which we thought of as destined to belong to the Aryan races and to the Christian faith, to the letters and arts and charm of social manners which we have inherited from the best times of the past. We shall wake to find ourselves elbowed and hustled, and perhaps even thrust aside by peoples whom we looked down upon as servile, and thought of as bound always to minister to our needs. The solitary consolation will be, that the changes have been inevitable yet in some of us the feeling of caste is so strong that we are not sorry to think we shall have passed away before that day arrives"

In the same strain runs the final outcome of Pearson's reasoning, that

"it is now more than probable that our science, our civilisation, our great and real advance in the practice of government are only bringing us nearer to the day when the lower races will predominate in the world, when the higher races will lose their noblest elements, when we shall ask nothing from the day but to live, nor from the future but that we may not deteriorate"

THE SIGNS OF THE TIMES.

That day does not yet seem to have arrived but all over the world, the so-called "lower races" are striving upwards to come to their own. A psychological transformation has helped a buoyant self-confidence which wants only a further intensification of the powers of organisation, to revolutionise the relations of West to East. Egypt, Turkey, Mesopotamia, Persia, India and China, and Korea aflame with new ideas and sentiments, now denote problems which threaten to strain the resources of diplomacy and statesmanship to the breaking point. In the heart of every European country, the "underman" 'the submerged tenth' or rather the submerged nine-tenths, the toiling peasant and labourer, have declared war on bourgeoisie capitalism with all its militaristic and imperialistic paraphernalia. The signal conjuncture of exciting circumstance portends a crisis of unprecedented magnitude. But perhaps the fiercest struggle is destined to be waged in a quarter where even the present generation least expects it. Few of us realised the significance of the fraternal messages, which the Negro leaders, speaking in the name of 400 millions of Negroes or

Blacks, as they prefer to call themselves, flashed to India and elsewhere.

NEGRO CULTURE.

It is not generally known but scientific research, struggling desperately against deep-seated irrational prejudice and arrogance, has now established, beyond all possibility of doubt, that the Negro is entitled to boast of an ancient and in many respects, a glorious civilisation. In Africa, as in every other continent, barbarism, sheltered behind mountains and deserts, was rampant in certain tracts but the plains and the coastlands were the seat of material prosperity and moral progress.

Ratzel, author of "History of Mankind," lays down that "among all the great groups of the 'natural' races, the Negroes are the best and keenest tillers of the ground."

Forday says—

"I seem convinced by certain arguments that seem to prove to my satisfaction that we are indebted to the Negro for the very Keystone of our modern civilisation and that we owe him the discovery of iron."

Speaking of the Negro's commercial aptitude Lenz remarks that "our sharpest European merchants, even Jews and Armenians, can learn much of the cunning and trade of the Negroes." Negro industry was organised in a corporate village system which for certain features, stands by itself. A Belgian observer of the lower Congo is quoted by Anglo-Saxon writers to have remarked that "the native villages are often situated in groups. Their activities are based upon reciprocity, and they are to a certain extent the complements of one another. Each group has its more or less strongly defined specialty. One carries on fishing, another produces palm wine, a third devotes itself to trade and is broker for the others, supplying the community with all products from outside, another has reserved to itself work in iron and copper, making weapons for war and hunting, various utensils etc. None may, however, pass beyond the sphere of its own specialty without exposing itself to the risk of being universally prescribed." The African village organisation was presided over by a headman while each joint family had a similar head. The latter, assisted by the ladies, looked to the observance of the traditional customs

and laws and was held responsible for the conduct of his wards. He decided ordinary cases, leaving the more important ones to the village headman who also discharged the functions of the village captain. Groups of village systems constituted tribal organisations which flourished under various forms of government ranging from downright despotism to almost republican monarchy. Tribes coalesced into something like federal states some of which were governed on principles of direct democracy. Speaking of the Basuto National Assembly Lord Bryce remarks, "The resemblance to the primary assemblies of the early peoples of Europe is close enough to add another to the arguments which discredit the theory that there is any such thing as an Aryan type of institutions." In religion, fetish which overpowers even the white settler's mind to-day, has always held the African in its grip but the idea of God or rather an Over-God is according to the by-no-means partial Christian Missionary testimony, familiar to every one. Livingstone, like other travellers, was stuck with "true African dignity" and went on to speak of "a deliberateness, a majesty, a dignity, a devoted earnestness in the manner of its doing, which brings to light with every gesture, with every fold of clothing, the deep significance and essential import of every single action," of Ilifan men and women. In art, the Negro genius achieved triumphs of which any people may be proud. Leaving aside the question of Negro influence on Egyptian and North African art and thence over the world, the terra cotta pieces in West Africa have been described as "remains of another ancient and fine type of art .. eloquent of a symmetry, a vitality, a delicacy of form, and practically a reminiscence of the ancient Greeks." The bronze head is reckoned "a head of marvellous beauty, wonderfully cast .. almost equal in beauty and, at least, no less noble in form, and as ancient as the terra cotta heads." Indeed, there are those who think that for art and sculpture, ancient Europe was indebted to the Negro. Some of the African tribes had written languages while all could show a rich oral bardic tradition, folk-lore and proverbs.

On this civilisation, the degraded position of woman formed the darkest blot. She was not slave; nor did she fail to exercise the

highest influence in public and private life alike but marriage was everywhere by sale. The idea and sentiments of dignity of man as man was lowered and as by a law of nature, the whole people found itself lowered in the estimation of mankind. All the same it is difficult to withhold one's meed of admiration from the light that shone forth in the so-called "Dark Continent." Abroad, the African has always distinguished himself in all walks of human activity. Terence, Antiar, Dumas in literature, Bridgewater, Tanner, Gomez in music, Geoffroy, Latino and Amo in science, Diaz, Toussaint L'Ouverture, Hannibalov in statesmanship, Benoit, Benedict and Crowther in religion are but a few of the hundreds of Negro contributors to world progress. In Indian Deccan history, the Africans played a memorable part. When Indian history comes to be written from the scientific point of view, the Abyssinian Malik Ambar will rank as the foremost of the builders of the Maratha nation.

THE SLAVE TRADE.

Such a people with such a civilisation seemed destined to a glorious role in history but superior force and intelligence, joined to selfishness cupidity and inhumanity, blasted their genius and ruined them for centuries.*

After the fateful geographical discoveries, of the 15th century, the Portuguese initiated, the Dutch enlarged and the English "carried to its culmination," the practice of forcibly capturing and exporting for sale, African men, women and children. It has been estimated that from the 16th to the 19th centuries, 15,000,000 Negroes were poured into America. On an average, the importation of one slave meant the death of five others in raids or on the high seas. Nearly 90,000,000 Negroes were thus done to death or reduced to a living death.

"Livingstone gives somewhere a graphic description of the devastations wrought by slave hunts, the people were lying about slain, the dwellings were demolished, in the fields, however, the grain was ripening and there was none to harvest it"

* The best, short and authoritative account of Negro history and civilisation is to be found in Dubois's Negro and other works.

The horrors of the "middle passage" across the Atlantic baffle description.

"The Negroes were chained to each other hand and foot, and stowed so close that they were not allowed above a foot and a half for each in breadth. Thus crammed together like herrings in a barrel, they contracted putrid and fatal disorders, so that they who came to inspect them in a morning had occasionally to pick dead slaves out of their rows, and to unchain their carcases from the bodies of their wretched fellow-sufferers to whom they had been fastened."

From another contemporary account we learn that,

"The slaves could not turn round, were wedged immovably, in fact, and chained to the deck by the neck and legs . . . not infrequently would go mad before dying of suffocation . . . in their frenzy some killed others in the hopes of procuring more room to breathe . . . men strangled those next to them, and women drove nails into each other's brains."

On the other side, the Mohammedans carried on similar slave hunts, with similar results. They were responsible for the expatriation, ending in the death or slavery, of another 90,000,000 blacks. To the loss of 1,80,000,000 souls by capture, add the destruction of property, industry and commerce, the universal desolation of family life, the universal woe and depression all over the civilised Negroland and it is easy to understand the collapse of Negro culture. It may be remarked that all the slaves were converted at least nominally, to Christianity or Islam.

THE ABOLITION OF SLAVERY.

If slavery was abolished in the 19th century, it was due only partially to philanthropy. Its unsuitability to modern mechanic industrialism, its inevitable tendency to degrade free human labour and the resulting revolt of assertive labour against it and last but not least, the constant menace of actual and potential servile insurrection, contributed powerfully to the success of the anti-slavery campaign.

THE NEGRO IN LATIN AMERICA.

Long before the abolition of slavery, however, the Negro in Central and South America had been admitted to intermarriage with the native Indian who, in his turn, had begun to assimilate the Portuguese and Spanish colonists. The free intermixture of the

three stocks has automatically solved the race problem and produced a new race which, after generations of chaotic internecine warfare, is emerging into peaceful prosperity and contributing its quota to world culture.

THE NEGRO IN THE WEST INDIES.

In the West Indies, the Negro slaves had to wage a series of desperate armed conflicts to emancipate themselves from bondage, and to win civil rights and to found the free Negro State of Hayti.

THE NEGRO IN THE UNITED STATES.

Outnumbered by ten to one, the Negro, in the United States, even after the abolition of southern slavery in 1863, finds himself confronted with a hard lot. Defeated in the Civil War, the southern states enacted the abominable "Black Code", which under transparent legal fictions, aimed at the re-enslavement of the Negro. White armed bands called Ku Klun Klans raided, robbed, raped and tortured Negroes and their white sympathisers with impunity. The energetic interference of the North extinguished the terrorism and the attempt at re-enslavement but the South effectually reduced to a dead letter the Fourteenth Amendment to the Constitution which aimed at the enfranchisement of the Negro. The rise of the Negro in wealth and education, his progress in all walks of life, his protest against injury and insult, his local, school, ecclesiastical and railway segregation, and his political self-determination have intensified colour feeling to an almost unthinkable bitterness. One of the greatest of American Presidents, the late Theodore Roosevelt, invited to dinner, an extremely moderate Negro leader and superb educationist Booker T. Washington, who had at Government request, travelled hundreds of miles, to discuss urgent affairs at the Capital. A violent outcry arose against the President. "Now" said Senator Tillman, "that Roosevelt has eaten with that nigger Washington, we shall have to kill a thousand niggers to get them back to their places." "It is an out and out damnable outrage" said Senator Carmack "The invitation" remarked Judge William E. Hue, "is a blow aimed not only at the South, but at the whole white race, and should be resented and the President should be regarded and treated on

the same plane with Negroes." Bishop Kelly burst forth, "The recreant son of a Southern mother, who can hobnob with the Kaiser's brother and sit cheek by jowl with an Alabama Negro." "The example of president or potentate cannot change our views. If some coarse-fibred men cannot understand them, it is not the concern of the Southern people" so wrote the *Commercial Appeal*. The *News* preached a complete social boycott of Roosevelt. The President's appointment of a coloured man Dr. Crum as collector of the port of Charleston, roused a furious tempest while another coloured appointee Mrs. Cox was brutally expelled from her office and town, Indianola. Roosevelt declined to annul the appointment. The South almost threatened a revolt. Major M. C. House, commanding the First Squadron of Arkansas Cavalry wired to the State Governor "Subject to your Order, I tender my services with one hundred and fifty cavalry to the good people of Indianola for their protection against Negro domination." "Messages are hourly coming in from all parts of the surrounding country offering assistance, arms, money, and men if they are needed" so ran the Press telegrams. Senator Tillman remarked, "There might be no alternative for the Southern people but to kill Negroes to prevent them from holding office. There are still ropes and guns in the south." Not to be surpassed, Governor James K. Vardaman declared that "anything that causes the Negro to aspire above the plough handle, the cook pot, in a word, the functions of a servant, will be the worst thing on earth for the Negro." "No matter how worthy certain members of the African race may be in character and capacity, yet they are unacceptable as officers to the white people of the Southern States" wrote the *Atlanta Journal*. The *Atlanta News* spoke with equal candour, "The *News* has repeatedly stated its reasons for objecting to the appointment of Negroes to Federal office, it gives the Negro a hope that he shall continue as a political factor." "If we were free" thundered a Southern orator on another occasion, "instead of having negro suffrage, we would have negro slavery." "My deliberate opinion of the Negro" says the Reverend Thomas Dixon "is that he is not worth hell room. If I were the devil, I would not let him in hell."

PENAL SERVITUDE.

In such an atmosphere, the Negro need not expect much justice from a white jury, judge and jailor. Sentenced to heavy terms of penal servitude for trivial offences, the blacks are often made to work, in chains like slaves and cruelly maltreated. "A mother" writes an American, "half white, with her daughter lighter still, about 15 years old, came to me one day to inquire if any redress could be had against the convict authorities for the inhuman treatment of the girl while serving a year's sentence in the stockade for some trivial offence. She had been whipped unmercifully, as scars on her shoulders and upper back plainly showed, and I was afterwards told by the physician to whom I sent her for treatment that she had a running sore on her hip, caused by a cut made by a strap in the hands of the 'whipping boss.' The 'whipping boss' . . . is a legal functionary and an invariable and much overworked adjunct to every convict settlement. This child . . . frail . . . was at the time I saw her, shortly after her release, four months pregnant by one of the guards, which one she did not know. The mother's grief was pitiful. There was nothing to be done." Those who somehow contrived to escape from the chain-gang were pursued and often fearfully mangled, by blood-hounds trained for the purpose with taste of live Negro blood.

LYNCHING.

But the mob only too often forestalls the court and the prison. Open, avowed, deliberate lynching—to torturing, burning, or shooting—of Negro men and women forms a dark chapter in American history. A Negro exchanging shots with a white man, killed him and then fled to the country with his wife. Both were captured and writes an eye witness "tied to trees, and while the funeral pyres were being prepared they were forced to suffer the most fiendish tortures. The blacks were forced to hold out their hands while one finger at a time was chopped off. The fingers were distributed as souvenirs. The ears of the murderers, were cut off. Holbert (the man) was severely beaten, his skull was fractured, and one of his eyes, knocked out with a stick, hung by a shred from the socket. The most excruciating form of punishment consisted in

the use of a large corkscrew in the hands of the mob. This instrument was bored into the flesh of the man and the woman, in the arms, legs and body and pulled out, the spiral tearing out big pieces of raw, quivering flesh every time it was withdrawn. After these tortures, the mutilated bodies were burned." The blessed twentieth century has witnessed on an average 150 cases of lynching a year. Some of them are too heinous to be related. But the following headlines from newspapers in 1919 will illustrate the point.—

"Coloured woman beaten by California Mob"
 "Coloured soldier shot to death by Arkansas Mob"
 "Charred body of a coloured man found in Church debris."
 "Fifth Lynching in Arkansas"
 "Sheriff takes man's heart home as a souvenir—Body tied to an automobile and dragged through the principal streets."
 "Whips coloured woman for asking about 1 50 dollars Mississippi Mob called out husband, whipped wife."
 "Yazoo City Man whipped by Mob"
 "A Brutal Assault on an Aged Minister"
 "Negro killed in hospital. Killed while confined to bed by wounds".
 "Former coloured soldier lynched for having white sweet-heart. Leading citizens are silent on disgraceful affair."
 "Georgia Mob takes Negro from Sheriff and riddles body with bullets."
 "White Postmaster ran amuck at Liberty, beating race (Negro) woman into state of insensibility."
 "Dayton merchant beat Race woman with ax-handle because she desired to exchange shoes"
 "Disguised as Dark Man to lash another man"

Once in Mississippi, a mob wantonly raided a Negro religious meeting and killed 30 persons, including the pastor, his wife, his 12 year old daughter and his other 3 year old child. At Brookside Alabama, three whites shot down an innocent Negro just for the sake of fun. Once a Negro woman, in an advanced stage of pregnancy, was lynched hanged downwards and disembowelled. The child dropped out and was mangled under the feet of the mob.

AMERICAN OPINION.

Saner American opinion severely condemns this barbarism but there are not wanting those who openly defend and advocate such a course of action. To quote Senator Tillman once more,

"We have killed and lynched niggers and will kill and lynch others, we have burnt niggers at the stake and will burn others, a nigger has no right to live anyhow, unless a white man wants him to live. If you don't like it, you can lump it."

On another occasion, he spoke at a North mass-meeting as follows —

"I see you are learning how to kill and burn niggers. That's right, let the good work go on, keep it up, you are getting some sense."

The coroner's jury, sitting on the lynched wretches, generally return the verdict "The party or parties came to their death at the hands of persons unknown." Sometimes, however, they go a step further and declare "that the deceased came to his death by swinging in the air or," "by taking too great a bite of hemp rope", or "We do not know who killed the deceased, but we congratulate the parties on their work," or "The men who participated in the burning were among the best citizens of the country, and nothing but a desire to protect those who are nearest and dearest to them would move them to undertake such measures."

NEGRO IMMORALITY.

Behind a large section of American opinion lies the conviction that the Negro is essentially a ferocious treacherous brute, always ready to jump on white woman and requiring exemplary severity to be kept in restraint. The Columbia University "Research into the conditions of the Negro Race in Southern Towns" styled "Social and Mental Traits of the Negro", to name but one of the pseudo-scientific productions that are flooding the market, seeks to support this view. It must be admitted that the practical obliteration of Negro family-life during four centuries of slavery accompanied by a wanton violation of Negro female chastity, has lowered the standard of Negro morality but the fact has been exaggerated beyond all proportion. Of the 75 Negroes lynched in 1918, only 19 were even charged with "assault on women" and there is no reason to suppose that, if fairly tried, every one of them would have been found guilty. On his death-bed a mob-leader, who had lynched a Negro for outraging and killing his wife, confessed that he had himself killed her. Negro writers indignantly deny the charge

tence of six millions of mulattoes or mixed people not one of whom can claim an African father. All the same, Negro leaders are doing their utmost to reconstruct family life, to spread education and higher notions of conduct among their compatriots.

THE YOUNG NEGRO PARTY.

This does not mean that they do not bitterly resent social indignity, political serfdom and lynch-law. The recent war in which they distinguished themselves heroically on the French battle-fields and in the course of which they heard their President Dr. Woodrow Wilson talk of universal liberty, democracy and self-determination, fired their ambition. They resolved that they would no longer bear wanton injury and insult. The new consciousness brought them into conflict with the dominant majority, resulting in race-riots throughout the south and even in the north notably at Washington and Chicago in 1919. Hundreds of thousands of people took part on both sides. Hundreds were killed, thousands were wounded. Many atrocious deeds were committed and many valorous feats performed. Quiet was ultimately restored but the lava still burns underground. During the riots, the Negro Press adopted a stern attitude. "These outbreaks of the mob," Wrote the *Call*

"in Washington and Chicago have taught it one thing which it will not soon forget, viz. that the Negro MEANS to be as merciless in repelling attacks upon him as the attackers. The NEW NEGRO, unlike the old-time Negro, 'does not fear the face of clay, and the white man will learn in time that he has in this new type of Negro a foeman worthy of his steel. The time for cringing is over. If we are driven to defend our lives, our homes, our rights either by responsible or irresponsible mobs, let us do it MAN FASHION. Since it is appointed unto all men once to die, how better can we die than in defending our lives, our homes, our rights from the attacks of white men obsessed with the idea that this world was made for Caesar and his Queens."

The Young Negro demands and acknowledges New Leadership, assertive, even aggressive and holds the old leaders in contempt and detestation. The *Crusader* wrote in October 1919 —

"The old Negro and his futile methods, must go. After fifty years of him and his me-

disfranchisement, Jim Crowism, segregation and a hundred other ills. This abject crawling and pleading have availed the Cause nothing. He has sold his life and his people for vapid promises tinged with traitor gold. His race is done. Let him go."

"The New Negro now takes the helm. . . . (The Old Negro's) future is in the grave. And if the New Negro, imbibing the spirit of liberty, is willing to suffer martyrdom for the Cause, then certainly the very least that the Old Negro can do is to stay in the background for his remaining years of life or to die a natural death without in his death-struggles attempting to hamper those who take new means to effect ends which the old leaders throughout fifty years were not able to effect....."

The Negro leaders who, after the riots, sought to placate the white men came in for scathing denunciation. Said the *Port Worth Hornet* —

"Most of these miserable hypocrites throw around them an orphan home cloak, or a church cloak or a purposed industrial Negro school cloak, where girls are to be taught cooking and the boys farming."

The *Newport News Star* came out with a still stronger editorial.

"Any Negro who says that he is satisfied to be let alone with his broken political power, his miserable Jim Crow restrictions, his un-American segregation, his pinched and emasculated democracy and his blood-curdling inquisition of lynching, simply lies. He lies basely. He knows himself he lies, and the white man knows he lies. He does not fool anybody. He disgusts his friends, and earns only the contempt of those whose favour he seeks to win. He assumes this contemptible attitude, not because he is feeble-minded, however, but because he has a white liner. He is an arrant coward and a traitor besides."

In hundreds of poems, the same doctrine is hammered. Thus sings a young Negro —

"This must not be, the time is past,
When black men, laggard sons of Ham,
Shall timely bow and weakly cringe,
In servile manner, full of shame.

Be men, not cowards and demand your rights
Your toil enriched their southern land,
Your anguish has made sweet the sugar corn,
And drops of blood from the cruel master's whip
Have caused the white cotton to burst forth
in mute protest.

Demand what is right,
Not a weak suppliant demand,
But an eye for an eye, and a soul for a soul,
Strike back, black man, strike!

Such a spirit, led by intrepid youth, matched against intense pride of race superiority forebodes a storm. Indeed, the atmosphere is charged with electricity and the storm might break any moment. Debate and riot may fill the land.

In the near future, the Negro promises to improve his character and to master full self-respect when he is likely to extort full rights of citizenship. There the matter may rest until in the far distant future, blacks and whites alike will, under climatic influences, become red and be merged into one homogeneous community.

It is a measure of Negro self realization that no one now thinks of another drastic solution than was once advocated by whites and even by some blacks. A few decades ago, they discussed various schemes of expatriating the entire body of Negroes from the United States to Africa. But to-day the Negro means to stay in America and nobody dare send him away.

THE NEGRO IN AFRICA.

Yet while busy with his own problems, the Negro in the United States is thinking seriously of the future of his compatriots in his native homeland, the whole of which, with slight exceptions, is now parcelled among Britain, France, Belgium, Italy, Spain and Portugal. Instinctively and consciously he realises that his future is bound up with that of the African race in Africa. The month of August 1919 saw the celebration of the tercentenary of the importation of the Negro to America. When the King of the Belgians visited Boston the same year, he was thus welcomed by the Negro paper the *Guardian* —

"The king of Belgium is coming to Boston. While he is here every coloured American ought to wear mourning, to remind his Majesty of the treatment of our brothers in the Congo. It should be recalled that the cruelty of Belgium excelled all other and remained so until an awful God turned peace into confusion and the bloody Germany mustered her great army and moved toward Belgium....."

"King Albert and his cruel subjects fell

victims to Germany and remained so until the American black men stayed the hand and broke Germany's Military arm. ...The king ought to know better than any one else the words of the prophet, vengeance is mine and I will repay."

In Africa, the ruthless Imperialist capitalistic exploiter has imposed 'forced' labour on large sections of the native race. Thanks to the vitality of the Africans, however, the system does not work altogether satisfactorily and it is now sought peacefully to exploit Negro labour while leaving Negro family and clan organisation, custom and law intact. At the same time, efforts are made to shield the Negro from education and modern ideas. Of course he has no rights, civil or political and is occasionally taught a "lesson." Pseudo-scientific writers justify the system on the ground that the Negro is inherently incapable of shouldering the duties of high civilisation and citizenship. But the Negro himself has latterly begun to refuse assent to the dogma that hard labour, misery, poverty, ignorance and contempt are to be his lot in his own fertile, rich native land

Aided by philanthropic missionary effort, he is educating and organising his people. Aware of the heavy odds against him, he is thinking of a Pan-African union, of an alliance with the coloured people all over the world, of a federation of poor workmen all over the world, to overthrow the yoke of capitalistic imperialism. He finds some consolation in the fact that vast tracts in the African hinterland are, and owing to climatic conditions, will always remain, unsuited to European habitation. There he may consolidate his strength. Thence as his headquarters, he may knit the Negro population of the coast-lands into a firm union and win the moral sympathies; if not the material support, of the Asiatic and South American coloured races. Thus

united and vantaged, he may sound the bugle of liberation. As yet, the Negro is only thinking but that is the first and most essential step in all movement. It is almost inevitable that he will some day wage a desperate struggle against European domination, unless of course, the European recognises his claims and extends to him the right hand of fellowship. But the possibility of conflict is there. No one relishes it. Thoughtful Negroes themselves want, if possible, to obviate it. Says a Negro writer

"In order for this coloured world to come into its heritage, must the earth again be drenched in the blood of fighting, snarling human beasts or will Reason and Goodwill prevail? That such may be true, the character of the Negro is the best and greatest hope, for in its normal condition it is at once the strongest and the gentlest of the races of men"

CONCLUSION.

But to-day the race is not in its normal condition and mood. As it grows into self-consciousness on either side of the Atlantic, it shows a resentful, fighting attitude. Those who are in a position to know tell us that the hundreds of Negro students in the western universities, the future leaders of their people, are burning with indignation at the wrongs they have suffered so far. Who knows that the future may witness a convulsion before which the recent war will pale into insignificance?*

BENI PRASAD.

* This article is based chiefly on Du Bois's Negro, Morel's Black Man's Burden, Mecklin's Democracy and Race Friction, Sinclair's Aftermath of Slavery, Kerlin's Voice of the Negro, Morel's Africa and the Peace of Europe, Booker T. Washington's Future of the Negro, and the Story of the Negro, Livingstone's Missionary Travels, Dowd's Negro Races.

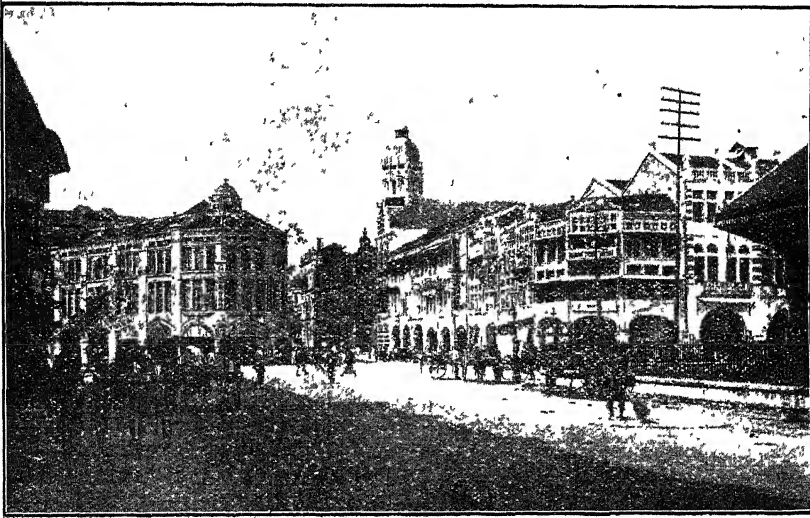
IMPRESSIONS OF SIAM

OUR party, which had visited Western Tibet in 1922, was now scattered.

The leader of the party, Prof. Kashyap, was on a second visit to the Forbidden Land by a new route. So I was alone when I left Calcutta for Siam via Singapore (July 1923). It was partly in the role of a pilgrim to Buddhist countries and partly with the object of studying currency conditions in the countries of Indo China that I set out on this trip.

a thriving colony and are the descendants of the early settlers from Arabia who converted the Hindu and the Buddhist population of the Malay Peninsula to Islam. Chulia merchants from the Madras Presidency are the most successful among the Indian business men.

Singapore is in the throes of an acute industrial depression. It prospered exceedingly well during the rubber boom which lasted up to 1920. The slump in rubber has



Robinson Road, Singapore

We reached Singapore after a voyage of twelve days from Calcutta. Singapore is a cosmopolitan city, though the Chinese element predominates here as in most of the bigger cities of Indo-China. In the streets one finds Malays, Chinese, Indians, Javanese, Japanese, Arabs and Europeans rubbing shoulders with one another. Of these diverse elements the Chinese have prospered most and the Malays the least. The Malay in his own native land is merely 'a hewer of wood and drawer of water'. The Arabs form

hit Singapore very badly. The project of a naval base at Singapore had aroused great hopes in business circles. The abandonment of the scheme must have caused a keen disappointment.

As regards currency and exchange it will suffice here to say that the straits dollar has been successfully maintained at its pre-war parity with sterling.

Many of the Chinese merchants are very well-to-do. Their lovely villas on the sea-side at Katong make the place the most



Siamese Girl of Rank
(Wearing Silk Dhoti)

beautiful locality in the island. Indian gentlemen have recently started a club of their own—the Indian Association—on up-to-date lines

Once a week on Thursdays, the Bangkok Express leaves Penang for Siam, so that I had to leave Singapore on Tuesday evening in order to catch that train at Penang. Those who wish to reach Siam by the shortest route need not come as far as Singapore. They should get down at Penang.

As Singapore is an island, we had to cross the strait of Johore in a steam launch in order to get into the F. M. S. train (F. M. S. is an abbreviation for the Federated Malay States). A bridge over the Strait is under construction so that very soon there will be direct train service between Singapore and Penang.

In the morning we found ourselves at Kuala Lumpur—the headquarters of the

Federated Malay States. It is a fine city and one finds here more merchants from Upper India than at Singapore. The 'traveller's palm, the leaves of which spread out like the outstretched plumage of a peacock, is one of the sights of this place.

After that the train passed through endless rubber plantations. Even the hill-tops were covered with rubber trees. The slump in rubber has had a blighting influence on the Malay Peninsula. I heard that the lot of the Indian coolies on these rubber plantations had become extremely miserable. They were getting starvation wages and as there was no restriction on coolie immigration from India the situation was getting worse. Educated Indian opinion is decidedly in favour of stopping for the time being a further inflow of Indian labourers into the Malay Peninsula.

Many tin mines could be seen from the train. I learnt that they were owned and worked by Chinese capitalists. At present the tin trade is also suffering from an acute depression.

The next day about noon the south Siam Express brought us to Padang Besar—the Siamese frontier. The Siamese railway officials took charge of the train from the F. M. S. railway staff, the passengers converted Malay money into Siamese currency at the station, then the Express steamed into Siamese territory. I may point out here that the Malay currency is exactly the same as that of the Straits Settlements.

Soon the landscape changed and the rubber plantations gave place to a wild jungle scenery. Indeed until quite recently trains did not run at night on this line on account of the danger of colliding with wild elephants. Fine 'stupas' on cliffs of fantastic shape reminded us that we were in a Buddhist country.

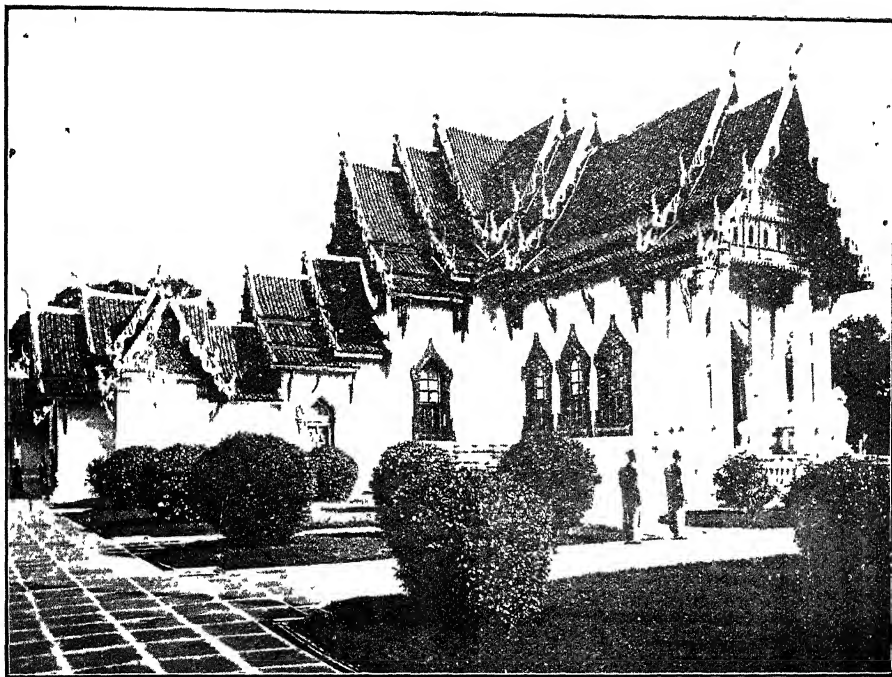
The next morning the scene changed again. We passed through wide expanses of rice cultivation. Siamese rice is exported not only to the Malay Peninsula and Java, but, on account of its superior quality, is also demanded in Europe. At the railway stations the picturesque Siamese dress was an attractive novelty. A typical gentleman wears a dhoti (it is called phanom in Siamese) generally of coloured silk, tucked up so that from a distance it looks like a pair of breeches, white stockings, a coat

with a high collar and to crown all—a felt hat. Ladies also wear the phanom which from a distance makes them look like Marathi women.

We passed by the popular sea-side resort Hua Hin with its extensive lawns and playgrounds. Here one gets a fine view of the China Sea. After some time appeared the ancient Nakon Patom (Nagar Pratham) and we could see from the train the celebrated temple which is said to be one of the biggest pagodas of the world. In the evening after

East, are recent innovations, all this has not fortunately taken away the peculiar charm of a truly Oriental atmosphere which is the characteristic of the Siamese capital.

In the streets one finds Indians from almost every province including a large number of Pathans. A small group of Namdhari Sikhs from Gujranwala has prospered well in Siam. There is a fine Sikh Gurudwara and a pretty Vishnu temple at Bangkok which testify to the prosperity and zeal of local Indian communities.



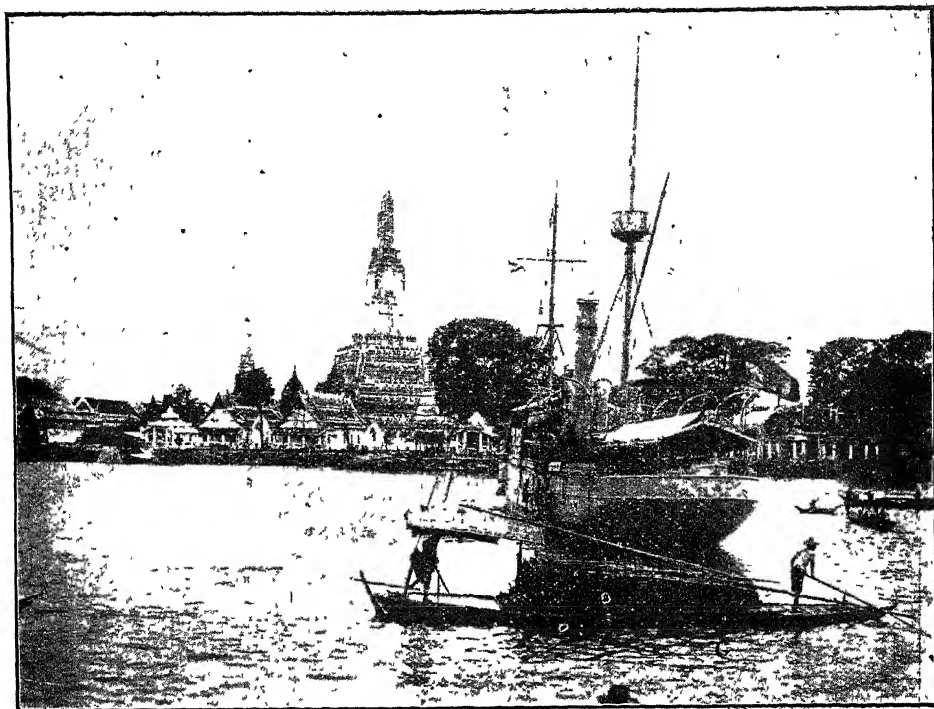
Wat Benchama—Marble Temple Near new Palace

a journey of 36 hours from Penang—we reached Bangkok, the capital of Siam.

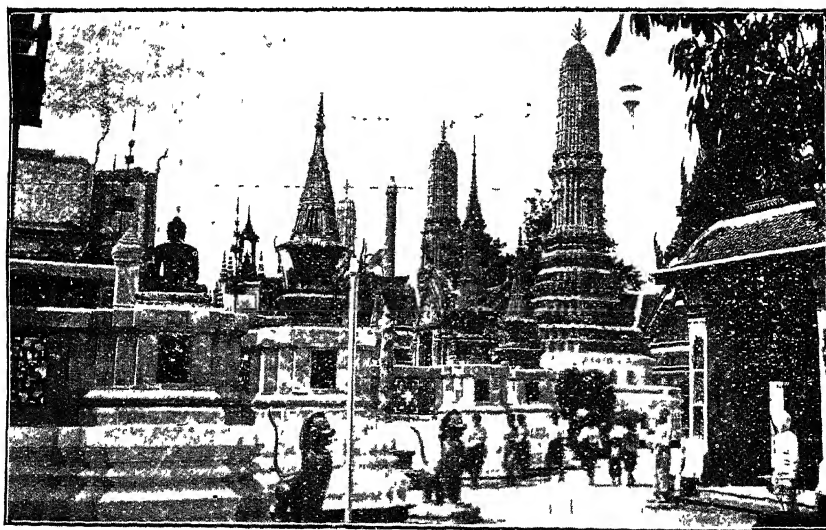
Bangkok has been called 'An Asiatic Venice' on account of the numerous 'Klongs' or canals which intersect the city. But it ought to be called more properly the city of temples—for numerous pagodas of the most artistic design are its dominating feature. During the last 20 years Bangkok has become an up-to-date city. Electric lights, electric trams, splendid boulevards, the like of which is to be seen nowhere in the

Through the courtesy of Prince Bidya, who visited the Panjab in 1923, and the British Consul-General, I obtained ample material on the subject of the Siamese gold exchange standard. I can only state here that the Siamese currency system (which is based on the gold exchange standard) stood the test fairly well during the War as well as during the more trying post-war period.

Guided by some courteous officials of Prince Bidya's Department I visited the chief temples of Bangkok. These Buddhist



Wat Chang, Bangkok



Wat Prakio—Stupas near the Old Palace

temples cover $\frac{1}{5}$ of the total area of the city of Bangkok and they have large monasteries attached to them. They present a glittering appearance on account of the brilliantly coloured porcelain tiles and glass beads that cover their sloping roofs. The doors show fine inlay work in silver or ivory representing often scenes from the Ramayana. In the precincts of the Chakri Palace we saw the gorgeous temple of the Emerald Buddha which is the most precious image in the world. These Siamese 'Wats' (temples) are living things in the life of the people. At some period of his life every Siamese from the King downwards becomes a monk and lives in a temple monastery. These monasteries are also centres of learning. Children receive their primary education here. In the more important temples Pali is taught to more advanced classes. I might mention here the curious Sudakshina temple at Bangkok which is also called the Brahman temple. Here one can see images of Vishnu, Ganesha and other Indian deities. The priests of this temple are called Brahmans—though now they follow Buddhism.

I had also an opportunity of conversing with a learned monk—Chokun Rajwethi. His monastic cell was scrupulously clear and artistically adorned with fine images of the Buddha. He told me that about Asoka's time two Indian monks Sonaka Thera and Uttara Thera had visited Siam, which was then known as Suvarna-Bhumi, and had converted the land to Buddhism. These pioneers were the disciples of Mowgli-Putta who was the preceptor of the Emperor Asoka. Contact with India, he said, existed even in Pre-Maurya times. This learned priest informed me that the Siamese had a mixture of Indian and Chinese blood in their veins. In Siam Hinayana Buddhism prevails and he told me that the Mahayana was but Brahmanism in disguise. I shall always remember his affectionate farewell.

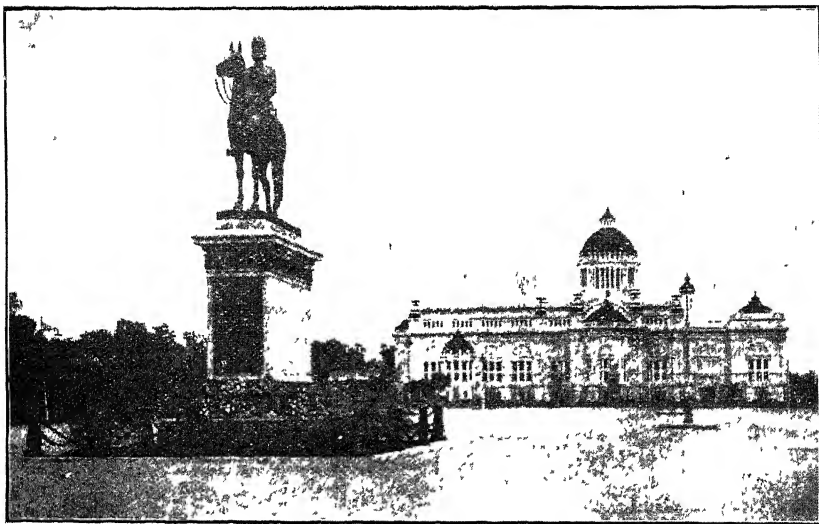
The Chulalongkorn University has been recently started. The Professors and lecturers are Siamese gentlemen who have received their training in Europe and America but they teach in the vernacular. Prince Sakal B. A. (Cantab.), who holds an important post in the ministry of the Interior, is temporarily teaching Public Finance in the University. He told me that he did not find it very difficult to lecture on Finance in Siamese.

The commercial terms in the Siamese language are Chinese—the literary terms are Pali or Sanskrit. Then the Prince talked of the financial condition of the country. More revenue was wanted to develop the country on modern lines. But they wanted on the other hand to reduce the burden of the land revenue. The Income Tax was not considered to be practicable in a typical oriental country like Siam. The Northern Railway lines brought in handsome profits to the State.



Buddhist Priests, Bangkok

The Vajranava (वज्रनव) Library of Bangkok is quite a noteworthy place. Here one finds a fine collection of old Sanskrit inscriptions in the ancient Grantha script of South India. They have been collected from North Siam. A learned French scholar, Prof. Coudes, is in charge of the institution. This gentleman is carrying on very valuable research work on the history of the ancient Khmer empire which spread the Hindu civilization over



New Palace with the late King's Statue



Siamese Flower Girl.

the whole of Indo-China and the Malay Peninsula. As the learned Professor told me this mighty empire was founded in the 3rd century A.D. by immigrants from South-Eastern India. They were probably Pallavas as Pallava traditions have been discovered in Khmer (the central portion of Indo-China). Their inscriptions are all in the archaic Grantha script of South India. This mighty Brahmanic empire lasted a thousand years and then broke up before the persistent attacks of the Chinese. The Khmers were great builders too. Angkor Wat (in Cambodia), dedicated to Vishnu, is probably the greatest temple in the world. Prof. Cocdes told me that one of the most glorious chapters of the history of Greater India was yet to be written. This is the history of the forgotten Khmer empire. French scholars have begun this work. I hope Indian scholars would also co-operate in this task. Prof. Cocdes also told me that the Siamese Kingdom was founded on the ruins of the Khmer empire. The Siamese have inherited their Indian culture and Indian traditions from the Khmers of yore. It was at this library that I was introduced to Mlle. Karpelles who had recently been touring in India. She is a devoted admirer of our poet—Rabindranath



- The Queen Mother
(Mother of the present ruler of Siam)

The cultural unity between India and Siam is very noticeable indeed. The Siamese alphabet is Indian; Indian themes are often found in their books, e. g. Prince Bidya, who is also a poet, has written a very popular book with the title of Nala Damayanti. The aristocracy have Indian names. The King's name is Maha Vajrayudh (महावज्रायुध) Ram VI. Indra-Shakti Shachi (इन्द्रशक्ति शची) is the name of the Queen. The districts of Siam are Saurashtra, Maharashtra, Vishnulok, etc. These Indian names are however pronounced in a very peculiar way by the Siamese. An Indian feels quite at home in Siam and I spoke on this subject of cultural unity to an audience of Indian and Siamese gentlemen at the Vishnu Temple of Bangkok.

As regards the administration, the government is an absolute monarchy with a cabinet (called the Senapati) consisting of the heads of the departments (ministry of the Interior, Foreign Affairs, Commerce, War, etc). The late king H. M. Chulalongkorn and the present ruler H. M. Rama VI have been the makers of modern Siam. The progress made since the beginning of the 20th century has been simply wonderful.

Compulsory primary education has been recently introduced. The innumerable Buddhist monasteries with their educational traditions must have made this arduous task comparatively easy. It is yet however in an experimental stage and it is too early to judge of its results.

The Siamese army is equipped on modern European lines. The king takes a keen interest in military matters. One of the first acts of his reign was the establishment of the Wild Tiger Corps to impart military education to the Siamese aristocracy. Compulsory military service has been in force since the last decade. Every able-bodied



H. M. King Rama VI of Siam

Siamese is called upon, on reaching the age of 21, to serve with the colours for two years and after that he passes into the reserve. Besides its military importance, its lessons of discipline, patriotism, self-sacrifice and comradeship are invaluable factors in nation-building.

The progress made by the Siamese in aviation is one of the most wonderful features of the recent history of the country. Since the war, military and civil aviation has made very rapid advance. The establishment of aerial mail services in 1920 in the Eastern districts, the transport of doctors and medi-

caments in aeroplanes during an epidemic in 1921, the workshops where aeroplanes are constructed with indigenous materials—all these are proofs of the phenomenal progress achieved in the conquest of the air by the Siamese. Needless to say the airship are of local manufacture and they are manned by Siamese air-men trained in Siamese flying schools.

It was with such impressions that I left the 'Land of the White Elephant' on my way back to Penang.

BIJANRAJ CHATTERJEE.

SOURCES OF THE LIFE OF SHIVAJI

(Critically Examined)

By PROF JADUNATH SARKAR.

THE existing materials, good, bad and indifferent, for the history of Shivaji are second only to those of Aurangzib's reign in point of copiousness and value, but spread through more languages.

Mr. Justin E Abbott of New Jersey, U S A, read a paper at last year's centenary meeting of the Royal Asiatic Society of Great Britain and Ireland (*J R A S* 1923, p 667) opposing my view, that the Portuguese life of Shivaji printed in Lisbon in 1730 is of little or no historical value. Since then he has written to me suggesting the publication of a number of volumes each containing a collection of the texts of all contemporary references to Shivaji found in a particular language.

Now, accounts of Shivaji are known to exist in eight different languages,—Marathi, Sanskrit, Hindi, Persian, English, French, Dutch and Portuguese. Many of them are in manuscript, and all are not of equal value as historical material, some being mere legends or bazaar gossip,—as a detailed examination will show.

II. NO MARATHI STATE-PAPER OF SHIVAJI

One would naturally imagine that the accounts of Shivaji in the Marathi language are the most authentic and valuable. Unfortunately, this is far from being the case, and a little reflection

on early Maratha history will explain why it is so. State papers require a certain amount of culture and prosperity in the State, durable buildings, internal peace, and orderly habits and love of letters among the people, for their composition and preservation. All these factors were wanting among the Marathas of Shivaji's time.

The Marathas in the early 17th century were a poor and rude people, dispersed through many States, and with no literature of their own except folk-songs and religious poetry. Shivaji for the first time gave them peace, wealth and an independent national Court, without which it is not possible to produce or store official records. But this happy state of things lasted barely 18 years,—1671 to 1688. From the death of Shambhaji early in 1689 to the restoration of Shahu in 1707, followed nineteen years of constant warfare in Maratha land,—raids and reprisals, revolts and family feuds among the nobles, and civil war in the royal family, in addition to the Mughal invasion. All of Shivaji's capitals, Puna, Raigarh, Satara, and Panhala, were taken by Aurangzib. After the fall of Raigarh and the captivity of the rest of the royal family, Rajaram the new Maratha king, fled to the Madras coast (1689) in the greatest distress, escaping from the Mughal pursuers by the skin of his teeth, and leaving everything

behind him. Such a master and his servants, running with their lives in their hands, before numerous and triumphant enemies, could not have burdened themselves with papers during their perilous flight across the entire Deccan peninsula. And even on the East Coast, his new refuge, the fort of Jinji, was afterwards taken by assault by Aurangzib. Hence, the Maratha Government records before the Peshwa period had no chance of escaping destruction.

By State-papers of a historical nature we understand the despatches sent by provincial governors and commanders of field armies, the orders issued to them, administrative circulars and directions, royal proclamations to the public, trade reports, traders' petitions and orders on them, minutes of council consultations, correspondence with foreign Governments, reports from spies and ambassadors, etc. Hardly a single paper of this class relating to Shivaji's time has been discovered in the Marathi language, except some letters in Rajwade, vols VIII and XV. The only old papers of Shivaji's time that are extant in Marathi are legal documents belonging to private persons—such as decisions of law suits and *Mahazari* reports of local inquiry with the help of a civil jury, deeds granting land or the right to village-headmanship (*patel*), orders on petitions etc. Many thousands of these have been collected and published. They have survived because they were not kept in the Government archives where they would have perished long ago, but in private families, which have carefully preserved them as title-deeds. Hence, the Maratha kingdom before the Peshwa period is utterly wanting in the State-papers, detailed official histories, contemporary memoirs, and official letter-books in which Mughal history is so rich.

III. MARATHI SOURCES DESCRIBED.

The extant Marathi sources of a historical or quasi-historical nature are (1) *Bakhars* or professed histories, (2) *Powadas* or ballads, (3) letters, (4) *Kanhiyats yadis* or *haqiqats*, i.e., modern compilations of the 19th century, usually submitted to the British Government by Maratha families of note, and (5) a dry bare chronicle kept by the Zedhe family, the *deshmukhs* of the village of Kari in the Bhor State, and covering 80 years (1618 to 1697).

As for the *Bakhars*, their value has been greatly exaggerated through the public ignorance of their actual contents, date of composition and standard of accuracy. Only one of them, the *Sabhasad Bakhar*, was written by a contemporary of Shivaji, and it is the sole source from which all later *bakhars* have borrowed their information, sometimes word for word.

The author tells us that he wrote this history

in 1694 in the fort of Jinji at the request of his master Rajaram, the younger son of Shivaji, who told him, "My father was so powerful that he defeated four Padishahi Governments, and now Aurangzib is taking his forts. What is it due to? You know the facts about the old kingdom (i.e. Shivaji's). Therefore write the history from the former times" (p 5). We find from the memoirs of Francois Martin, the founder of Pondicherry, that Krishnaji Anant (or Quesna Antogy, as he spells the name) was the second minister at the Court of Rajaram and a sort of rival to Prahlad Niraji the Peshwa. Therefore, as a member of Shivaji's Court, Sabhasad's accuracy of information is beyond question. But his *bakhar* has several defects. It covers barely 100 small pages, and was composed from memory without the help of written memoranda or documents. The events are not always arranged in the order of time and very few dates are given. Some of his statements are incorrect, as we know from other and more reliable sources.

All the other *bakhars* of Shivaji like that of Chitragupta, the Shedgeaonkar, and the Shivadigvijay, give us merely loose traditions where they are not borrowing from Sabhasad. They have only padded out this source with rhetorical flourishes, miracles, emotional gush, and commonplace remarks and details added from the authors' imagination.

The latest of these *Bakhars*, unfortunately, enjoys the greatest reputation with uncritical readers. This is due to the fact of Grant Duff having based his narrative of Shivaji on it. It was composed as late as 1810 by Malhar Ram Rao, the hereditary clerk (*Chitnis*) of the Rajas of Satara. If any State papers of Shivaji's time had survived they might have been expected to be incorporated in a book written by such a man, under the orders of Shivaji's reigning descendant. But none has been used. The book is incorrect rambling, or pure guess-work in many places, with not even the idea of correct chronology. The Muhammadan names in it are often grossly incorrect and anachronistic. A detailed comparison of the life-story of Shivaji as correctly reconstructed from other and more reliable sources with the narrative of Chitnis exposes the hundred and one errors and absurdities of the latter work. Indeed, I have been forced to the conclusion that the first problem of Maratha history under Shivaji's house is to correct the historical errors circulated by Chitnis.

The ballads are mere popular legends, often gross embellishments of facts, and composed long after Shivaji's time. Only two of them relate to him. European readers will be greatly disappointed if they expect to find in them some genuine kernel of history, such as they have found in Minot's English

ballads The *haqiqats* similarly embody popular family traditions, often touched up to enhance the writer's claim to lands or honour. They are at least a hundred and fifty years later than Shivaji's time, and have no value as evidence.

IV FORGED LETTERS IN MARATHI

As for the letters, their exact character and import have been described by me already. They are valuable only as throwing occasional side-lights on Shivaji and illustrating his administrative system, but are of little help in constructing a political history of his reign. Unfortunately, the authenticity of none of these letters can be accepted without a critical examination of each individual piece. Many of them were produced before the Inam Commission (1827) to establish claims to rent-free tenure of villages, and forgery of old grants was as common in these circumstances as the forgery of the Mughal Emperors' farmans and seals in the land disputes of Upper India. The Marathi editor Rajwade has himself pointed to probable forgery in the case of some of these. I shall here, as an example, prove the forgery of one at least of these from other and unimpeachable evidence.

In a sanad dated 1529 A.D., p. 8 of *Sanad and Letters* edited by Mawji and Parasnis, Bijapur is designated as *Darul zafan*. We know that this title was given to the city by Aurangzib on its capture in 1686, i. e., nearly sixty years afterwards. (See the official history of Aurangzib's reign, *Masir-i-Alamgiri*, Persian text p. 282). The forger, who did not know this fact but found Bijapur designated by that epithet in documents written after 1686, transferred it to his fabrication with the pretended date of 1529.*

Other examples might be given. Hence, it is clear that these old letters and Sanads cannot be blindly taken as true and contemporary records in every case. They require a critical examination and corroboration from other and independent sources. But among a large section of Maratha writers there is an unfortunate tendency to accept as Gospel truth every statement contained in every scrap of what they vaguely and uncritically designate by the general title of 'old paper' (*junya kagad*).

* We know that when his present Majesty visited Madras in 1909, he ordered the name of *Blacktown* to be changed to *Georgetown*. What is the value of a title deed professing to be written in 1850 or even in 1900, which describes a plot of land as situated in Georgetown,

V ZEDHE CHRONICLE'S VALUE.

The chronicle kept by the Zedhe family, however, stands on a different footing. I am convinced that it is the most valuable and authentic contemporary record of Shivaji and his ancestors as yet discovered. It contains brief notes of the more important public events in the Deccan kingdoms and Shivaji's family and State, mixed with the fortunes of different generations of the head of the Zedhe family of Deshmukhs. Exact dates are given in every case, and fragments of the work have been found in more than one place. It was first printed and brought to the public notice as late as 1918, and hence the idea of deliberate modern fabrication cannot be suggested. Two instances are given here by me to prove how original and authentic this chronicle is.

Shivaji's Master of the Horse, Netaji Palkar, as we know, was seized by Aurangzib and, forcibly converted to Islam in 1687, and sent to serve in the Panjab and Afghanistan. Nothing is said about him after this date in any Persian or Marathi history. (See Grant Duff, i. 221 n). But the Zedhe Chronicle tells us that on 19th June 1676 *Netaji Palkar Yana prashchit ghelle, shud zale, v e*, Netaji Palkar made expiatory penances and was purified. Now, the English factors at Rajapur wrote to Surat on 24th July of the same year, "Sevajee has lately returned to him a subtile fellow by name Nettajee who hath been ten years in the Moghuls Court, turned Moreman, but now remade a Hindue" (F. R. Surat, Vol. 86).

This Factory Record is in MS in the India Office, London. It has not been printed, and the only copy of it in India is the one made for me at the India Office. No Marathi forger, therefore, could possibly have learnt the correct date of Netaji's reconversion from this English source; indeed, it was a news to the Marathas that Netaji ever returned to Shivaji and joined Hindu society. This independent corroboration is a decisive proof of the genuineness of the Zedhe Chronicle.¹

Another corroboration is supplied by the date of Zulfiqar Khan's murder of Yachappa Nayak or Nair, a Rajput noble of the Madras Karnatak (in 1694) of which the only printed records are the Diary of the Madras Factory (where the name is grotesquely disguised) and Irvine's translation of Manucci (where the learned editor has failed to trace the name and suggests the change Ache Panwar, iii. 271). In the Marathi chronicle,

* In the above *sanad* Shahur san 930 (1529 A. D.) is said to be in the reign of Ibrahim Jagatguri (1579—1627).¹ Also, Rajwade XVII

too, the name has puzzled the writer or copyist, who has given it as *Yacha Panayed*,—which is meaningless as *Yacha* is a Marathi genitive suffix. Hence any modern borrowing of the information is impossible. But all these sources agree as to the date of his murder, which is also described in a Persian MS, the *Dilhusha*.

Contemporary accounts of Shivaji were written in Sanskrit by Jayaram Pindye (*Radhamadhara Vilasa Champu* edited by Rajwade, mostly dealing with Shahji, and *Pavla Parvata-Grahan-Akhyana* edited by Sadashiv Mahadev Divekar) and by Paramanand (*Shiva-Bhavit*). If we are careful enough to make due allowance for the flattery and hyperbole of court poets, these can yield a certain number of facts for incorporation in Shivaji's history. I have given a summary of the narrative in the second of these in the *Modern Review*. The Hindi poet Bhushan was a most intolerable rhetorician and eulogist of Shivaji, who is said to have rewarded this poet's panegyric odes with an elephant and a purse of five lakhs of Rupees, Bhushan's *Kavya* contains the fulsome adulation of Shivaji by means of an infinite variety of similes and parallels from Hindu mythology and epics. It gives no history and no date, and it can be interpreted only by one who imports a full and detailed knowledge of Shivaji's career from other sources. But it is useful as showing the atmosphere and the state of the Hindu mind in that age.

VI. PERSIAN SOURCES CLASSIFIED AND CRITICISED.

The Persian sources are, in my opinion, first in importance except for the purely internal affairs of the Marathas for which the *Zedhe Chronicle* is supreme. No other source in any language equals these. These are of four classes, viz., (1) News-letters of the Emperor's Court, called *Akhbarat* (and wrongly *Waqia*), (2) Official annals, based upon the above, (3) private histories and memoirs, and (4) letters, *farmans* and other State papers.

Of these the news letters are most important. In Mughal times every provincial governor, vassal king, royal prince or general absent from the Court, kept an agent there to send him a summary of the daily occurrences at the Court of the Emperor and the substance of the despatches read and orders issued there. These manuscript newspapers or rather news-letters have been preserved for many years of Aurangzib's reign, and here we get the earliest and most ungarbled account of every incident in which the Marathas crossed the path of the Mughals. It would be a mistake to imagine that they contained merely a selection of news flattering to the Emperor. They told the unvarnished truth of everything that transpired in the public Court, and when a despatch from a

province or general was silently read and put in his pocket by the Emperor they noted this fact too. Indeed, when at the end of the 17th century difficulties and military reverses began to thicken round Aurangzib, he issued an order on 25th September 1699 that the Court agents of the provincial governors were to sign undertakings binding themselves not to write *Akhbarat* to their masters but copy only what was included in the statements, *communiqués* of the imperial Paymaster of the Forces and other officers.

Such minutes of the occurrences at Court and copies of despatches received and sent were kept in the State archives at Delhi, and each Emperor from Akbar to Shah Alam I had the annals of his reign written by some selected author on the basis of such authentic papers.

I have sometimes found Maratha writers objecting to the evidence of the Persian records on the ground that the Mughals were the enemies of the Marathas. The objection is childish. If all Persian evidence is to be rejected summarily as the work of enemies, then it logically follows that all evidence in the Marathi language should be rejected as summarily on the ground of its being tainted by national partiality. The true historian's duty is to sift evidence, compare and correct it by concentrating light from every available source. It is also forgotten by these modern Maratha writers that all the Persian histories were not written by Muslims, many of them are the works of contemporary Hindus who had a warm place in their hearts for Shivaji. Again, many of these unofficial histories and all the *akhbarats* were written by private persons and not meant for the Emperor's or his officers' eyes. Hence, they could venture to tell many an unpalatable truth.

The strongest point of the Muslim writers as a class is accurate chronology, of which the Hindus were proverbially negligent. Hence, the Persian sources, especially the Court annals and *akhbarats*, are of unrivalled value (except for certain incidents recorded by the European factors).

VII. ENGLISH FACTORY RECORDS.

Of these European traders in India, the English have left the most voluminous and most important mass of information about Shivaji. For one thing, they were the richest and most prosperous of the Europeans in India in the late 17th century, and they had a very close and often painful direct contact with Shivaji through their factories at Surat, Rajapur, Karwar, Hubli, and Dharamgaon (in Khandesh), most of which were looted by the Marathas. The eternal dependence of the barren island of Bombay for firewood and fresh provisions on the mainland

opposite, which belonged to the Marathas, made them keep close touch with the latter. From a very early part of Shivaji's career the English found it necessary to send out paid spies into his territory to learn the dreaded raider's movements and intentions, and the reports of these men were entered in the diary of the factory, especially at Rajapur. In addition to the many English embassies sent by the Bombay factors to Shivaji (which are described in Chapter XIV of my *Shivaji and His Times*), the Madras Factory kept one or more "Spy Braminees" in Shivaji's camp in the Karnatak. The news gathered in this way was immediately recorded and the record has remained to our own day in its original form, without any garbling in the course of copying or making up into books.*

These have been copied in the India Office, London, for my use. There is no other contemporary source about Shivaji so full, so accurate, and (excepting the "*Akhhbarat*") preserved in such a pure form as these Factory Records. An impartial historian must give them the foremost place among the sources of the history of Shivaji.

The English represented a different and in some respects a higher culture than the Mughal Court agents and Maratha chitnis. They had also the advantage of writing from a fresh or detached point of view, which naturally no class of Indian writers could occupy. Hence, their factory records sometimes give us personal sketches of Shivaji and his Court as seen directly face to face, the like of which is not to be found in any other language. I may here refer to three such only. At the first sack of Surat (1664) the English merchant Anthony Smith was seized and kept in Shivaji's camp. As an eye-witness of the incidents and sights here he has left a graphic account. Henry Oxenden, the English ambassador, has left a very long description of Shivaji's grand coronation at Raigarh in 1674. In March 1675 the English factors of Rajapur waited on Shivaji, of which event we have a charming account in their letter (F. R. Surat, vol 88) —

"The Rajah came. He stopped his palankin and called us to him. When we were pretty near him we made a stop, but he beckoned with his hand till I was up close with him. He diverted himself a little by taking in his hand the locks of my periwig and asked us several questions. He said that he would order things for the future to our full satisfaction, and that

we might be sure that no reasonable request we should make to him would he deny to us."

The Dutch accounts are very meagre because their interests at this time lay further south and east than the range of Shivaji's operations. Their factors at Surat, Vingurla, and Karwar record only a few incidents about him, none of them unknown from other sources. The attempt of their Admiral Ryclof to organise a Dutch-Maratha attack on the English at Bombay has been fully described by Orme.

VIII. FRENCH ACCOUNTS.

The French accounts have proved most disappointing to me. Not only have French travellers like Thevenot, Bernier, Tavernier, Dellon, and Manucci (who, though an Italian by race, wrote part of his work in French and sent it to France for publication)—given incidental accounts of Shivaji, but the first separately published life of Shivaji is in French. It is by Father Joseph d'Orleans of the Society of Jesus, and was printed in Paris in 1688 and issued bound up with his *History of two Tartar conquerors who subjugated China*. It covers only 35 printed pages, and is based on a narrative supplied from Goa, but of no historical value. I print a full translation of it in this issue. Abbe Carre, who travelled from Surat to Madras about 1672-73, published his *Voyage des Indes Orientales* in 1699, where he devotes two long chapters to the History of Shivaji, covering more than a hundred printed pages. It is not a life of Shivaji, but a jumble of legends and fiction padded out from the author's imagination. To a student who would approach it with respect as a contemporary's evidence, it will prove a delusion and a snare.

Carre's Voyage supports the popular legend which has long been current in Bijapur that Afzal Khan before he set out on the ill-fated expedition to arrest Shivaji, had a premonition of his impending death, and massacred all his 63 wives, whose graves, standing in regular rows on the same platform, are still pointed out in the village of Afzalpura. "The French traveller writes,—When Abdul Khan (i.e. Abdullah, surnamed Afzal), had to quit his women, his jealousy flamed up with such violence that he caused to be stabbed before him the 200 unfortunate women. I remember that in 1673 in a journey which I made by land from Surat to St Thome, I rested at Abdulpur, of which the Khan was governor before his assassination. I went to see the palace. I there found a great number of workmen occupied in cutting the stones which were to serve as the mausoleum of Abdul Khan, and I was surprised (to learn) how in the epitaph they mentioned the women

* The English records are so scrupulously truthful that when a spy's report entered on a certain date is afterwards proved to be false, this correction is also entered.

of the seraglio whom he had caused to be killed." (n. 10-16)

The French have left no official records about Shivaji on the Bombay coast. Even the *Journal* of Boureau Deslandes tells us nothing useful about Shivaji, though this merchant lived at Rajapur for some years and came in contact with Shivaji's officials. The only State paper in French relating to Shivaji is the *Memoire* of Francois Martin, which is extremely valuable for the Maratha doings on the Madras coast as far as they affected the French at Pondicherry and their old friend Sher Khan Lodi, the baron of Valikandapuram. Translations from the work on this subject have been published by me in this Review (Feb 1924)

IX. PORTUGUESE ACCOUNTS.

The Portuguese of Goa of that time were an ignorant, weak and decadent people, as Manucci has graphically described. They were afraid of Shivaji, and tried their best to keep on good terms with him. On inquiry I have learnt that there is no MS account of Shivaji among the many Portuguese records preserved in Lisbon and Goa, and none has been printed in their numerous magazines and series of State papers. The book *Vida e accoens do Sevayy*, professing to have been written by Cosmo da Guarda, a native of Murmugao in 1695, and printed at Lisbon in 1730, is almost entirely a romance with gross inaccuracies of facts, useless digressions, general descriptions, commonplace remarks, and bazaar gossip. It tells us nothing new that is *historically true*

X. POLEMICS IN MARATHA HISTORY.

A certain class of writers frequently talk about the "Maratha historical school" or the "Maratha opinion" on some point of Deccan history. People intimately acquainted with the Bombay Presidency know what these terms really mean. But others, who have not such experience, require to be cautioned by being informed of the true state of things in Maharashtra.

For a long time past, owing to territorial quarrels, there have been opposite schools in respect of Maratha history among the Maratha writers themselves, such as Puna *versus* Baroda, and Kolhapur *versus* Satara. These political feuds transferred to literature have been cut crosswise and the situation further complicated by the caste bickerings between the Prabhus and the Chitpavans, and the Marathas proper (an agricultural and military caste, just now rising to literary production) and the Brahmans (who would ascribe all Shivaji's achievements to Brahman inspiration, guidance and administrative support). Each of these "historical schools" has

its own writers, discovers "old papers" favourable to its claims, interprets them to serve its pet theories, and worst of all has its own MSS. of well-known historical works with its own special readings of the significant passages!

XI. EXAMPLES OF PERVERSION OF HISTORY IN MAHARASTRA.

Thus, king Rajaram admittedly fled from Vishalgarh, leaving his wife Tara Bai there, in Asharh or Shrawan 1611 Shaka (July or August, 1689, Zedhe Chronicle). Rajaram reached Jinji in far off Madras on 2nd November 1689 and did not meet her for some years after. Tara Bai in this interval gave birth to a son who afterwards succeeded to the throne (of what soon became the Kolhapur branch) as Shivaji II. The year of this boy's birth is given in the Kolhapur MS of the *Chatnis Bakhar* as 1611 Shaka (1689 A D), but the Satara MS of the same work gives the date as Shaka 1613 [1691 A D]. It should be here explained that the Satara branch of the Maratha royal family was the rival of the Kolhapur branch, and if the birth of this Shivaji II could be placed more than ten months after July 1689, then he would be proved illegitimate.

Similarly, when in January 1712 this Shivaji II died, the throne of Kolhapur was occupied by his younger brother Shambhuji II. But Bhawan Bai, the widow of the former, produced his alleged posthumous son (Ramraja) long after his death. The London Royal Asiatic Society's MS. of *Khatun-Shivaji* (pp 10, 11) contains a letter from Shambhuji II to Raja Shahu, ironically criticising the abnormally long period of gestation claimed for this Ramraja, who was naturally a rival to Shambhuji II.

Coming to more recent times, only six years ago at the fourth annual conference of the Indian Historical Research Society of Puna, the leader of the Maratha historical school, Mr. V K Rajwade (a Brahman), took the occasion of reading what he was pleased to call an interpretation of an old Sanskrit work written in Shivaji's time to deliver a long and slashing attack on the Prabhu caste, in spite of cries of "Stop! Stop!", "Sit down!" The effect was instantaneous. The Prabhu members left this Society as a den of the haughty intolerant Brahmans and started a rival den of their own called the Chandraseniya Prabhu Historical Research Society of Puna! [See *Chatuntha Sammelan Varta*, and K T Gupte's *Rajwadyachi Gagabhatti*]

We may now expect that each of these castes will "discover" its own old papers and readings of MSS which will prove diametrically opposed to those of the other. We hear of communal representation in legislatures and Government offices,

It has been left to the 20th century Marathas to give us the communal cooking of history.

"What is truth?" asked Pilate. If he had been posted to Maharashtra it would have been

necessary for him to ask about the historical witness's caste, sect (Ramdasī or not) and favourite historical coterie (*'mandul'*)

GLIMPSES OF BARODA*

III

WITH THE MAHARAJA GAEKWAR IN KATHIAWAR

BY ST. NIHAL SINGH.

One evening, while chatting after dinner, His Highness the Maharaja-Gaekwar casually asked me if I would care to see something of the districts.

"Ask a blind man if he would care to have two eyes," I replied.

"I thought," continued the Maharaja, "that you might like to see something more than the capital of the State. I am going out to Amreli on a tour of inspection, and if Mrs Singh and you would care to join me I shall be delighted to have you come along."

His Highness has a charming manner, and talks and acts so simply and democratically that even though he may be going out of his way to confer a favour on you he makes you feel, that he is doing nothing out of the ordinary. He, on the contrary conveys the impressions that you are giving him the opportunity of doing something which greatly pleases him.

II

To me, who had never before visited an Indian State and who had just returned to India after many years of democratic America (I am now writing of early 1911), it was interesting to see how the officials making preparations for the tour scurried around to enable the Maharaja to leave Baroda on the date set for departure. I forget just how

many hours' notice they had, but I do remember that it was exceedingly short, and that I had almost made up my mind that when the time actually arrived we would find that arrangements had not been completed and the departure would therefore have to be postponed.

I soon discovered my mistake. An official of the *Khangī* (Household) Department to whom I mentioned that matter, told me that if I had known anything about the organisation in Baroda I could not have entertained any misgivings. "We are quite used to His Highness announcing a certain intention and expecting its immediate fulfilment," he said. "Our establishment, therefore, is always prepared to carry out any commands which he may lay down at any time. Our men with tents, furniture, cooking utensils and other equipment, left immediately after His Highness expressed his desire, and long before he arrives there everything will be ready for him and his guests. His Highness has laid down so high a standard of efficiency that this department works practically automatically."

The hustle and bustle which prevailed in Baroda immediately prior to our departure would have amused even Americans. It would have made them realise that they were not the only people who could "get a move on," and would have caused them to revise their opinion in regard to the slowness of Easterns.

III

When I arrived at the station I was

*The first article of this series appeared in the March and the second in the April issue of the *Modern Review*—Editor

astonished to find that no special train was drawn up alongside the platform. His Highness afterwards explained to me that that was a luxury in which he could not indulge very often. Besides, it would be necessary to change at Virangam, the bottleneck of Kathiawar, and travel from there by the narrow-gauge line.

"Yes, His Highness has a habit of saying such things," said an official to whom I related this conversation. *Apocryphos* of that he told me a story which he had heard from one of the men who had accompanied the Maharaja on one of his numerous European tours.

A severe famine was raging at the time in Baroda and people were suffering terrible hardship. The Maharaja sat at a table in the restaurant in the Ritz Hotel in London and gave his order. The waiter, noticing that his thoughts were thousands of miles away, ventured to ask him if that was all that was wanted.

"You are surprised at the small amount of food I have ordered," said his Highness, "but my people out in India are dying of starvation, and we cannot make merry here."

The story, even if apocryphal, throws a sidelight on the Maharaja-Gaekwar's character.

IV

To return to the narrative. The change at Virangam was most annoying. It had to be made in the middle of the night, and broke our rest. Fortunately there was no need for hurry, as the departure of the outgoing train which was to take us to Amreli was fixed so as to allow for delays, which I learned occurred frequently.

A great struggle was, indeed, going on at the time between the Rajas who owned the railways running in the Peninsula and the Railway Board of the Government of India over railway matters, and also between those Rajas and the Foreign and Political Department of the Government of India over customs. In the interests of uniformity and convenience those Indian rulers were being asked to surrender the rights guaranteed to them by treaty. Some of them had the pluck to resist.

The travellers who were not a party to the controversy suffered as much inconvenience as the customs and railway officials

could give them. Luckily for us, on this, as well as on the return journey, we escaped all bother because, being with the Maharaja-Gaekwar, our party was exempt from customs examination.*

Not until we got down from the train did I realise how large a retinue His Highness had brought with him. He had his private secretary and the aides-de-camp on duty, his valet, barber and several other personal attendants. There were, also, a number of officers who had been sent from the capital to check accounts and to examine records—to carry on the *tapasni* work, as it is called in Baroda phraseology.

One of the revenue officials of the State, Mr. Sevaklal D. Parekh, B.A., had been kindly placed at my disposal by His Highness to act as my private secretary, and accompanied me.

V

The city of Amreli, after which the district (*prant*) is named, presented a clean enough appearance—but then I was accompanying the Maharaja-Gaekwar. I had no way of knowing how it looked ordinarily. The roads were wide and lined on either side with trees, which, I was surprised to find, bore fruit (mangoes) in addition to providing shade.

Men, women and children in gala attire stood alongside the roads as we passed through them and cheered His Highness lustily. They truly held him in the highest esteem and were happy to see him in their midst.

We alighted from the carriages at the door of a substantial-looking building, in front of which stretched, on either side of the road, a city under canvas.

So painstaking is the Maharaja that he has gone to the trouble of laying down a plan which regulates the arrangement of the various tents in his camp when he goes on tour in the districts. Not only is the accommodation for his private secretary, aides-

* The disputes regarding customs have since been adjusted and the customs barrier removed. The wrangle over the railway has also been ended by the dissolution of the joint work arrangement in favour of the management of each line by its owner, which, however, has not made for expedition. St. N. S.

de-camp and other officials to be provided in special positions marked out on the plan, but even the position of the letter-box in which are to be deposited petition for His Highness is indicated. I found that rigid compliance with these rules is insisted upon.

VI

I mention this matter because it demonstrates, on the one hand the Maharaja's inexhaustible patience with capacity for detail, for which I have the highest admiration, and because, on the other hand, it shows that he has had poor materials to work with, or at any rate, materials which he regarded as poor. That circumstance has unfortunately given a direction to administration in Baroda which in some respects, is exceedingly unfortunate. It has had the effect of making the Maharaja somewhat dictatorial, and has developed in him the tendency to have nobody round him who is not willing to serve merely as an echo to his own voice. His inability to place anything like complete reliance even upon the capacity of the instruments chosen by himself—let alone their character—has made it almost impossible for him to go beyond the establishment of an orderly, efficient system of governance, of which he is not only the overseer but also the motive power.

It was, perhaps, inevitable, in earlier years, that the Maharaja should give attention to details. Long before the time of which I am writing he should, however, have surrounded himself with persons whose judgment and character he could trust sufficiently to enable him to confine himself to working out and putting into operation schemes for evolving a system of representative government. Had he done so, he should have been able by 1911, or at any rate, by now, to substitute a popular form of government in place of personal rule.

VII

The building that had been got ready to serve as a residence for his Highness and his guests while in camp was commodious. It was used ordinarily as the offices of the *Subah* or district officer, but had been built so that it could serve as a palace whenever the Maharaja visited that part of his State. With great delicacy of thought, most probably on the part of His Highness, a

whole wing usually occupied by the Maharani on such occasions, I was told, had been reserved for Mrs Singh and me. It was completely cut off from the other part of the building, and was meant to be self-sufficing. Had we wished to do so we could, indeed, have had all our meals served in our own private dining room.

The perfect order in which I found everything showed that the Maharaja had succeeded in drilling into the people round about him certain traits of character which are said to be wanting in Indians—such as orderliness, punctuality, dependability. These are valuable characteristics, no doubt, but they have had the effect of converting, some of the people of Baroda into mere automata. It is quite apparent that their orderliness is imposed from without—that the impulse does not come from within. It is, in any case, a great gain. The impulse from within will come in the next generation.

VIII

The Maharaja, while staying in Amreli, led a most austere life. He woke before sunrise, dressed, had a cup of coffee, and went out for a long ride. An Aid de-Camp on horseback would start out with him, but after they had ridden some distance His Highness would tell him to lag behind, so that he could get into conversation with passers-by or with farmers working in the fields without being overheard by any of his officials. He would ask them all manner of questions and encourage them to tell him of any grievances they might have against the local officials.

On returning from his ride His Highness would read his post and papers, and sometimes give interviews to high officials or local gentry. He had his *dejeuner* at eleven o'clock, and rested for a while after it. By one o'clock he would be again ready for work, and would examine papers sent from Baroda, have abstracts from petitions read to him, and cross-examine officials. Sometimes deputations waited on him and he patiently listened to them and made a brief reply usually in the sense that he would investigate the matter, and remove any real cause for complaint. Of a reflective turn of mind, he seldom came to a final decision on the spot.

In the evening His Highness went out for a drive, usually getting out of the carri-

age after he had passed the limits of the city and walking, accompanied by me or by someone else. In the course of these conversations I found that his mind was restive, shifting from one topic to another, always enquiring—enquiring.

After the evening meal we generally played cards. The game lasted generally till ten or eleven o'clock, unless His Highness felt tired or wished to have some book or paper read out to him.

IX

Now and again visits of inspection and other functions broke in upon the regular routine. One morning, for instance, His Highness visited the Nagnath temple in the city. The priests felt greatly honoured and showered blessings upon him.

As I watched the chief priest applying a dot of vermillion to the Maharaj's forehead I found myself wondering if he had entirely forgotten that His Highness had contravened more latter-day Brahmanical conventions, than perhaps any other Hindu, and that at the time he was contemplating enforcing a measure which would interfere with the vested rights of the priestcraft. If he and his fellows had any such thoughts in their minds they did not betray them in their countenances. Indeed, had I been guided merely by their attitude of homage, and from the benediction which they bestowed I would have derived the impression that the Maharaja was an orthodox Hindu instead of a reformer who had refused to lead the conventional life prescribed by the Brahmans and who was using not only his own example but also legislation to rid Hindu society of what he considered to be great social, moral and religious abuses, but which enabled the priests to derive a large revenue.

X

On another occasion we paid a visit to a school where young men who were to serve as head men (*patels*) in villages were receiving training. They were as a rule, relatives of men holding such positions and had taken great trouble to present a smart appearance. I particularly remember one young man who wore a voluminous turban with a design of bright flowers stamped upon the white cotton and who looked more intelligent than the others, though they all impressed me as being exceedingly bright.

The Maharaja went amongst the lads and asked them searching questions as to what they were studying, how they were getting on with their teachers, and what good they thought they were deriving from the opportunities provided them by the State. He afterwards talked to them for a few minutes. Since the speech was in Gujarati I could follow only a word here and there, but I was greatly impressed with the life which he put into his words and the rapt attention which was paid to him.

On return home I got the speech translated and found that it was a noble exhortation to men who exercise executive authority in villages far away from the seat of Government, to lead a life of rectitude and to be faithful to the trust which was imposed in them. He, their ruler, told them that the reputation of the whole Raj was in their hands—that by their zeal, efficiency, honesty and fair dealing they could make his rule loved and respected or by following the opposite course they could bring it into contempt. He also informed them that he personally favoured the administration of affairs as near the spot as possible but decentralisation depended entirely upon the capacity and character of local officials. The more the people in the villages were capable of managing village affairs and the more they impressed the Government with their dependability, the easier his task would be. He ended by advising them to bear in mind the great responsibilities which shortly would fall upon their shoulders and to look upon their posts not merely as jobs but as offering them opportunities to promote the happiness and prosperity of the simple people who would be placed under their charge.

XI

On still another occasion the Maharaja addressed a vast assemblage of peasants and artisans, including numerous schoolboys and girls, held under a noble, wide-spreading tree (a *peepul* tree if I remember aright) in a village some ten or twelve miles from Amrell. The speech was in Gujarati, and explained his educational policy in language which even unlettered men and women could easily comprehend. As nearly as I can remember it after such a long time he said.—

"The reason why I am so anxious that boys and girls should attend the school maintained by the Government is not because I am a tyrant or wish to gratify a whim. I insist upon that course because I love my people and wish to increase their prosperity and happiness. By attending school, boys and girls will acquire knowledge which unfortunately has been denied to most adults of the present generation. That knowledge will make them more useful to their parents and guardians and to themselves, and will increase their earning capacity.

"I wish the parents and guardians to take special note of this fact. I know that many of them feel that compulsory education on which I insist is cheating them of the labour of their children, which they can ill spare. I know it because of the many complaints that have been made and I insist that complaints shall be reported to me.

"It is quite true that boys cannot attend school and at the same time work in the fields, or that girls can be in the class room and at the same time be minding the babies at home. It is also true that in the present conditions the parents feel keenly the loss which they suffer through the absence of their children at school for a number of hours out of the day.

"Remember, however, that the small sacrifice which you are called upon to make is going to bear, shortly very fine fruit. What the children are taught in the schools will enable them to perform any tasks that they may assume with greater knowledge, and more expertly, than would have been the case had they never entered a class.

"The Education Department is making efforts to fix the school hours so as to cause the least amount of inconvenience possible. I have every desire to remove all grievances so long as the future of the children is not sacrificed. They must continue to receive education, for education is for their good, for your good, and for the general good of the State."

Only when a personal ruler goes about among his people and talks to them in such a way, does he justify his existence, and prove that that type of rule is better than a soulless bureaucracy which is neither of the people nor responsible to them, and yet is full of vagaries of all kinds and demands implicit obedience and even worship.

XII

A little essay read by an "untouchable" boy contained the heart throbs of his despoised community. He was a slender youth, with a most intelligent face, bright eyes set wide apart and a mouth and chin showing

great determination. He was dressed all in white, in garments cut after the Kathiawari fashion, and wore a huge, bright-coloured turban.

As translated to me, the lad had thanked the Maharaja for the great work that he was doing to uplift people born in low castes such as the one to which he belonged. If His Highness had not come to the rescue they would have continued to dwell in unspeakable misery, in filthy huts built on unhealthy sites, and would have had to drink water from stagnant ponds. Boys like himself would, in any case, have grown up without being able to read and write, and would have had no opportunity of rising above their dark surroundings. Thanks to the graciousness of His Highness, schools had been built and were being conducted for the benefit of the low castes. Boys and girls born in those castes had, therefore, the opportunity of acquiring the light of knowledge and the prospect of shining in society.

I have little doubt that this essay had been touched up, or, perhaps, even written, by a teacher or someone else, but the boy read it out as if it was his own composition, with great feeling and sincerity. The Maharaja has wonderful self control, and it is, therefore not, easy to detect his emotions; but even he was so touched by the tribute which that boy paid that he could not but betray his feelings.

At the same meeting a locally bred colt was presented to His Highness. He thanked the Kathi Chief who gave it to him in gracious terms, and said that he was always anxious to give encouragement to local activities of all kinds.

XIII

While the Maharaja was busy with his officials or receiving deputations, I visited a number of institutions in and near Amreli. I was greatly impressed with the work that was being done in an orphanage named after Lady Northcote, which was conducted in Amreli by a few zealous young men who were bent upon doing what they could for the uplift of society irrespective of government activity in that direction. So intensely nationalistic were they that they insisted that the boys and girls would play only Indian games. They were practical people

and were training the children to be economically self-sufficing. The girls were being taught sewing while industrial classes were conducted for the boys. Great emphasis was laid upon physical culture.

The High School in Amreli was presided over by a Deccani Prabhu whose brother, Mr. R. G. Pradhan, of Nasik, I knew. I was, therefore, specially interested in visiting it, and found that the Head Master and his staff were making a great effort to develop character and physique instead of merely teaching academic subjects.

From what I saw of the schools I came to the conclusion that the work of training teachers which my friend Mr. Nandnath Kedarnath Dikshit (now the Director of Public Instruction) was then directing at Baroda was beginning to bear fruit. The teachers knew something of human psychology and were imbued with social ideas. I also noticed that the Maharaja Gaekwar's effort to revive the respect in which our people formerly held the *guru* or the *Mehtaji* (teacher) was bearing fruit.

The city had an excellent library. The building was substantial and was well stocked with books and periodicals.

XIV

The primary school system specially interested me because it had been developed to enable the Maharaja to try the first experiment in compulsory education that ever was initiated anywhere in India. The reason why he chose that particular portion of his territory for that purpose was characteristic of the man. To appreciate his motives it is necessary first to form an idea of the physiography and ethnography of the district.

The Amreli *prant* district or division, comprises altogether 1560 miles, stretching from the Arabian Sea to the neighbourhood of Bhal, with considerable intervening tracts of "foreign" territory. Save for a little knoll here and there, it is a flat plain. There is very little vegetation in the shape of hedges or trees, most of which were planted under His Highness' orders, largely through the instrumentality of Dewan Bahadur V. M. Sawartha.

How difficult it must have been to make the seeds sprout and the saplings grow into giant trees in a land where the rainfall is as low as it is in Amreli. Even in the town it

was difficult to secure an adequate supply of drinking water for the people, for there were no water-works and during the hot season the wells had only a few inches of water in them and often dried up. The women had to go to the river, scrape holes in the sand and scoop up the water which collected in them. The few streams which traverse it are shallow and dry during the best part of the year, as the rainfall is scant and uncertain.

The very nature of the soil seemed to make for sturdy humanity. As I went about the district I noticed that the men and women in the town, and much more so in the surrounding district, were very hardy. That was partly due to the fact that they came from a tougher stock than the people in other parts of the State, and partly because the land, though not inhospitable, depended entirely upon the rainfall which was not only low but was extremely fitful, and, therefore, lean years were liable to occur at any time, and hence only a vigorous type of humanity could survive. When the god of the monsoon was merciful however, the farmers, by working hard, succeeded and in growing fairly good crops of millet, wheat, cotton, sugar-cane and sesamum.

Despite this sturdiness of physique the span of life of the people was short—pitifully short. The rate of mortality was high—especially of infant mortality in Amreli and other towns. Even in the villages, where land was cheap, the people lived in crowded quarters, while congestion in town was much worse.

XV

Though the rate of illiteracy was higher in Amreli than in other parts of the State, the people were intelligent and enterprising. It, therefore, occurred to the Maharaja that if he would initiate the experiment of compulsory education there he would experience the maximum of difficulties he might expect, but on the other hand would derive a certain advantage from the natural intelligence of the people once they were made to understand the benefits which education would confer upon the rising generation.

The idea of making education compulsory had been forced upon the Maharaja's mind while he was travelling about Europe. He saw that the nations which were regarded as

progressive and which were rapidly becoming more prosperous, had one and all been forced to brave popular prejudice and make a manful effort to ban illiteracy by making primary education obligatory. The British who had been driven to take such action in their own country hesitated to do so in India. It was therefore left for a son of the soil to lead the way.

Another man with less foresight and less moral courage would have begun by starting the experiment in place where he had the largest number of literates, so that public opinion would have ranged itself on his side and helped him to overcome obstacles. He, however, preferred to take the opposite course, because he wished to experience the greatest difficulties which lack of literacy created.

The scheme, as finally approved, provided that primary education should be free and compulsory in the first three standards, and that all boys between seven and twelve years of age must attend school, unless they had already completed such education, or were being taught at home, or were in any way physically or mentally incapable of receiving instruction, or lived over a mile distant from any school, or were economically indispensable to their parents or guardians. Education in the same standards was made compulsory for all girls between seven and ten years of age unless their mothers had babes at the breast and required their help at home, or they observed strict *pardah* and suitable arrangement for their education could not be made. The legal guardian of any child of compulsory school going age not coming under any of these provisos who remained away from school for ten days in succession, or fifteen days out of any month, was to be fined two *annas*.

The Maharaja was fortunate in having for his *Vidyadharani* (Director of Vernacular Education) Mr. Hargovinddas Kantawala—a Gujarati educationist—who had faith in the idea and was tactful and energetic. He went to Amreli, and by tact and persuasion

won over the confidence of the teaching staff. He and the teachers then went about among the people explaining, in language which they could understand, His Highness' motives, and trying to convince them that compulsory education would benefit them in spite of the slight loss and hardship which might be involved in depriving them, for, a few hours a day, of the services of their children, upon which he acknowledged, they undoubtedly depended.

After the ground had been thus prepared education was made compulsory in 10 villages during 1903-4. Every year the system was introduced in a few villages until, by the time of my visit (1911) practically all the children in the *taluka* who, under the law, should attend school, were doing so. No one could have hoped for a greater measure of success.

To make the system work, the Education Department had not only to conduct propaganda among parents, but also to open new schools for the children to attend. During my last visit to Baroda, in 1923, I learned from Mr. Dikshit, the Director of Education that to cope with the situation created by the operation of the law it was found necessary to multiply the existing schools fivefold, and to provide special facilities for the education of girls and children of the "depressed

A short time ago, when I examined the statistics made available by the Census for 1921, I found in 1911 of the success the Maharaja was achieving in accelerating the progress of literacy in Amreli. Though his part of Kathiawar has practically the same climate and the same type of people as those in the rest of that peninsula, yet in respect of literacy, Baroda-Kathiawar has been forging ahead of the non-Baroda-Kathiawar, because compulsory education has yet to be introduced in the latter. Baroda, in Kathiawar as well as in Gujerat, has also outstripped, in that respect, the British districts in the Bombay presidency. I shall cite figures in a subsequent article.

ANGER IN RELIGION

(A REVIEW)

THE book is divided into four parts viz,—
(i) The place of Anger in Morals, (ii) The Dilemma of Religion Anger in great faiths, (iii) Anger in Religious Growth, (iv) The Future of Anger in the West

There is also an introduction in which the author discusses the new significance of Emotion. He writes—

“Our emotions lie at a point where work is needed and where the work is full of hope one will recognize religious power of an opposite character, its power to be *not tonic but toxic*, paralyzing,—bolting and sealing the gates through which the energy comes. Those days are happily passing,—in many communities indeed they are completely passed,—when to be religious is to surrender all peace of mind, to cultivate endless and gloomy introspection, to sit encircled with dreads. Such a condition belongs to the sins of religion’s past, of which it must repent *but not too long*, and then it must forget and press on with its work of binding up the broken spirit. Pp 22—23 [italics ours]

“Emotions bear upon life and conduct at every point. The man who would be a director of human purpose in himself or others must know the emotions and become an artist in their handling.” [P 26]

THE BEGINNINGS OF ANGER

According to our author, “To be angry is an accomplishment and marks the uplands of mind rather than its plains. For the mind grows into anger and not out of it. This is clearly true, at least for the stretches of life below the highest levels. For if we descend the path, down far into animal behaviour, we come to regions where nothing properly angry is to be found. And yet anger’s preparation is already there, below the beginnings of anger is effort, but effort without emotion and it is from this emotional soil that anger grows.” [Pp. 31, 32].

JAMES AND McDougall.

But he admits that “In regarding anger, whether in the individual or in the race, as something *added* to struggle entering after

instinctive struggle and resistance are already established, one runs counter to such psychologists as James and McDougall. Each of these in his own way would have instinct and emotion tight-riveted together, regarding them indeed as but different aspects of a unit fact. According to these writers, anger cannot well be without the physical expression of attack and defense, nor any instinctive attack or defense without its counterpart emotion. But the evidence seems to point to a lower connection between anger and struggle, struggle having at its early stage the unpsychic, almost mechanical character found in a reflex act” [p. 33].

AUTHOR’S THEORY.

The conclusion of our author is —

“Anger is an achievement in mental progress. Its coming is preceded by an angerless existence, but when once it comes, it is never permitted to disappear. The better kinds of animal life depend upon its powerful aid” [p 35].

USES OF ANGER

Our author says —

“War is a special display of pugnacity offering itself chiefly to the support of one particular institution, that of government, and to whatever a government may have at heart—self-preservation, or plunder, or the aggrandizement of some man or family. Thus anger, by taking the systematic and co-operative form of warfare, has been of great assistance in uniting men into large political bodies” [page 43].

In the concluding paragraph of the same chapter, our author writes —

“Apart from war, which faces usually outward and is political, we owe much of our social life within the state to indignation, resentment, jealousy and revenge. These have come to the help of the family and commerce and class and the institutions of law” [p 49]

UNCREATIVE

“Anger and pugnacity,” says our author, “are not themselves creators.” Anger is secondary. The affections, the appreciations—of one’s self as well as of others—are the primal forces of life. “There are four great emotional impulses—two that are originaive and leading, namely, love and self-interest, and two that

¹ Anger Its religious and moral significance,
by G M Stratton George Allen and Unwin
Pp x+277 Price 8s 6d.

are ancillary and supporting, namely, anger and fear." "Take love away—the love of one's self, along with the love of others and the love of possessions—and there would be nothing to give motive to our fear and anger" (pp 68–70).

THE IRATE AND MARTIAL RELIGIONS.

In the first part of the book the author has described the psychology of anger and in the second part he describes the significance of anger with reference to the principal religions of the world. His classification of Religions is —

- (i) The Irate and Martial Religions,
- (ii) The Un-angry Religions,
- (iii) The Religions of "Love-supported"

Anger.

To the first class belong,

- (1) Judaism, (2) Zoroastrism and (3) Islam.

JUDAISM

Of Judaism he says —

"Its aggressive and defensive spirit, its armies fighting the foes of Israel, Jehovah breathing courage unto those armies, showing his wrath also against his own people in their disobedience—of all this and more the reader's memory will offer illustration" (pp 75-76)

ZOROASTRISM.

Of Zoroastrism he says — "The ancient Persian, himself a conquering warrior, sees armed conflict at the very center of the universe. There has, from of old, been warfare between Ahura Mazda, the divinity of light and Angra Mainyu, the spirit of darkness and evil" (p 77) "The Religion of the Parsees is a warrior religion suited to a people of whose blood were Cyrus, Cambyse and Darius. Its spiritual animosities are persistent and terrible. Of its great spirits, their power to fight is named high among the marks of their greatness, Zarathustra is called the first Warrior and Priest and Plowman, Karesna, the incarnate word, is mighty-speared and lordly, among the names of Ahura Mazda himself are He who conquers everything, He who conquers at once" (p. 86).

"Looking to the attitude of this religion toward those not of its faith", the author discovers "appreciation but still heartier intolerance". "The sacred writers recognize that there are righteous men even in an alien race. Among the tribes of the Turanian will be found those who help the cause of piety, the spirits of holy men and women in foreign lands are included among the beings worthy of worship. There is the thought of a world-wide extension of their own religion. There is prayer that Mazda may give such inspiration to men of the true faith that all the living may believe. Yet there is cordial hatred of unbelievers" (p 84)

ISLAM

The last example within the group of irate and martial religions is "Islam that calls itself 'the resignation' but shows no moment of hesitation in receiving anger into the company of passions suited to the righteous" (p. 87)

But our author admits that in this religion there is a place for gentler emotions also. He quotes—"In private affairs rage is to be repressed and men are to be patient and forgiving (Koran. Sacred Books of the East, Vol. VI. 62, IX 209). Evil is to be repelled, not with evil but with good (VI 235, IX 202). God loves those who are patient and kind (Vol VI 64)".

"For a religion so fierce there is", says our author, "at times a surprising hesitation in its intolerance of other faiths. There is no unvarying hostility toward those who refuse to acknowledge Mohammed as the Prophet of the Lord. Now and again there is something like kind invitation of those who belong to another faith. Allah accepts Moses and Jesus without distinction (S B E, VI. 19), he has inspired them (IX. 68, 208)

The Jews, the Sabeans, the Christians shall not be made to suffer the grief of the misbelievers (VI, 8, 107)—indeed every nation has its messenger, its prophet of the Lord (VI, 178). Again the Jews are set down as the strongest foes of the faith, while the Christians are nearest to believers in their love (VI, 109). And yet again both Jews and Christians are alike denounced. "God fight them, how they lie (VI, 177)" pp 889 "God is the Lord of vengeance, (VI 46, 204), terrible in his smiting (XI 339f), he curses Iblis (IX. 181), he curses those who depart from the faith and do not again return (VI 57), his curse and wrath with everlasting hell is the reward of one who intentionally kills a believer (VI. 85), his curse is on those who die in misbelief—God's curse with the curse of men and of angels' (VI. 22). Believers must believe and fight (IX 241), God loves those who fight in his cause, and fight in close battle-array, shoulder to shoulder with their fellows (IX. 281). Strenuous and stern must be their fighting" (IX 292, p 92–94).

What is the place of Anger in Islam? Our author says.—"Use anger truly in the service of God, feel it hot against the enemies of the faith, make religion merciless to those who refuse submission" (p. 95)

UN-ANGRY RELIGIONS.

To this group belong Taoism, Vishnuism, Buddhism and Jainism. In these religions, there is no place for Anger—What is then to be done with anger then? Our author says, the ideal of these religions is "Do nothing with it, except destroy it, it is wholly

an enemy, it cannot be reconciled with devotion to the Best" (p. 118).

RELIGIONS OF ANGER-SUPPORTED LOVE.

To this group belong Confucianism and Christianity. Of Confucianism the author says —

"The spirit of this religion is kindly rather than passionate, its anger is well-disciplined, uncontentious; it is no seeker of heretics, nor is it aflame to subdue the world, it is no threatener of eternal wrath and punishment. Far from mystic indifference to good and evil, its approval and condemnation are clear as noon-day. It commends, to be felt toward all men, the family affections, toward reverence and thanksgiving. Its temper befits a people whose high and unaggressive civilization has persisted, especially unshaken, for thousands of years" (p. 126).

CHRISTIANITY

This subject was discussed in our first review (M R Feb, 24). In Part III the author deals with man's anger toward the supernatural (Chap VIII), the anger of the Gods (ch. IX), curses, persecution and war in religion (ch. X), the worship of malign spirits (ch. XI), anger and the origin of Religion (ch. XII), the geography of Hatred (ch. XIII), and Jealousy as a source of monotheism (ch. XIV).

Our author's treatment of Jealousy as a source of monotheism is very interesting. There are, says he, "countless forces of feeling and reflection which drive toward monotheism and do not reach it." If they are to reach the goal, they are to be helped and guided by a special motive power. It is marital Jealousy (p. 210). Jealousy entered Jewish religion because it was present in the Jews' ancient social life. The jealous husband, jealous with good reason or without, was of such frequent and disturbing occurrence as to require attention from the Law... the husband's jealousy is described as a rage that spares nothing in the day of his vengeance, that cannot be appeased with any gifts (Prov VI 31 f), the cruelty of the jealous man is as fiery as his love, "for love is strong as death, jealousy is cruel as the grave," and burns like coals of fire (Song of Solomon VIII 6). page 213. "Now to the relation between God and his people Israel, all this passionate love-anger is transferred, the ground is prepared by regarding them as lovers as husband and wife. The marital imagery is full and recurrent" (p. 213).

The author then quotes many passages from the O T to show that God is the husband and Israel his wife. Jerusalem is not merely the beloved but is the wife, joined in wedlock to the Lord" (Hosea II. 2, 13, III, 1) (p. 214). Not

only is the soil prepared for a divine jealousy because of this love and marriage: the jealousy actually comes forth and out of it a flame vengeful and consuming. The worship which is given to other gods is viewed as a spiritual desertion and adultery" (p. 214).

Urged by his sense of the exclusive loyalty found in marriage, the way of the Jew was made easier by his intense and narrow love for those of his own faith and blood, by his coldness and hostility toward what was not his own. Thus it was easier for him than for many others to believe that God needed, indeed could brook, no divine associates" (p. 222). "In Mohammed there was found a fiery spirit prepared to receive and transmit what the Jew attained.. the terribleness of the Arab, fanatic in its love and hate, was like the temper of the ancient Jew. And while the Arab was ill endowed to originate so bold and sublime a conception, yet once offered it by a great leader, he eagerly accepted and imposed on others the thought of a sole and Jealous God" (p. 223).

"The Christian West, less passionate, yet amply endowed with anger and self-assertion, could also under the Jew's tutelage believe in a self-assertive, a rival destroying God" (p. 223).

Islam and Christianity, like Judaism, "are assertive, intolerant, for long ready on the grand scale to persecute one another and all who opposed their views. Judaism, Islam and Christianity have found in the character of their monotheism something congenial and encouraging to the fierce temper of the peoples to whom they minister. With these three monotheistic faiths and with the peoples who accept them, personal passion is not despised and rejected but has its enduring place even in the life of the Perfect" (p. 227).

Our author's theory may seem to be startling to some. But there is no doubt about the fact that jealousy played a very important part in the development of Judaism and its off-shoots.

IV

In part IV the author describes the "Future of Anger in the West." He admits that "the current of religious approval, as well as of secular, flows away from anger" (p. 238), and that "an ever-large body of Christians aim to rid themselves and others of indignation, to be equitable of temper, and tolerant of all difference" (p. 241).

But our author's ideal is different. According to him "wrath . . . is one of the great energizers". "If then we wish the final increment of vigor in the effort of most men, there must come anger" (p. 256).

It is not therefore surprising that he should

prefer the religion of so-called "anger-supported love" to unangry religions.

In the first review (M R, Feb 24) we explained our position. We must assign a place to anger at many stages of civilization and religious growth. But what is essentially necessary

to a lower form of religion becomes a hindrance to the highest discipline. To an Indian saint even righteous indignation belongs to the category of the undesirable emotions.

MAHESHCHANDRA GHOSE

THE PRESENT SITUATION—A SYNTHETIC CRITIQUE OF THE NON-CO-OPERATION MOVEMENT

By JEHANGIR J VAKIL B.A. HON., OXON.

WHAT is wrong with India? The great stream of national consciousness, that flowed with such marvellous speed and directness for two years has suddenly buried itself underground, to all appearances. The country has passed from a state of passionate fervour to a listless vacuity, or is directing the ebbing strength of an originally powerful impetus to petty ends and undignified bickerings, redeemed here and there, perhaps, by the isolated efforts of a few brave men to ride the falling waves. The smouldering fire of communal strife has leapt up once more in our midst, has melted the shibboleths of communal concord, and is licking up with its livid tongue the artificial structure of national unity founded not on any radical change of heart, but on the external necessities of the day, and cemented by the will of one man dominating millions.

That action and reaction follow each other inevitably is a truism which can be exemplified in many fields of experience, and is, no doubt, applicable to the present situation, but that does not justify us in accepting it as the whole cause of the lamentable *impasse* to which we have brought ourselves. It behoves us rather, in this quiet hour of inactivity to take stock of many things that have escaped us in the heat of action, to weigh more finely, to probe deeper into fundamentals than is advisable or possible in the hour of action.

It will have to be recorded of the non-co-operation movement that it began with

Mahatma Gandhi and ended—substantially—with his arrest. More than that—there is no one of commensurate stature who moves across those two years of what is undoubtedly one of the most glorious and unique national battles offered by a long-fallen people to the massed forces of Imperialism poised on the supreme height of its seeming omnipotence. The future holds many triumphs for the human spirit and we may not boast of the "little done" in face of the "vast undone", but if, when the full-arisen sun of Humanity sheds its noontide benediction on the much-suffering peoples of the Earth, their calm eyes beneath crowned brows look down at the darkling paths of the ascent, and gazing a little wistfully towards the regions of the dawn, light up for a moment, remembering how we heralded the dawn of the victory of spiritual powers upon the earth, placing

"A kiss on the dim brow of failure,
A crown upon her uncrowned head"

—then shall we reap the full harvest of our sown seed.

Beholding the movement in retrospect, certain gains stand out clear. The theory of the blessings of Anglo-Indian education has received a blow from which it will never recover. The prestige of British administration—its efficient indispensability—and the cant of the white man's burden, have been knocked on the head. Revolutionary activity, with its foul ways of mutual suspicion and hatred, and violence and secret murder, has been discredited in the eyes of the young,

as never before. Men are no longer afraid to say what they think, and freer speech has brought about a greater right of freedom of speech. People have learnt to discipline their hate of the foreigner—some who hated much have all but cast away the last seeds of hate from out their hearts. The inner significance of *swadeshi* has to some extent dawned on the comatose national consciousness, and with it the first gleams of a sound system of national economics. A tentative search-light has been cast on the rottenest part of the heart of the nation, on that foul ulcer of most revolting hypocrisy and heartlessness—untouchability. A certain standard—other than the skilful manipulation of the political gas-bag—though still vague enough—has been established, by which to try so-called national ‘leaders’; and, generally, there is a marked retrogression from the crude materialism of nineteenth century Europe, the monstrous ugliness of which was rendered all the more hideous by the mere futility of a conquered and disarmed nation hungering for the flesh-pots of Egypt, for could it not cry for its right to them in a louder voice than that of its Imperial lords? “Three hundred million concordant voices” ..

One sees then that the work of a decade, almost, has been packed into the quickened span of two years, and where this has been done it is absurd to characterise a movement as a failure. Yet, for those who have eyes to see it has revealed an abyss of national weakness which it does not do to ignore. One may brush aside as worthless the value set on its achievement by the Indian Government and those who lend themselves out to be its ornamental supports, and yet, as patriots first and non-co-operators afterwards refuse to accept the finality of the non-co-operation programme as set forth by the Mahatma before it was possible to stand on the vantage-ground of the present.

Let us examine briefly the psychology of the national mood that found expression in non-co-operation. The unfulfilled promises of British statesmen guaranteeing to Turkey her possessions in Thrace and Asia Minor; the whittling down of the Reforms in the working, the cold treatment of Indian aspirations after the war was over and Indian money and soldiers were no longer required, the exposure of the cant of self-determination

for subject nationalities—all these, crowned by the Punjab atrocities, caused the national unrest to come to a head. Now the question that presents itself for our consideration is whether the mood of the nation found its logical and natural expression in the non-co-operation programme as it then stood? A careful consideration, it seems to me, would bear out the fact that it did not. It seems truer to say that the form assumed by the movement corresponded more with the psychology of the Mahatma than with that of the nation. True, the nation gave over its soul to the Mahatma to keep and we may look upon him almost as the embodied *Shakti* of the India of to-day. In that sense, his psychology may be, to a large extent, taken to be that of the nation, but there is also much in it that is individual and particular and that made the proverbial rift. To appreciate the individual element we must remember that the Mahatma was, until the Punjab wrongs, a Moderate. He was not one of those in whom the warrior, the Destroyer in man, leaps into furor at the very thought of a great nation in chains, at the very thought of one people dominated by another. As long as there was no overt act of brutal tyranny, his soul was not stirred to its depths. The emasculation of a people under prolonged subjection, the daily diminishing capacity for self-defence, undermining the very basis of a self-respecting manhood, the frightful economic drain first pointed out by Dadabhai Naoroji, and extending its octopus-grasp rapidly since, over a country prone and helpless, incapable of any resistance—the moral degradation that is sure to deepen where the tallest are cut down, where the man who is willing to sell his country is rewarded with titles and honours, where a premium is set on weak-kneed subjection; where the disinterested service of Truth, difficult enough for us, imperfect beings in an imperfect world, is rendered well-nigh impossible by a government jealous of the least encroachment on a cruelly absolute power, where, above all, there is the subtle compulsion—the more deadly for its inobtrusiveness—to break away from the age-long national culture and mould oneself in the image of the all-powerful conqueror—all these did not converge in his mental vision in such a way as to be focussed into a flame that burns the heart so, that the man in

whose heart this flame abides is not called a Moderate—for a Moderate is one who has not experienced that pure depth of pain for his country, which makes of each man something of a Prophet in his own little way. But perhaps what is essential to the mentality of the Moderate is lack of faith in his own countrymen, and the Mahatma was led by it to be a champion of the British Empire, though he was not blind to some of its glaring iniquities quite out of keeping with his own creed of Ahimsa and love. It was the shock of the Dyerian atrocities that fired this blind mass of pain for his country, weighted with the fears born of its supposed futility, into a blinding vision of freedom. The heat of this expansion of vision and passion brought to fruition the *tapasya* of years, and lifted him to the eminence of the Mahatma. The burning need for Swaraj—the immediate need that brooked no delay—was branded upon his soul as the direct result of the vision vouchsafed to him, and with it came the pathetic illusion of the power to gain Swaraj at once. For whence otherwise came this sudden accession of faith in his people—we have observed that lack of faith in his countrymen is the essential of the Moderate mentality—the almost quixotic faith that they could fulfil the conditions required to bring to its knees the strongest Empire in the world, in the short space of a year? The vision that he has seen of his country was so excruciatingly painful that life was unbearable to him unless we got Swaraj immediately—‘immediately’ in terms of the life of a nation means at least one year—that being so, it became psychologically necessary that the people should have the power to gain it in a year; therefore he could not doubt but that they did actually have that power. He must believe in it and why not? For a great cause nothing is impossible. Joan of Arc saved France in an incredibly short time when the French were so demoralised that their armies had acquired the reputation of fleeing at the very sight of an English army. His faith in his people’s capacity to do, leapt up to an extent commensurate with his desire, his faith in himself, his faith in providence. Time has proved the Mahatma wrong, and the sceptics right, and, truth to tell, the national instinct was with the sceptics, but it

remained dumb for that it could not, for its faith in the Mahatma, deny to him the vision of the Seer, the Redeemer in man.

I know that the blind admirers of the Mahatma take refuge in the sophistry that he promised Swaraj in a year only if the people could fulfil his requirements as laid down in his programme; but it does not do to obfuscate the fact that he repeatedly stated in the clearest possible language that it was his belief that the people could, and in fact would, fulfil those conditions within the period prescribed. It is incontrovertible that the Mahatma lacked the great gift of estimating the strength and calibre of the people he led. He deemed each long down-trodden slave a hero. To act in the faith that moves mountains is only justified when one has moved the mountain, when the seemingly impossible objective has been attained—or where lies the difference between a prophet’s vision and the raw idealism of a schoolboy? It is the issue alone that vindicates that kind of faith. Swaraj attained in a year would have been the only justification of the Mahatma’s faith. Events have proved that his faith was born of a blinding intensity of desire and not of the Seer’s intuition of the Real.

It is difficult to escape the conclusion that the programme of the national movement does not represent a very exact objectification of the national mood. The vitiating factor was the almost absolute stress laid on obtaining Swaraj in a year. It is written large over the non-cooperation programme drawn up by the Mahatma—drawn up under some such compulsion as if Fate stood over India counting the hours of the last year it could give her in which to begin and complete the work of her self-emanicipation. That is perhaps the irreverent way in which I picture the vision of the Mahatma in this particular. It was *par excellence* his vision and not that of the nation, but he had the dominating personality—the almost hypnotic personality—which effaced the feeble self-awareness of the national consciousness. The blame for it rests less on him than on us who proved ourselves unworthy followers of his—then, in that we gave way to him in this matter (we could have fought for a more synthetic programme necessitating a longer period for its fulfil-

ment) now, in our absolute inability to hold by his spirit. He was an all but perfect leader, he would have forged for us a much more potent weapon if we had but helped him in freeing himself of illusory necessity of drawing up a programme of war-time measures against the Government. It is a bitter reflection that taking so much from him we could not give him even this much.

Let us now consider whether it is advisable for us to cling to the programme he drew up. I think it will be clear to everybody that the idea of winning Swaraj in a year has done sufficient harm already. We have had to shelve all the important national problems whose handling will not bear fruit in a year keeping them over until Swaraj—the body of it—was won. After that we were to try to put a soul into the body of this Swaraj. But are body and soul thus separate, and can corpses be thus galvanised? However that may be, we can no longer afford to shelve the essential problems, because they will take time to solve. Life in its totality will not be long denied and if you try to exclude any part of it, you do so at your peril. In truth, there are no parts. Life is one and indivisible. We sin against it when we artificially restrict its inflow upon us, and bring down upon our heads a terrible retribution. No doubt, nothing great can be achieved without restricting human endeavour to a particular, limited sphere, but if it is done at the expense of greater realities, we must soon call halt, or we shall cut ourselves off from the sources of our strength, and having renounced all life for that one end find that we fail even in achieving that end. “Too long a sacrifice can make the heart a stone.” That the Mahatma was conscious of this, one may infer from the fact that he pleaded for the suspension of the task of the doctor, poet, scientist, lawyer, whosoever he be, in favour of spinning, etc. *Only for a year*—in which he hoped to win Swaraj. I do not think he himself would cling to his original programme after seeing that it would not bring Swaraj even in two or three years—and who among us yet believes that, restricting ourselves to it, we can win Swaraj in two or three years? The Mahatma would have achieved much more than he has, had he not pitched all the notes of the national *yantia* to play that one tune of ‘Swaraj in a

year.’ Under his guidance and inspiration, a sure basis of a co-ordinated activity of brain and hand could have been laid in many spheres of life. If instead of demanding the suppression of personality as the best aid to national work, he had—as he has the power to do—enriched the personality of men and women, encouraging each along the lines of his or her own individual self-development, not requiring of each to conform to a regulation type of the national worker, he would have carried us farther along the road to a spiritual and material Swaraj.” He could have laid the foundation of more than one solid organisation that would become landmarks in our history, feeders of the great stream of national consciousness. And more glorious still—the labour of a life-time—if he had linked the present of the nation to all that was noblest and best in its total past—not to the ideals of any one supposedly golden epoch—helped us to feed once more, not on the past, but on the primal source which made possible all that was glorious in the past, and then left the great stream of national consciousness to find its own appropriate channel and direction, if he had been content to inspire others with his own spirit, instead of insisting on communicating to them the form and body of his inspiration as well, he would have helped us gird up our loins to the alleviation of the national sorrow and want—his primary concern, the *rationale* of his Swaraj—all the more for setting our hands to the task not of a year but of a life-time, or more. To the possession of the spirit which, while not denying the full reality of time or minimising the tragedy of the elemental cry of unsatisfied hunger, scorns to count with too much engrossment the hours of pain as they pass, all things are added. From the deep heart of ages comes the moving cry, vibrant with the Divine Compassion, the supreme word of the Eternal Spirit to its children wandering in pain and forgetfulness, “do not grieve, I will deliver you.”

We must now place before the nation a less concentrated but wider and more synthetic programme. If our experience had taught us anything, it is that the people are absolutely incapable of carrying out such an intensive programme as that of the Mahatma. Having recounted our successes, we must also take stock of our set-backs. The most

prominent of these are the failures to induce title-holders to give up their titles, lawyers their practice, students their colleges, importers their import of foreign cloth. The call to sacrifice fell on deaf ears and the reason is not far to seek. Only those who are ready can respond and what had been done to make these classes ready? Indeed what had been done to make the nation, as a whole, ready? The seed had not yet been sown. The ground had barely been prepared and Mahatmaji, the sower of the seed, could by no means be also the reaper of the harvest. We have merely disregarded the failure of the classes mentioned above to respond, and gone forward as if it were of no consequence, but it has a valuable lesson to teach us. Numerically these classes may be unimportant, but the failure to touch them will supply us with the reason of our failure *to create*—so marked is our inability to meet even an infinitesimal fraction of the demand for educational institutions made by the students who left in large numbers, only to go back a few weeks afterwards. In these instances we have clear evidence that the non-cooperation programme was not the physical analogue of the psychological mood of the nation, that the movement was arrested because it lacked the strength born of a real inward need, that it was an activity imposed *ab extra*, and not the spontaneous expression of the national being creating its own mould as it journeys towards its perfection. The nation was not ready for such a programme. That co-ordination of thought and energy, which is the basis of a national consciousness wherever it exists, is all but absent in India. The national consciousness here is a very rudimentary one indeed and inheres in a relatively few individuals only. The predominant unit of thought is not that of the nation but of the family, caste, village or province, and that being so, it is futile to expect to win Swaraj in a year—or five years for the matter of that—and equally futile to restrict ourselves to weapons that were taken up as best fitted for that end. We have started at the wrong end in our haste to win Swaraj. Not that the non-co-operation programme is a wrong one, not that it is ideally a wrong method of going about to win Swaraj,—only, the indispensable condition for generating the power to carry it out has been overlooked. It has been argued

that the best training for non-cooperation is the actual practice of non-cooperation. The most that can be said in vindication of such an argument is that it is, at best, a training of a very poor sort indeed, and one would even be justified in refusing to recognise as such a training that sets one, at the very outset, to the actual performance of the thing for which one is undergoing the training. To teach a tiro in the high jump to jump five feet three, the best method is not to set him to jump that height from the beginning of his training. True, he may some day jump that height even so, but it is difficult to conceive of a more hurtful species of training than that. Therefore it will not do to carry on a propaganda telling the people to non-co-operate with the government, placing before them an intensive programme which must be largely an abstraction to them as they have not been given a vision of that ideal of the Motherland in which alone an intensive and concentrated national programme has its reality. For what ideal of the Motherland can our people conceive? Do ninety per cent of them know even the shape and size of a geographical entity called Hindustan? How then can we draw any strength from them in our fight for Swaraj? Or do we think that we can gain Swaraj without the active or passive cooperation of these, even to the extent implied in a hazy notion of what "India" means and what "Swaraj for India" implies? We have only found time to teach them that Swaraj means less taxation—or even no taxation—under our own rule, and they are pleased to hear it.

Here we touch the root-cause of the arrest of the movement, and the present lassitude. Because the non-co-operation movement was a 'war-time measure'—that is, the nation was supposed to be at war and everybody was called upon to work at a concentrated programme drawn up by the national leaders—and defended as such by the Mahatma, it was least fitted to hold before the people the vision of a spiritual reality which men may realise by common effort and common sacrifice, and which, however, they imagine it—as the power of the Divine in their lives, or the beauty of its *Lila*, or a ray of its infinite compassion—is to each the heaven-born avatar of his

people—the Motherland. A synthetic vision of a new India, a grandiose conception of her, having for its background a passionate love and deep knowledge of her past, and the faith of a prouder future in continuity with that past, gathering up into itself all the gains of the human spirit elsewhere, in all spheres of life, and reaching forward to the highest hope of Humanity—such a synthetic vision—to which poet, artist, musician, philosopher, architect, educationist, statesman and scientist must all make their distinctive contributions—must precede and accompany any real deepening and widening of the national consciousness. Such was the vision that in part supplied the motive-power of the anti-partition movement in Bengal. It is only in relation to such a vision of life that a great intensive and selective national programme can have any reality, and where this vision is absent, the driving power to carry through a selective programme, patched up not so much with reference to national self-expression as to the strategic importance of directing the attack against certain points of the enemy's position, will be weak and fugitive. Moreover, I am one of those who believe that there cannot be such a divorce between the politics of time and the politics of eternity, as is implied in a programme that excludes so much of vital importance, for the doubtful advantage of concentration. We cannot cut ourselves off from the eternal spirit of the Nation that has brooded over its self-projection from the beginning, and hedge ourselves in the present. Every nation grows in power and spiritual beauty according as it draws more or less directly from the original source of its being, the Oversoul, and when it loses intimate touch with that Being, it forgets to what high destiny it is inheritor, oblivion falls over its myriad majesty, and it busies itself with the transitory need of the hour, until, should it quite cease to draw from the source it has fed from, it perishes, and the spirit passes to other peoples. For, as a brilliant Frenchman remarked, "the spirit knows no geography"—he meant, it is not restricted by geographical limits.

I think we may say that in this movement of the Mahatma's we have come nearer to the source of the National Being than we have been for centuries perhaps, but yet we have been far from drawing

inspiration direct from the first source, for otherwise our strength would not have flagged after a little destructive activity, but would have been strong to create. We need to come nearer to the creative centre of our being and for that the nation must become aware of its own history, must dive into the depths where lies the pearl of its essential unity which it has never yet realised save subconsciously. It will be then that the call of the Motherland will be understood in its real significance, as of a divine entity for which it is worth sacrificing home and parents, wife and child. The Mahatma and others—relatively few in such a vast country—having such a conception and vision could find reality in the programme, the rest loved the Mahatma more than they loved India, because they knew more about him—but a new literature and art must grow up round this central theme, before the national mind can realise the unity of its functions on the conscious plane, and the homage of the heart overflow at the feet of the Mother. With such a conscious unity, devotion to the Motherland—which must become a living reality "so that we can hardly think of it otherwise than as the shadow of the thought of God"—any intensive and selective programme will find its appropriate might in itself and will not have to draw its strength from any one human personality, as in the present movement. The nation, wandering in the bye-ways of its being, may sometimes light upon a great *urhuti*, but to surrender oneself to any but the Highest is to darken the channels through which the Spirit descends upon its children, renouncing the Sun for a little candle-light that is soon lost.

If then we want to generate the power to carry out effectively a programme like that of non-co-operation we must fit ourselves for it by focussing before the people a many-sided vision of the Motherland, which must be grasped in its totality, and claim from each man the best that he can give, not something alien to himself. The great problems of national education,—for women no less than for men—the emancipation of our women from the tyranny of men, the removal of untouchability and of the alienating and unfraternal restrictions of caste, must engage the greater part of the national energy. This is not to subordinate political activity but to invest it with reality and power.

Poetry and drama must enshrine the national expiation of the national sin against untouchables and women, a body, like that of the Gaelic League in Ireland, should disseminate ideals of national education and train teachers who will set up small schools under its supervision. A few—one in each province to start with—run efficiently and embodying the true spirit of a rejuvenated India, will go far to dispel the just fear of the people that money given to national institutions is wasted by incompetent and even dishonest handling. We must radically purge ourselves of our unclean attitude of mind towards women which makes it all but impossible

for them to move about freely for national service—all our schools and colleges, and a thousand public platforms must take up the slogan of woman's emancipation—nor can we press forward to win swaraj with the curses of the untouchables rising between us and our goal. Heaven's gifts may not be taken by unclean hands and *Siddhi*—except it be the *Siddhi* of the Rakshasa—may not be attained before *Shuddhi*. That is the law for individuals as well as for nations. Let us purify ourselves and know that we ourselves are our greatest enemies. God himself cannot withhold what we have deserved. Can the British Empire?

COMMENT AND CRITICISM

[*This section is intended for the correction of inaccuracies, errors of fact, clearly erroneous views, misrepresentations, etc., in the original contributions, and editorials published in this Review or in other papers criticizing it. As various opinions may reasonably be held on the same subject, this section is not meant for the aving of such differences of opinion. As, owing to the kindness of our numerous contributors, we are always hard pressed for space, critics are requested to be good enough always to be brief and to see that whatever they write is strictly to the point. No criticism of reviews and notices of books will be published. Writers are requested not to exceed the limit of five hundred words.—Editor, "The Modern Review."*]

Bhavabhuti and Mandana.

In the Modern Review for Nov. 1923, Prof. Sharmā suggested the identity of Mandana and Bhavabhuti, which fact, if proved will be an important contribution to the history of Sanskrit literature. But there are arguments which indicate the suggested identity to be an impossibility.

Prof. Sharma thus argues—

- I. Bhavabhūti = Umbēka,
- II. Umbēka = Mandana;
- ∴ Bhavabhūti = Mandana.

Let us see in the light of the following arguments, how far the above reasoning carries weight.

I—(1) Bhavabhūti in his dramas gives Śrīkāṇṭha only as his another name. Braggart as Bhavabhūti is, we expect him to give Umbēka or Mandana as his other names (if he was known by these) since the latter names are famous in philosophical works. Again no commentator of the dramas suggests the identity

Ghanasyām* a commentator of much erudition, regards Mandana and Bhavabhūti as different persons

(2) In the *Malatī-Madhava* and *Mahāvira-Charita*, the author expressly mentions 'Jnana-midhi' as the name of his 'guru'—

ब्रह्मपरमहंसानां सद्गुरुणा यथाश्रितः ।

यथाश्रितानां भगवान् यस्य ज्ञाननिधिर्गुरुः ॥

(Maha-Vira—I.5)

Bhavabhūti, the disciple of 'Jnana-midhi', who was also a 'Param-hansa' is thus different from Umbēka, the disciple of Kumārila, who is not known as 'Param-hansa' or as 'Jnanamidhi'.

(3) Bhavabhūti betrays sympathy for Buddhism. Kamandakī, one of the principal characters in the *Malatī-Madhava*, is a Buddhist nun and the stage-manager himself assumes her rôle. Thus Bhavabhūti cannot be Umbēka (or Mandana) disciple as he is of the Mīmāṃsaka Kumārila Bhaṭṭa who led fierce attack against Buddhism.

* Vide Prof. Kane's edition of *Uttara-Charita*, p. 44.

(4) As regards the passage from Chitsukhi, the commentator's suggestion regarding the identity of the two, leads to a contradiction on the part of Chitsukhacharya, who will then be made to prove the authoritativeness of Bhavabhuti by the authority of Bhavabhuti (Umbeka), which is absurd. The Commentator has missed the point obviously.

II (5) Tradition * is persistent in believing Umbeka and Mandana to be two different persons—

उम्बेकः कारिकां वेति चापू वेति प्रभाकरः ।

मण्डनस्तु भयं वेति मोभयं वेति रेवण ॥

(6) Mandana, as is well known, was a Maithila, and Bhavabhuti's home is Berar, in the South †

(7) The writer of 'Bhavana-Vivēka', alluded to by Prof Sharma, is Mandana, while the commentary is from the pen of Umbeka and there is no attempt made to identify them in the work

(8) 'Sankar-Digvijaya' alone identifies Umbeka and Mandana in a solitary line. The work is a poem full of exaggerations and as such should not be given weight to. Moreover, the editor ‡ of the work proposes to read उम्बेक instead of मन्वेक which fact should not be lost sight of

In the light of the arguments given above the identity of Bhavabhuti and Mandana can hardly be maintained. The arguments relied on as basis by Prof Sharma, are too flimsy to support the superstructure of such a weighty theory as has been under discussion.

V. R. BHATE

Maratha History and Professor Jadunath Sarkar.

In the November number of the MODERN REVIEW of last year, Prof. Jadunath Sarkar writes, as is usual, on a chapter of Maratha History. I beg leave to point out a dozen or so mistakes in that article on the authority of original letters and other documents published in Marathi.

(1) I do not know why Prof. Sarkar suspects the existence of Peshva Shamraj Nilkanth, only because Jedhe Shakawali does not mention him. Does the mere non-mention of a fact in a very reliable chronicle prove anything? Shamraj Nilkanth Ranzekar, besides being mentioned by

the bakhars, was present at a Panchayat Court held at Poona under Shiwaji on 21-3-1657, where he is styled as Mashrul Ha-arati Rajshri Shamraj Nilkanth Peshva, where also were present Vasudeo Balkrishna Majumdar (son of the first Majumdar Balkrishna-pant Hanmante, who seems to have been dead by this time), Sonaji Vishwanath Dabir, Balaji Naik Pande (Jedhe mentions one Balaji Naik Pande as Shiwaji's ambassador at Bijapore in 1672), Mankoji Dabhatonde Sarnobat, Mahadaji Samraj (son of the Peshva?) Surmis, and Raghunath Ballal Sar-Subniya, meaning the whole court of Shiwaji (Mahjar No. 10 Raj 17). Similarly, an original letter to him in 1653 as well as later orders mentioning him as Peshva are given in No. 7, Old Historical Stories Part II Itihasa-Sangraha. Similarly, his seal-impression is to be found on many letters in Raj 15. Now are all these authorities to be pronounced false together with Chitnis, because Jedhe does not happen to mention him?

(2) Prof. Sarkar, trying to derive Trimal from Tamil, is at a loss to know why some modern Maratha writers persist in calling the Peshva Moro Trimal. The fact is, derivation apart, Trimal is used in Marathi only as a writing (modi) variant of Trimbaka, the Sanskrit form. It is used by Moropant himself in a letter in his own handwriting in 1677 (No. 25) as well as written by clerks writing orders in his name (No. 20, Ramdas and Ramdas part 9). Similar forms are used in Nos. 12 and 13. Raj 8, all of which are originals and not copies. It has been found used in other persons' names too, e.g. Dattaji Trimal Wakanis was the name of another minister of Shiwaji. In the genealogical table supplied by the descendants, this father is named Trimalacharya (Parasnis-Mahableshwar Appendix). It means either the original name Trimal in the southern style, as the father was serving Shahaji in the Karnatak, and the form Tryambaka was used to suit the Maratha ear or vice versa.

(3) Nilkantha Moreshwar is stated by Prof. Sarkar to have died in 1708, which is wrong. He remained loyal to Tarabai and continued to serve the Kolhapur Branch till his death, which must have happened after 1718, as an order of Sambhaji of Kolhapur contains his seal-impression (No. 400, Ramdas and Ramdas part 9).

(4) Moropant Pingle succeeded Vasudeo Balkrishna Hanmante as Majumdar in 1661 and not his father Balkrishnapant, as in the Mahajar (No. 10, Raj. 17) mentioned above, he was present as Majumdar instead of his father, who must have died before 1657. Nilo Sondeo became Majumdar after Moropant was promoted to the Peshvaship. Moropant built the Pratapgad fort in 1656 and his descendants, who even now live there are still called Majumdar after his first

* Vide Proceedings and Transactions of the Second Oriental Conference, Calcutta, p. 410

† Vide—Prologues to Malati-Madhava & Vira-Charita.

‡ Vide—Sankar-Vijaya VII-116. (Anandasram ed.)—foot-note.

office and not by the later title Peshva. So there is no cause to doubt Jedhe in this particular.

(5) The date of Ramchandrapant's death is undecided. From an undated letter (No. 152, Raj. 8) of Sambhaji Angre to Bhagawantrao, the son of Ramchandrapant, it appears that this grand old man had retired to end his last years in a sea-side village Kunakeswar (Devgad Taluka) and this letter speaks of his death as recently taking place. As Sambhaji Angre also mentions his father as dead (Kailaswasi), Ramchandrapant's death must have taken place after 1729.

(6) Ramchandrapant was never the Amatya of Shahu. From 1708, he was Amatya of Kolhapur only. But even before 1708, his tenure of this post was not continuous. Though bakhars mention his succession to the office of his father, it had not been proved by any original document. On the other hand, as Jedhe mentions Raghunathpant having been appointed to the office in 1677, arrested and suspended from office in December 1680, and Harji Mahadik appointed Viceroy of Karnatik in his place, and lastly Raghunathpant being released and again appointed to this office. Ramchandrapant must be taken as not occupying this office for the period. Anaji Datto was appointed to Amatyaship after his release, and not to his former office of Sachiv. Sambhaji seems to have appointed Ramchandrapant to Sachivship instead of to his hereditary office (Sanad page 186, Sanads and Letters-Mawaji and Parasnis). Even before 1677, his elder brother Naro Nilkant seems to have worked as an Amatya and was not a hermit as bakhars would make us believe (No. 57, Raj. 18). Taken together, Ramchandrapant does not seem to have held Amatyaship till 1691, especially as Jedhe mentions Ramchandrapant as Sachiv in 1690.

(7) Shankaraji Malhar is spoken of as the successor of Anaji Datto. But no original letter with Shankaraji Malhar's name has been discovered as yet nor his seal-impression on any document. That there were two men by name Shankaraji, is certain. But whether Shankaraji Malhar was ever Sachiv, I doubt. Jedhe mentions Shankaraji Pandit as Rajadnya in 1690, but which of the two he means, we have no means to decide. On the other hand, letters of Shankaraji Narayan as Sachiv occur from 1688. I think that two new posts-Rajadnya and Pratinidhi were creations of Rajaram given to Shankaraji Malhar and Pralhad Niraji respectively, as letters of Pralhad as Pratinidhi in 1689 are extant (Ramdas and Ramdas 9, Nos. 69 to 74). These posts were created to meet the emergency. All the ministerial posts, but especially those of Amatya, Sachiv, Mantri and

Sumant, seem to be quickly changing hands in the reigns of Sambhaji and Rajaram.

(8) Hanumantas certainly do not figure prominently in these two reigns, but they were not totally eclipsed as Prof. Jadunath Sarkar would like to believe. That Raghunathpant's son Narayan held Amatyaship for some years, is certain (Ramdas and Ramdas Part 9-59), for he was Amatya in 1685, three years after his father's death and no other name is mentioned as Amatya under Sambhaji. Similarly, Sumantship, held by Janardanpant till his death, must have been held by some descendant, insignificant may be, as nobody else has been mentioned as Sumant by name during all these years. Timaji Raghunath held Pratinidhip in the interim period, after Pralhadpant and before Parasuram Trimbak (328, Part V-Itihas-Aitihasik).

(9) Gomaji was the father and not the son of Mahadaji Pansambal, which again Prof. Jadunath Sarkar spells Pansalbar.

(10) The name of the Quiledar of Raigad is Changoji Katkar and not Kanitkar, which would mean a Brahmin instead of a Maratha (Jedhe).

(11) Tarabai gave birth to her son Shivaji in 1696 (Jedhe), when she was at Jinji, Ramchandrapant having sent Rajaram's wives to Jinji by sea-route after he had been established firmly at that place and not at Vishalgad as Prof. Jadunath Sarkar says.

These are a few errors of fact that have crept in this small article. I am unable to discuss the various campaigns, battles and the taking and re-taking of forts, as I cannot understand the Persian sources, on which the Professor bases his narrative. While this learned Professor is ready to base his histories mainly on secondary sources like Persian Chronicle, he dismisses Marathi bakhars with scant justice, nay, pronounces Chitnis as an often *deliberately* false writer, apparently because he mentions Shamraj Nilkantha as the first Peshva, while this fact is not mentioned by Jedhe's chronicle, which Prof. Sarkar rightly praises as the most authentic. I would like to know what grounds Prof. Sarkar has got to make such an extreme and to say the least, an unjust statement as to call a mere story-teller, a *deliberately* false writer. Prof. Sarkar charges, similarly, this same Chitnis as well as many others of his type in the bibliographical notes to his 'Shivaji'.

EDITOR'S NOTE —

For pressure on our space some portion of Mr. Shejwatkar's article has been omitted as it was not pertinent to the questions at issue.

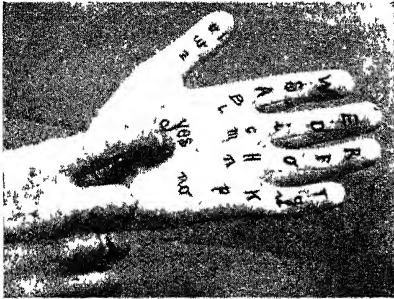
As for Prof. Sarkar's views on these questions we draw the attention of our readers to his article on *Sources of the Life of Shivaji* printed elsewhere in this number.

T. S. SHEJWATKAR.

GLEANINGS

"Speak-Glove" Enables Deaf and Dumb to "Talk"

Deaf and dumb persons in Europe find it easy to converse with those who are not familiar with the sign language by wearing a glove stamped, with letters of the alphabet and the words "yes" and "no" Spelling out words by pointing to

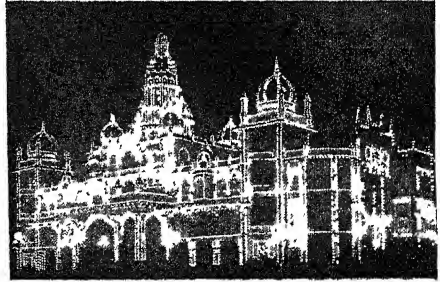


"Speak-Glove" Enables Deaf and Dumb to "Talk"

the characters, a conversation understandable to almost anyone, can be carried on without the use of paper and pencil. The vowels and consonants are arranged on the thumb, fingers, and palm after the fashion of an American typewriter keyboard.

Flood of Lights Covers Prince's Palace

During religious ceremonies and state celebrations, the palace of the Maharajah of Mysore, in India, is lighted by thousands of electric bulbs strung all over the massive structure. Against the dark background of night, the home of this Hindoo ruler, located in Madras, glows and sparkles like a jewel. So magnificent is the sight, that the palace is often referred to as "the most gorgeous abode in the universe." Within the borders of Mysore are located the famous Kolar gold fields, worked by electricity generated by water power.



Flood of Lights Covers the Mysore Palace

Railroad Bicycle Aids Guard To Fight Forest Fires

To enable members of a forest patrol to cover their areas in the shortest possible time light four-wheeled cars, that travel on the tracks of railroads, have been built. The machines are propelled by pedals and the rider sits on a frame resembling that of a bicycle. Space for carrying tools and other equipment is furnished by a wire



Railroad Bicycle

basket at the front. In case of fire in the woods the guard can quickly reach a point on the railroad near the scene of trouble. If necessary an assistant can accompany him on the vehicle.

Of all these insect hordes and diseases, there are relatively few that are native to America. Like many other harmful things, pests and diseases have trooped in after civilization, and have been carried in many ways from one country to another, until they have spread their destructive work practically over the world map.

The introduced diseases of forest trees, such as the pine blister, chestnut, and the enemies of the cereal and forage plants, are, however, vastly more expensive lodger than those named, consuming at least \$1,000,000,000 worth of timber each year.

The department of agriculture recently compiled a list of the dangerous insect enemies of plants in foreign countries which for the most part have not as yet gained entrance into the United States and found there are some 3,000 of them, all regarded as menaces.

Most of those already here have come in shipments of living plants, and many of them with florist and ornamental stock. In many instances the imported or ornamental, or other plant, has been a mere incidental carrier of the new enemy.

Some idea of the excellent work of the plant experts have been doing is indicated by their achievement for only a portion of this service. There were received from Holland 1,051 infested shipments, involving 148 kinds of insect pests, from Belgium, 1,306, France 47, England, 134, Japan 291, and Germany, 12.

To guard against recurrence of this, all cotton shipments from foreign countries are now subjected to the "third degree"—that is the bales are put into a huge steel cylinder by means of a moveable platform. The cylinder is hermetically sealed and the air exhausted, vacuum assuring penetration of a disinfecting gas to the very center of the bale, destroying all insects that may be therein. Uncle Sam has the world's largest fumigating plant, and each cylinder has a capacity of more than 100 bales of cotton at one time permitting a shipload of cotton to be treated in a few hours.

To combat these pests an army of government investigators is kept busy the year round. The work involves the development of a chemical means of warfare, the production of effective insecticides, the use of flames, the airplane to spread poisons and other mechanical measures. In addition a rigid inspection service is maintained at every port of entry.

Motorcycle in Jump Covers Eighty-Four Feet in Air

During an exhibition to illustrate the strength

of his machine, a height of nine and one-half feet was attained at the summit of the air described by the soaring motor and its rider. The fall was broken by a specially prepared landing ground, and little injury was done to the man or motorcycle by the "flight."



Eighty-Four Feet Jump of Motorcycle

Skill and daring were required to hold the machine on a straight course and insure a good "take-off" in order to prevent a disastrous "spill."

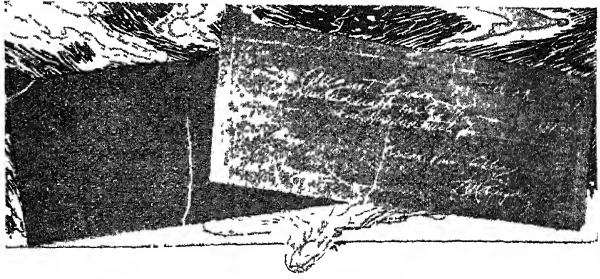
Ash Piles Are Made to Yield Millions

Though science has not yet succeeded in preventing conflagrations by which whole cities are destroyed, chemistry and photography hand in hand, have just come forward with a revelation whereby burned documents can be restored and redeemed.

By it millions will be saved from the ruins of Tokyo and other Japanese cities. Had it been known when the scientists uncovered Pompeii, the vast libraries of that lava-scarred city could have been rescued. The composition and application of the chemicals, in fact the entire process by which these charred remains of wealth fragile as soap-bubbles, are made to reveal their value, their character and, what is more valuable still, their recorded numbers, was discovered only a few months ago by Dr. Edward O. Heinrich, lecturer on Criminology and Criminal Investigation in the University of California.

The process is based on the fact that docu-

ments, i. e., paper of all kinds, are not burned when tremendous heat is applied for a long time to the exterior of a bank vault or other supposedly fire-proof receptacle. Instead, the paper is destructively distilled, the hydrogen or other component being driven off as gases, and the carbon in the paper, the ink, and even lead-pencil writing remaining, all concealed in the thin, fragile, black sheets, which are left behind. If the vault is opened before it has had time



Bit of Badly Charred Paper—As It Looked after Treatment

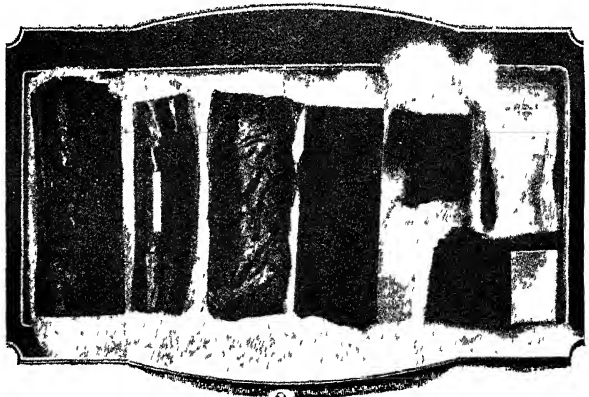


The Scientist Busy in Treating Charred Paper

to cool, the sheets of carbon burst into flame and are destroyed, or reduced to such flimsy ash that they cannot be saved. If, however, the vault is allowed to cool every document in it can be saved.

The sheets of carbon are put into a tray of chemical. This solution strengthens and slightly glazes the sheet of carbon, and brings out the lines left by the mineral in the ink of the writing or printing, and the graphite in the penciled script. The majority of the papers then can be read with the unaided eye, but in complicated cases, such as wrinkled papers, very thin sheets or those on which weak ink has been used, it is necessary to call in either the enlarging camera or the photo-microscopic instrument, which brings the writing or printing up to such size that it may be read on the photographic plate.

"Deciphering of the printing and writing on these sheets is a question of the ability of the eye of the operator to distinguish shades of black," says Dr. Heinrich. "Straw paper, for example, gives a brown-black ash, while the iron inks, usually used in writing and printing, give a dead black. Pure linen paper, however, also gives dead black ash, and the only way in which the writing and printing on it can be deciphered is by tilting the sheet at all angles until the one at which the lettering appears is reached. The cheap pulp papers give a gray-black, on which



Fortune in Burnt Stocks, Bonds and Certificates, Restored by Chemical and Photographic Treatment

the coal-black of ink is even more easily seen. Leadpencil writing, after passing through fire, gives a silvery gray line, comparatively easy to read, provided that

the writing was legible in the first place

"In working with the documents left from the Astoria conflagration I made an interesting discovery—that, by wetting my finger on my lips and applying the saliva to the sheet of carbon, I could very frequently change either the color of the paper or the color of the ink sufficiently to be able to read the lines written on the former

Another interesting fact which came out at the Astoria fire was that plain Manila envelopes of good quality are the best containers for valuables. Leather pouches, in which currency and documents are kept, most frequently boil up like milk when subjected to heat, and so gum up the papers that it is almost impossible to separate them."

A DISPASSIONATE AND EXACT STUDY OF INDIA

(A Review)

By ASHOKE CHATTERJEE.

"AN American historian, trained in research and the weighing of historical evidence, has gone to India and found every door open to him for study of the opinions, the personalities, the aims, the hopes and the antagonisms which have made of India a focal point of the world's attention"

So runs the introduction or advertisement of a book written by one Claude H Van Tyne, head of the department of history in the University of Michigan, U.S.A. and author of three books dealing with American history. D. Appleton and Company are credited with the publication of this work which is titled 'India in Ferment' and priced at \$2.00. The book is well printed and got up and should be read by those who are interested in American (or is it Michigamian) methods of 'research and weighing of historical evidence'.

We gather from the preface that Mr Van Tyne 'was tempted to go and see the situation' which, during the winter of 1921-22 was ruling in India. He does not name the tempter or tempters, nor mention the means, employed in worrying him into risking 'the crown of life'. But after a little meditation the author wittily suggests that the insinuation that he was paid by the British is not based on facts, "if there was any 'British gold' ready for my itching palm, I was too stupid to realize it". Of course the fact that he could not realize the British gold may not necessarily go against the insinuation but may merely prove the cleverness of the British and show the credulous mind inhabiting the wisest of American historians. But this should not bias us against the 'academic'

History of the University of Michigan. Few scholars are shrewd businessmen.

Mr Van Tyne calls his book 'India in Ferment' and his deviations, false assumptions and other short-comings ought to be excused, for can we expect an *American* professor to keep his head while touring a continent in *Ferment*? His 'dry' habits, probably, made the struggle for keeping his head a bit too keen for him.

The historian suggests in the preface that stories of British misrule in India are mainly concocted and spread by "Indian extremists" and "parlor Bolsheviks" who cry "Revolutions are such fun". They are also credited with the authorship of the watchword, "on with the propaganda, never mind the truth!" Splendid fellows! They have at least hit the mark in their second effort. As to the first, it is a pity the learned historian could not see the fun in keeping the old order intact as opposed to revolutions, and that just as Bolsheviks finance the 'cause' of turning the world up side down, there are others, able financiers, who are mightily interested in keeping the top side up. In any case, it is a weak point in one studied in the social sciences, to ascribe revolutions to man's sense of the funny. I cannot congratulate the University of Michigan on its system of distributing academic genius among its Departments. Has it not a Department where one is taught how to invent, write epics or—get rid of the blushing habit?

Mr Van Tyne hints that those "Indians who claimed to be the representatives of 320,000,000 of people, one fifth of the inhabitants of the globe [and] were declaring to the

with a desire to be free from the British rule" are liars. May be, his idea is that the 'mute masses' must prove first of all, each one of them, that they are all first rate thinkers and workers and can look after their own interests without the help of experts, before India could have independence. Has not his historical knowledge taught him that the minority has always fought out and won causes for the majority? The people who know and who can see things in their proper perspective are few and far between even in advanced countries like the United States of America. Why should one expect a living desire in the masses of India to get rid of the foreign domination before India could be considered fit for independence? The representatives of the people whom Van Tyne paints as insincere, have not made any profits out of their leadership, at least most of them have not, whereas the British whom the same dispassionate person presents before the world as the benefactor of the mute masses, evidently do not rule India from motives of unmixed philanthropic origin. It is quite possible that Indian extremists often learn to carry on propaganda on modern lines and become guilty of exaggeration, but is it not true that Britishers also use the unrivalled press facilities at their disposal to injure the cause of India? And why only the British? Would not Mr Van Tyne himself appear as an hair-brained propagandist to people who are not aware of his anti-acquisitive limitations?

Mr Van Tyne was invited by wireless to stay as the guest of the Governor of Bombay while he had not yet set his foot on India, and the last thing he did before he left was to have left the generous table of the Governor of Ceylon at Colombo. We are glad to see that though bureaucrats are not, as a rule famous for their appreciation of merits as opposed to services rendered, this time they demonstrated the exception in favour of the learned historian from America who came to study the Indian situation.

India in Ferment is written in a style which savours of American journalism and this trait is by no means restricted to style alone. The first mistake that is noticed is that Mr Van Tyne imagines that the agitation for representative Government is restricted to British India and that in the Native States the subjects gave unquestioning obedience to the Princes, the bejewelled "despots." It merely shows how little the author has seen or knows of India. In most Indian States there is an active demand for popular government.

It is quite possible that he was influenced by his friendship with the Maharaja of Alwar, who not unoften succeeds in impressing people by

his wisdom, learning and intelligence and what not "Can you tell me," Alwar asked dramatically, "anywhere in the East where democratic institutions have been engrafted upon oriental life and been a success?" Not in Egypt, not in Arabia, not in Persia, nor in China, nor, if carefully analysed, in Japan" (P 68).

Van Tyne with his mind trained to research forgot to ask him whether the failure was due to any defect in the Philosophy of Democracy as related to the Points of the Compass, or whether the defect lay in the institutions or in the method of engrafting or in both, or in the mind of the bejewelled observer, assuring that he possesses one which he can call entirely his own. He forgot also to enquire whether Western democratic institutions were much of a success in the land of their origin. If only the Maharaja would write a thesis or a drama on Psychology, Politics and the Magnetic Pole! Van Tyne has given out another secret of the learned Maharaja. "He said the British folly was like his own" (an example follows). No doubt the Maharaja thought it was a compliment. He also schemed out a perfect civilization which would be the net result of a hypothetical Indo-British harmony. It will have several sides and this will be taken care of each one in its turn, either by the Indians or the British. For example the British will predominate on the political side, and the Indians on the religious side. And Van Tyne was impressed!!! No wonder, too, for was he not a student of sociology and quite able to see how life was a mechanical mixture of mutually exclusive aspects?

"MAHATMA GANDHI, SAINT OR DEMAGOGUE?"

"Dr Jekyll or Mr. Hyde?" Van Tyne could not come to a whole-hearted conclusion. He had 'mingled feelings'. But he "reasoned about it, and, knew that had he been Viceroy, he should have arrested Gandhi six months earlier!" The same thing has been said by many Britishers in India, but we allow credit to the American historian for independent opinion.

There is one sad experience of the historian for which we sympathise with him. It was a tea party given in his honour by "some thirty Indians who had at some time studied in American Universities." After a time the whole affair turned into an indignation meeting against the British Government.

"Whenever he could get an opening, a wild-eyed young Bengalee in a Gandhi Cap held a curious diagram up before me and demonstrated with geometrical figures how the magic spinning wheel would evolve social force, and finally give *Swaraj* to India."

Our only solace is that it was the Professor of an *American University* who 'reaped the whirl wind' at the *tea party*

After this the author spends a few pages in exhibiting or inventing samples of some real Babu English. I am sure the average Bowery boy will find it rather difficult to understand

We also find Mr. Van Tyne does not lack in humour. Indian faces and dresses absolutely bewildered him. Often he would be taken to secret meetings of seditionists 'through tortuous streets and down back alleys, through low hall ways, into council rooms'. The author makes one's flesh creep. One feels like being gripped by "the Unseen Hand" or smothered by "the Poisoned Pillow". Once on such an occasion he sat next to a raja's son. "Opposite sat a dirty-robed, bare-footed, scowling Pathan, who looked as if he had just cut a throat and was enjoying the recollection of it." Very strikingly expressed, but it is a bit strange that a raja's son should attend a seditionists' secret meeting, especially in view of the fact (as put forward by Mr. Van Tyne) that "the Princes are loyal supporters of the British Regime. It is their Shield and Buckler."

Mr. Van Tyne seldom boasts in his book. But at one place he forgets himself and says, "The Indian radicals were inclined to be most obsequious to me." But he does not say why.

We are told at another place that a Bengal enthusiast told him how the English love of Beefsteak was depleting India's cattle-wealth. But he (V T) wondered why the beef eaten by sixty six millions of Mohamadan had so much less effect than that eaten by two hundred thousand Englishmen. The reason is (if one may give the information to Mr. Van Tyne) that the sixty-six millions of Mahammadans have *very much* less ability to buy beef than the two hundred thousand Englishmen have. That is a reason strong enough to force many Mahammadans to lead practically a vegetarian life. Why is it that fifty thousands of Americans in Paris would drink more champagne than five million Frenchmen would? Because they can afford to. (Of course, I do not believe that the Britishers' fondness for Beefsteak has anything much to do with the number of Indian cattle.)

I can go on to a greater length to show how ably the American historian has done his work, how clearly he has put before the public his point of view, but it is hardly worth while.

Mr. Van Tyne's book seems to me to be a large scale effort at cheap sneer and the creation of a wrong impression about India in the American mind. He has succeeded in so far as the common garden variety of Americans go and has failed where the more intelligent ones come in, both for the same reason—he is crude and palpably vulgar.

REVIEWS AND NOTICES OF BOOKS

[Books in the following languages will be noticed. *Assamese, Bengali, English, Gujarati, Hindi, Kanarese, Malayalam, Marathi, Nepali, Oriya, Punjabi, Sindhi, Tamil, Telugu and Urdu.* Newspapers, periodicals, school and college text-books and their annotations, pamphlets and leaflets, reprints of magazine articles, addresses, etc., will not be noticed. The receipt of books received for review will not be acknowledged, nor any queries relating thereto answered. The review of any book is not guaranteed. Books should be sent to our office, addressed to the *Assamese Reviewer, the Hindi Reviewer, the Bengali Reviewer, etc., according to the language of the books.* No criticism of book-reviews and notices will be published.—Editor, M. R.]

ENGLISH

JAPAN AND ITS EDUCATIONAL SYSTEM. By Syed Ross Masood, B. A. (Oxon), I. E. S., Director of Public Instruction, Hyderabad, Deccan. Published by the Government Central Press, Hyderabad, Deccan, India. Price Rs 7

Mr. Masood was sent to Japan by His Exalted Highness the Nizam of Hyderabad to study the

educational system of that country. At first Mr. Masood's idea was to give only an account of the educational system of Japan, but he discovered that an outline of that system would do nobody any good unless an effort were made to give, along with an account of that educational system, a brief account of the political, social, religious, psychological and other factors which helped its evolution. As a result of this dis-

covery, we find in this excellent volume, no mere assembly of lengthy curricula and meaningless statistics, but the story of a great achievement told in a fascinating way by one who possesses the twofold genius for able exposition and logical analysis. *Japan and Its Educational System* tells us a good deal about Japan and much more about its educational system.

Although written with a view to help the building up of the Osmania University, this book will be a valuable help to all who have to tackle the problem of education. There are many explanatory diagrams in the book, which will be found highly interesting. The printing and get-up of the book are excellent and the price is moderate.

A. C.

THE STORY OF MY LIFE. By Bhai Paramanand, M. A., and translated from the Hindi by N Sundara Iyer, M. A., B. L. Published by S Ganesan, Madras. Pp xv + 183 Price Re 1 8as.

A neatly got-up volume paper covered with a jacket, containing the story of Bhai Paramanand, a patriot of the Punjab. The book is written in a lucid style and we have got in it, in his own words, an account of his early life, travels, imprisonment in the Andamans, and in short, all his pain and sufferings in the cause of the country.

P. D.

RISE OF THE CHRISTIAN POWER IN INDIA. By Major B. D. Basu, I M S (Retired). Vol. II. Published by R. Chatterjee, 91, Upper Circular Road, Calcutta. Price Rs 5. 1924 Pp 498.

We have already reviewed the first volume of Major Basu's book. This volume opens with the administration of Warren Hastings, the first Governor-General of India. The Marhattas under the Peshwas, Lord Cornwallis, Sir John Shore, Madhaji Scindhia, Hyder Ali and Tippoo Sultan, the Nawab of Oude, the Nizam and Lord Mornington, Marquess Wellesley, Daulat Rao Scindhia and Jaswant Rao Holkar, Arcot, Tanjore and Surat,—these are some of the characters, subjects and topics treated of in this volume. The treatment of some of the Indian heroes who filled the stage at this period seems to be a little idealistic, that is to say, all that has been said with reference to the conduct of the East India Company and its principal officers, civil and military, and of the heartless criminal and tortuous policy followed by them, and proved by quoting chapter and verse from official correspondence and despatches notwithstanding the dark side of men like Tippoo Sultan, has not been referred to probably because the author thinks that it is too well known to need expatiation. So also, of the rise

of the Marhatta power under Shivaji, the account seems to be a trifling onesided, and the books which have appeared since Ranade's history was written do not appear to have been consulted.

The millions upon millions of money that has left the shores of India since the British gained a foothold on Indian soil, the bribery, corruption, speculation, robbery, embezzlement, *Dacoiti in excelsis* (the name of one of the books dealing with this period), &c, &c, of which we get a glimpse in the pages of the volume under review, the breaches of public faith, the open violation of treaties and of the most solemn engagements with native princes, the repeated secret injunctions "to take advantage of the disaffections and discontent" prevailing in their dominions, sophistry, misrepresentation, the pretext of the muddled stream so often employed by the official wolves, the highwayman's policy that 'every man round may rob if he pleases' (Mr. Windham quoting from Dean Swift in Parliament,) the gallican hug of the treaty which squeezed the Nawab of Oude to death (Mr Thornton in Parliament)—all this sickening tale of plunder, loot, moral depravity and national dishonour is exceedingly painful reading, but again and again is the reader surprised into asking himself the question,—was the debasement confined to the 'Christian' power alone, or had it also penetrated Indians of all classes? If the former, how is it that the author closes chapter X of his book with the words "who could fail to see that Providence wished that English should rule India"? And yet, the only Englishman who emerges unscathed from the pages of this book is Sir Philip Francis, the reputed author of the *Letters of Junius*.

The capacity for sanctimonious self-laudation, and pharisaical self-deception possessed by our so-called "trustees" is simply stupendous. But admitting all this and much more, the fact must nevertheless be admitted that we ourselves contributed most materially to our downfall—a fact of which we do not find adequate recognition in this book.

On that aspect of British rule which finds little mention in books by modern apologists, however, Major Basu's volumes are simply invaluable. As books of references they have established their claim to permanent recognition, and henceforth no writer dealing with the early period of British rule in India will have any excuse for ignoring the wealth of material placed by Major Basu at his disposal. The "reforms" of Lord Cornwallis, and many another incident of British Indian history which have so long been highly spoken of, will now appear in their true perspective, and much of the adventitious lustre will then vanish from them.

One man alone, Nana Fadnavis, seemed to have grasped the true trend of events, but he was a pelican in the wilderness, and his warning was of no avail. He wrote

"The ways of the *Topikars* (Europeans) are unfair and wily. It is their custom at first to ingratiate themselves with the Indian princes, show them the advantages of their alliance and then put the prince himself into prison and seize his kingdom. As instances of this, take the cases of Sujah-ud-dowlah, Muhammad Ali Khan, the Subah of Arcot, and the chief of Chandavar, &c. You should therefore put down the Europeans, which course alone will preserve the dignity of the country. Otherwise the European foreigners will seize the kingdoms on land and occupy the whole country."

The book is nicely printed on thick paper and beautifully bound. Printing mistakes are extremely few. The get-up does credit to the publisher. Major Basu has done a signal service to the country by helping us to understand the true state of things in the early days of John Company's rule and his book will fill a distinct gap in Indian history.

POL.

A TREATISE ON INDIAN PAINTING [*The Vishnudharmottaram, Part III* By Stella Kramrisch, Ph. D. Calcutta University Press, 1924]

It is hardly any exaggeration to assert that painting in ancient India was of great importance not only to the religious but also to the secular life of the people. It found ready encouragement from the cottage to the palace, and contributed very largely to the enjoyment and enlivenment of everyday life.

References to this Fine Art abound in the general literature of the country,—not only in cultured Samskrita, but also in the folk-language of the past. Regular treatises on the subject have, however, disappeared altogether on account of the neglect of ages, due to a stagnation of national self-consciousness.

Stray canons, quoted here and there in later compilations, used to be referred to by earlier scholars with a futile effort to string together a complete account, which scarcely succeeded to satisfy all curiosity. In the unavoidable absence of truly ancient specimens of Indian Painting, this state of knowledge could not be expected to convince the West that the East had ever any claim to this department of culture.

The introduction to Percy Brown's *Indian Painting* begins with a clear confession that "less than twenty years ago the West had settled down to the comfortable feeling that there was no such art as Painting in India." This feeling found an unhesitating expression in the well-known observation of Max Mueller that "the

idea of the beautiful in nature did not exist in the Hindu mind". This was evidently due to the rigid point of view from which art was regarded by the West as a handmaid of the canons considered classical in Europe.

A new era has since come to demand a less rigid consideration with which the West now shows a sympathetic condescension to understand the East. The first efforts, as could be naturally expected, centred round the mutilated remnants of Indian art, without any serious eagerness to discover and study the literary sources of information. This attitude gained currency amongst students and eagerness was thereby handicapped by ignorance about the theory and practice of Indian Art.

Literary records were thus long left alone. The reason was divulged by Percy Brown. "It is as well to realise also" said he, that in dealing with a technical subject such as Painting, literary records, except those rare treatises embracing the practical aspect of the art, should not be accepted as wholly reliable accounts of its appearance and character, but mainly regarded as supplementary proofs of its existence and extent."

The Varendra Research Society took up a different attitude, and pursued the arduous task of compiling all available materials from literary sources of information. This was very soon rewarded by the discovery that the want of a regular treatise was fairly compensated by a copious compilation of ancient texts in the *Vishnudharmottaram, Part III*. The printed editions of this store-house of information are disfigured by errors of scribes, some of which can no longer be appropriately corrected. In spite of this unavoidable defect, it may be looked upon as a valuable guide,—“a rare treatise,”—which Percy Brown would not hesitate to consider as helpful.

During her first short stay in the Museum of the Varendra Research Society in October 1922, Dr Stella Kramrisch, Ph. D. (Vienna), now Calcutta University lecturer in Fine Arts, was agreeably surprised to be acquainted with this useful material collected and studied by the Society. A speedy publication of its English translation is due chiefly to her devotion and industry, upon which she deserves to be warmly congratulated by all lovers of Indian Art.

The publication in question consists of a short Introduction, a carefully compiled comparative table of the canon of proportions, an English translation of relevant texts, and an Index.

The Introduction naturally begins with an endeavour to determine the age of the work, which forms the basis of the thesis. In this the conclusions of Hopkins and Pargiter have been followed to declare that the *Vishnudharmottaram*

cannot be earlier than the fifth century of the Christian era, with a candid acknowledgment that it must not be forgotten that our text is but a compilation and its recipes and prescriptions go back into a remoter past. The older sources being lost to us, it has been also acknowledged that this represents "the earliest exhaustive account of the *theory* of Painting." It is not only so, but it also represents the earliest exhaustive account of the *practice* of Painting.

The value of this publication has been enhanced by a compilation of accounts from various sources to show how Painting in ancient India was of real importance to the life of the people. Yet the publication is more in the nature of a lecture-note than a complete piece of popular literature. It has therefore to be carefully perused as a helpful guide to be adequately acquainted with the different features disclosed by it, which are not possible to be gathered at a glance. It is not a pastime,—it is a study.

What the text deals with and how it deals with them cannot be completely realised from a mere perusal of the Introduction, for which the student will have to make a textual analysis of his own. When this is done, it will be easy to discover how much of it is knowable from other literary sources of information, and what specimens are available to illustrate the text. Let us hope that this outline will some day receive that finishing touch, with an appropriate *vartanā* of critical annotations.

The English translation, entrusted to Mr. Rakhohari Chatterji, M. A., reflects credit on him. It could have been improved upon by the addition of critical notes, without which the full import could not be adequately realised in all cases. But so far as it goes, it will enable the inquisitive to discover the main features of the observations and canons. They relate in part to legends and theories, and in part to actual recipes and prescriptions, interspersed with observations of a critical nature.

The legends are imaginary stories, evidently invented in a later age, to account for the origin of Painting. The theories are, however, based upon better foundations, suggesting an intimate connection between Dancing and Painting. Dr. Kramrisch truly observes—

"What is meant by the derivation of painting from dancing is the movement in common to both these expressive forms, it asserts itself in purity through dancing, it guides the hand of the artist, who knows 'how to paint figures as if breathing, the wind as blowing, the fire blazing and the streamers fluttering',—the moving force,—the vital breath; the life-movement (*chetanā*), that is, what is expected to be seen in the work of a painter, to make it alive with rhythm and expression. Imagination, observation, and the

expressive force of rhythm, are meant by the legends of the origin of painting to be its essential features."

These and other general observations equally disclose the historical fact that painting in ancient India was not wholly or even mainly devotional. This conclusion is amply confirmed by the details about the methods noted in the text. A perusal of the treatise will, therefore, amply reward the labour. As a hand-book the university can place nothing better in the hands of its students.

A. K. MAITRA

GOTAMA BUDDHA THE HERITAGE OF INDIA
SERIES By Kenneth J Saunders Published by
the Association Press (Y M C A), 5 Russell
Street, Calcutta Pp 111.

The book contains an Introduction and seven Chapters, viz—

- i The Early Life of Gotama.
- ii Quest and Conquest
- iii Gotama at the height of his power
- iv The daily life of Gotama and his disciples
- v The old age and death of Gotama.
- vi The Secret of Gotama
- vii Gotama as Teacher

It is based on the Canonical books of the Theravadin, and is well written.

Our author is a Christian and is therefore, an upholder of 'noble anger' (p 100) and 'fierce denunciation' (p 101), and finds fault with Buddhism because "righteous anger is unthinkable in the Buddhist system" (p. 101) (*vide* our remarks on anger, *M R*, Feb 1924, pp 175—180).

The last sentence of the book is—

"Gotama is himself a morning star of good will heralding the Sun of Love".

It is needless to mention that in the author's opinion Jesus is this "Sun of Love".

It is a good book in spite of its Christian bias.

THE SACRED BOOKS OF THE HINDUS Nos.
169 and 175

(i) Volume XXVII Part 2 The Mimamsa
Sutras (pp, 299—354).

(ii) Vol. XXVII Part 3. The Mimamsa
Sutras (pp, 255—334)

Translated by Pandit Mohan Lal Sandal.
M. A., LLB Published by Suddhindranath
Vasu, Panini Office, Bahadurganj, Allahabad.
Price Re 1 as 8 each part.

Part 2 contains the fourth chapter and
part 3 the fifth chapter and a part of the 6th
(up to VI 3 28)

In each part are given (i) The sutras (ii)
English meaning of every word in the sutras,

(111) English translation of the sutras and (iv) Notes in English

THE MESSAGE AND MINISTRATIONS OF DIWAN BAHADUR R. VENKATA RATNAM, M. A., L. T. *Principal Emeritus, Pittapur Rajah's College, Cocanada, edited with an introductory note by V. Ramkrishna Rao, M. A., L. T., Principal, Pittapur Rajah's College, Cocanada, (with a portrait of the Dewan Bahadur) Pp. xiv+420. Price Re 18 or 2s 6d*

Volume I was published in commemoration of the Diamond Jubilee of the Dewan Bahadur and this volume is published to commemorate his next birth-day.

This volume also is divided into four parts, viz—(i) Addresses and Articles, (ii) Services and Sermons, (iii) Prayers and Meditations, (iv) Appreciations and Reminiscences. In the first part there are 13 sections, in the second part 6 sections, in the third part 8 sections and in the fourth part 5 sections. We have read the book with delight. This volume also is edifying and inspiring.

SPIRITUAL SWADESHI OR HUMANITARIAN NATIONALISM: By (1) *Harsanottama Rao, M.A. Nandyal, Madras Presidency. Pp. 122. Price Re 1 (Foreign 2 Shilling).*

An exposition of Mahatma Gandhi's Nationalism.

A NOTE ON THE MADRAS HINDU RELIGIOUS ENDOWMENT BILL, 1922, By K. Subrahmaniam Pillai, M. A., M. L. Pp. 62. Price 8 As

MAHESCHANDRA GHOSH.

THE INDIAN TEACHERS IN CHINA. By Phanindra Nath Bose. S. Ganesan, Publisher, Thipucane, Madras, S.E., 1923. 148 pages.

There seems to be no greater contrast than that between the Chinese and the Hindus, as regards their national character, or between the Confucian and the Buddhist view of life. And yet not only has the religion of Buddha found its way into China, and has pervaded Chinese popular religion to such an extent, that it is almost impossible to distinguish the foreign from the original elements in it, but also Chinese art and Chinese literature have been influenced by Buddhism to a great extent. This Buddhist influence in China is certainly one of the most interesting chapters in the history of the human mind. And how did it come about? For more than a thousand years Indian Pandits, learned Buddhist monks, had been travelling to distant China, learnt Chinese, and translated numerous Sanskrit books into Chinese. Foremost among these are Kumarajiva, the indefatigable translator, and Gunavarman, the great

organiser of the Buddhist Sangha in China. The history of this great movement and this wonderful activity of Indian Pandits in the Far East is well told in Phanindra Nath Bose's "The Indian Teachers in China", a very welcome companion volume to the same author's "Indian Teachers of Buddhist Universities" (See the *Modern Review*, 1923, p. 673).

In an introductory chapter the author gives a short history of the studies in Chinese Buddhism, in which French scholars have been most prominent. Of German scholars the name of Wilhelm Grube might have been added, who in his "geschichte der Chinesischen Litterature" (Leipzig, 1902) devotes a whole chapter to the influence of Buddhism on Chinese literature. In chronological order our author then treats of the introduction of Buddhism in China during the first century A. D. . . of the age of Kumarajiva (4th cent.), that profound Sanskrit scholar who wrote such excellent Chinese that it is regarded as even superior to that of Huan-Tsang, of the age of Gunavarman (5th cent.), who first organised an order of nuns in China, of Jina-gupta (6th cent.), of Huan-Tsang and T-tsing and their Indian contemporaries (in the 7th century), of Amoghavajra (8th cent.), and of the last bands of Indian teachers in China during the 10th and 11th centuries. We recommend this well-written book to all those who are interested in what Prof. Sylvain Levi has so well termed "Greater India" in China.

M. WINTERNITZ.

CAKRASAKHA (THE COMPANION OF GOD), USARIKA (DAWN-RHYTHMS, SAKI (THE COMRADE). By Swami Sri Ananda Arharya. *The Brahmakul Gaurishankar, Scandinavia.*

These three books are a collection of prose-poems by Swami Sri Ananda Acharya, a writer of great merit and originality. The author has a fine sense of rhythm and possesses an ample vocabulary. He is rich in picturesque epithets and abounds in touches of colour. His language is highly figurative and he seldom says plain things plainly. He is a fine descriptive artist and his descriptions of external nature are rich, highly coloured and gorgeous. Here is a specimen—

"Like a dream seen palace of old Cathay
many-storeyed,
Inset with theatres and square courtyards,
Pavements of silver, winding paths
Through trees of jewels,
Where maidens rainbow-clad,
Gather light-lilies from ether-lakes
With slender fingers of beaten gold."

This is an instance of elaborate description but he can call up a scene before the mind's

eye in a line, as "the dove cooed, willow-fanned stream"

"Peace for the mind and immortality for life" seems to be the ideal of the poet. His poems are nothing but musings on life and death, nature and his own self, God and the universe. His utterances are lyrical, for in them he expresses his inmost thoughts and discloses his different moods. Morning light, sun, the ocean, the stars, the flowers—these seem to inspire him to poetic utterances. He revels in the abundance and genuineness of his inspiration and seems to be strangely detached from the world. There is nothing morbid in his poems, but all are full of sunny radiance, he is never shrill but delivers his message in a sweet, vibrant and silvery voice. In his writings we seem to contact the divine mystery and get an idea of the all-pervading, companionable, benign God. He appears to be a singer not in the court of an earthly potentate but in the presence of the Supreme God.

"The harp of my heart has only a single
string, O Saki!"
My muse sings only a single song, O Saki!
Only one robe have I, O Saki!
And one only is my listener, O Saki, dear
Saki!"

Such is his poetry, derived not from the familiar matters of today but based on all that is eternal and permanent in nature. In it we have the peace that reigns in the Upanishads, the loftiness that is to be found in some of the chants of the Vedas. It is a matter of joy to come across poetry like this in these days—poetry which is fresh and inspiring, which teaches us worship of nature and worship of God and which asks us to look within our hearts and lift our hands to God in prayer.

"We pray for the death of the builders of walls of separation between race and race, between friend and friend, between us and our Divine Beloved

We pray that we may have courage to sacrifice our all for the surrounding of great Life by great Peace.

We pray that the sky may be filled with the smiles of Peace, that the air may be filled with the breath of Love, that the seas may be filled with the glory of Truth, that the fire be filled with the warmth of Worship, that the earth may be filled with the power of all-ruling Righteousness

We pray that our prayer may now be fulfilled"

DIWAN CHAND SHARMA

VASAVADATTA By V. S. Sukthankar Humphrey Milford, Oxford University Press, London, etc.

It is an English translation of Bhasa's *Siapmausavadatta* which is regarded by ancient

critics like the modern ones as *chef d'œuvre* of all the dramas written by him. Rajasekhara says, when all the dramas of Bhasa were thrown into fire with a view to testing them it was only the *Siapmausavadatta* that was not burnt down.

Dr Sukthankar has studied Bhasa for years as his *Studies in Bhasa* show, three of which appeared in the *Journal of the American Oriental Society* (Vols 40—42), while the fourth is recently published in the annals of the *Bhandarkar Institute* (Vol IV, Part II). He is, therefore, quite competent to undertake the translation and has given us what can be expected from him. The translation is literal, yet simple and faithful. In spite of its being a translation it has preserved the sweetness of the original to some extent. It will undoubtedly help one in reading the original text. There are, however, a few words or phrases which appear to us not to have been happily rendered into English. For instance, let us take the word *wayfarer* in the following sentence (p. 6) "A hermitage is indeed the home of the wayfarer." Here *wayfarer* is used for the original word *atithi*. Does the Sanskrit word not convey something sacred specially in connection with a hermitage and something much more than what in English the word *wayfarer* does? *Wayfarer* can be translated into Sanskrit by *pāṇṭha* or *pañṭh*, and a *pāṇṭha* and an *atithi* are not one and the same. Why not let the ordinary word guest be employed here?

There are some short explanatory notes added to the end with an appendix giving the legend of Udayana and Vasavadatta from the *Kathasaritsaigaya* from which the main plot of the drama is taken.

VIDHUSHLKHARA BHATTACHARYA

KANARESE LITERATURE By Edward P. Rice, B. A. *Heritage of India Series*, Association Press, 5 Russel Street, Calcutta. Second edition, Revised and Enlarged Re 1. 1921.

This is a very useful handbook for the students of Kanarese Literature and also for students of general literature who want to have some knowledge of this particular Indian vernacular. The development of the language has been shown period by period, and the history has been classified according to the writers of different religious sects, e.g. the Jainas, Lingayats, Vaishnavas, etc., and the treatment has been brought quite up to date. Specimens of the writings of different authors have been given in translations, which makes it possible for non-Kanarese readers to have a glimpse of the beauties of the specimen passages. A list of leading dates and a map of the Kanarese-speaking country and an Index enhance the value of this handbook. We recommend with pleasure this book to all students of literature.

VISHNU-SARMA'S FABLES *By Dakshinacharan Roy, S. K. Lahiri & Co., Calcutta, Second edition Illustrated, cloth bound. Ten annas 1923 Double foolscap 16 mo., 131 pages.*

In this small book five fables have been translated or rather re-told in English. How friends are parted, How Friends are won, Hostility between the King of the Crows and the King of the Owls, The Monkey and the Dolphin, A Rash and Thoughtless Act Punished. Suitable for grown-up school children.

C. B.

SIMPLE AND COMPOUND INTEREST TABLES *By Vanka Suryanarayana, B. A., B. L. Price Rs. Two. To be had of M. G. Sastri, 54, Kansanipara Road, Calcutta.*

A very useful book of simple and compound interest tables. As a ready reckoner it would be very useful to all merchants and business firms. The instructions and headings in the book are in English, Telugu and Tamil.

P. S.

HINDI

ASOKA KE DHARMALEKHA PART I *By Suryat Janardana Bhatta, M. A., Jnanmandal Karyalaya, Kashi. Samvat 1980. Price Rs. 2—12as*

It is the latest and most useful Hindi contribution to Asokan studies. Some of the deficiencies, pointed out in these columns, of the work of Rai Bahadur Gaursankar Hiracand Ojha and Syamsunder Dasa, called *Asoka ki Dhamalipiya*, pt. 1, have been removed in the present edition. Mr Bhatta's book is divided in two sections, with an Appendix and an Index. The first section gives a popular account of the predecessors and successors of Asoka and Asoka's propagation of *Dhamma*. In this connection the writer accepts the authenticity of Kautilya's *Arthasāstra* by quoting from the same (p. 20). But the question is very far from being regarded as settled. Hence attention ought to have been drawn to Hillebrandts "Über das Kautilyasāstra und verwandters," 1908, and Jolly's "Ein Altindische Lehr-buch der Politic" 1911, also Z. D. M. G. 1914—17. Some negative suggestions are available from Nag's "Les Theories Diplomatiques de l'Inde Ancienne et l'Arthasāstra, 1924, especially pp. 115—121. Above all, the recent introduction of Jolly to his edition of the *Arthasāstra* have raised some new and real difficulties about the Kautilya question. A solution of this one way or the other, may not be very material from Mr Bhatta's point of view, but accuracy of information even in small things is highly desirable in a critical compilation.

The second section gives the text of the inscriptions, followed by their Sanskrit equivalents and Hindi translations. Isolated variants are given as footnotes. The arrangement of different versions is similar to the Calcutta University edition. Discussion over particular words by European or Indian scholars are included in the form of notes, as also suggested emendations. Apart from some evident printing mistakes, this section will be highly appreciated both by students and the general reader.

The Appendix deals with the grammar of Pali and of the Asoka inscriptions, Asoka palaeography and a Bibliography. The attempt is praiseworthy but the treatment is not adequate. Remarks on Asoka palaeography are much too sketchy to awaken any serious interest in the student whereas the question of Pali in itself so complex, is reduced to a mere list of empirical deductions of too limited a nature to touch the problem at all. In this connection, Mr Bhatta might profitably utilise the series of contributions by Rhys Davids, Thomas, etc., in the J. R. A. S. and Senart, Lévi, etc. in the J. A., Miss Bode's Pali Literature published as a Prize Fund Publication of the Royal Asiatic Society is interesting as well as instructive. A little-known but highly meritorious handbook of the Pali *Dhatupatha* by Dines Anderson and Helmer Smith may also be consulted with profit. The Bibliography of Mr Bhatta is altogether incomplete. Even in English, he has omitted to mention such well-known names as Indrajī, Jayaswal, etc. His French and German references are admittedly poor. Michelson's discussion is based on and therefore to a certain extent depend on Johansson. Even the most elementary Asoka Bibliography would be entirely disappointing without Windisch, Pischel, Kern and Boyer. The Index, again, is anything but exhaustive.

Mr Bhatta promises to bring out a second part with plates. This edition of Asoka when complete with some representative plates is likely to replace most of its predecessors. Mr Bhatta will greatly enhance the utility of his book by a thoroughly revised and improved Bibliography and Index.

A. P. B. S.

SWADHINATA KE SIDDHANTA—*Translated by Hemchandra Joshi, B. A. Published by the Hindi Pustak Bhawan, 181 Harrison Road, Calcutta. Pp. 178. 1922. Price Re 1.*

This book is a translation of "Principles of Freedom" by Terence MacSwiney, the Lord Mayor of Cork who attained immortality by his death for the sake of his country's freedom.

NIHI WIWECHANĀ—*Translated by K. K. Nana-wat, M. A. Published by Jaydev Brothers, Baroda, 1923. Pp. 276. Price Re 1-4.*

This manual on ethical life is translated from a Gujarati work written under the auspices of H. H. the Gaekwar's Vidyadhikari. The pious wishes of His Highness will be endorsed by other Indians than his subjects that "the wealth of a nation is the quality of its manhood"—and this book will be a real help in stimulating manhood.

HINDU JATI KA PARAMA DHARMA By *Swami Hariprasad Vaidikmuni*. Published by the author, Gurukul, Gujranwala, 1923 Pp 36+16+7 Price as 5

The learned author writes this pamphlet based on Vedic sources for the regeneration of present-day Hindus. The views of the writer are generally rare and illuminating. In the appendix the writer quotes and explains a verse from the Taittiriya Samhita which gives the idea of what is known as "suddhi."

RAJA-KOSH By *Rajaramji, Professor, D A V. College, Lahore*. *Hindi Sahitya Pracharak Mandal, Lahore* Pp. 229 Price Rs. 1-4.

A concise Hindi Dictionary which gives more Sanskrit words than Hindi.

RAMES BASU.

MALAYALAM

KATHAMRITAM By *K. V. Sankaran Nair, B A*, with an introduction by *C. Achyuta Menon B. A* of the Queen Mary's College. Edited by *V. S. Narayanan Nambudiri* and published at the Mangalodayan Press, Trichur (Cochin State) Price Re 1.

The book under review contains twelve interesting short stories. Most of them were contributed to different journals while the author was yet a student. The style is fairly elegant and simple. The stories although short are complete, and there is a sprinkling of imagination and originality all throughout. The book may be taken as a fairly good contribution to the Malayalam literature.

We wish the young author would get every encouragement from the Malayalam-knowing public.

P. ANUJAN ACHAN.

TAMIL

GANDHIPURANAM. By *Srimathi Pandithai Asalanbikarammal, Thirupathiripuliyur*. With an introduction from the able pen of *Thiru V. Kalyanasundara Mudaliar, Editor, Navasakti, Madras* Canto 1 and 2 Pp. 17+vv+104. Price Re 1.

This is an original work of excellence.

The description of the parting scene of Mahatma Gandhi from his mother, of his anxious desire to early meet her on his return and of his disappointment, has very few parallels in the whole realm of literature. The authoress is again in her best when depicting the jail experiences of Mahatma; in South Africa, the Jallianwallah Bagh Tragedy and the trial scene. Her expositions of the teachings of Tolstoi and of the principles of Satyagraha are simply splendid.

We can only point out to the readers of *Kumana Charitram* who may miss very much in this biography of a political hero such spirited appreciations or condemnations of recent political events as we find in the said latterday version of the classical story of a liberal patron of literature and his jealous brother, that the talented authoress of this work is not also a politician as the late lamented Kanthasamy Kavirayar.

The aggressive arrogance of Mrs. Besant may justify humanity in rating her as she deserves very far below the place she would herself like to have in the distinguished galaxy of men and women who have worked for our country, but that I think would not be a sufficient justification for an Indian to despise her as a foreigner as our authoress has done and that by nastily punning upon her Christian name.

STUDIES IN THIRUVAIRAVI By *R. P. Sethu Pillar, B A*, & *L. With a foreword by K. Subramania Pillar, M. A*, & *M. L.* Published by *M. E. Veerabahu Pillar, B A* 21 Dharma Raja Koil St, Saidapet, Madras. Pp 7 + V + 178. Price Re 1.

This is an all comprehensive criticism of the sacred work of Thiruvalluvar. We have nothing but praise for the masterly grasp of the subject by the author and his simple style. We hope this will soon be in the hands of every lover of Tamil literature.

ISWAR CHANDAR VIDYASAGAR. Pp. 16. Price 2as.

SALEM RAMASAMY MUDALIAR Pp. 16. Price 2as. By *M. E. Veerabahu Pillar B A*.

Very interesting biographies of great men. The author could have with pride acknowledged his indebtedness to the lives of his heroes in Representative Indians which we find loosely translated in the works before us.

RAJAPUTRA VIJAYAM OR STORIES OF HEROES. PART I. By *M. S. Subramanya Iyer*. Published by *Malvahan Co, Mannady, Madras* Pp, 6 + 222. Price Re. 1-4-0.

A collection of thrilling historical tales of Rajput chivalry and valour.

MADHAVAN.

GUJARATI.

JAINA DARSHAN By Pandat Bechandas Jivraj. Published by the late Mansukhlal Ravjibhai Mehta Printed at the Sanatan Jain Press, Raj Jot Thick card board. Pp 189 Price Rs 2 1923

This a technical religious work, and its translation is sure to appeal to Gujarati Jains, as it is made by a well known Jaina scholar, and as it concerns his principles in his Shad-Darshan-Samuchchaya of Hari Bhadra Suri with annotation by Shri Gura Ratna Suri. It shows that Jaina Darshanaks possessed all the scholastic equipment needed for this purpose.

PATHA SANCHAY Part I By Nabhuri Dwarkadas Parikh Printed at the Navjivan Printing Press, Ahmedabad Thick Card Board—Pp 304 Price annas 15. (1923)

This collection of lessons is intended for fourth form boys in National Schools, and is easily teachable. The subjects chosen are easy to understand, and interesting to boys of the age generally attending these classes. The information sought to be imparted is selected with an eye to its usefulness in the present and future life of the students.

CHANDRA SHEKHAR By Thakkur Narayan Visangi. Printed at the Diamond Jubilee Printing Press, Ahmedabad. Cloth-bound with a coloured portrait of Babu Bankim Chandra Chatterji Pp 37. Price Rs 40 (1923).

An intelligent translation and not a slavish or literal one is one's thought on reading this book. "Intelligent" because the translator has tried to improve upon the presentation of certain characters by Babu Bankim Chandra, by means of certain original Persian authorities and show Takı Khan and Mir Kasim in a new light. This is the second edition of the translation and it is made attractive by useful foot-notes and pretty pictures.

GUJARATI KAHENAT SANGRAHA: By the late Asharam Dalchand Shah. Printed at the Gujarati Printing Press, Bombay. Cloth bound Pp 471. Price Rs 4 (1924). With a photograph of the author.

We had the pleasure of noticing this interesting collection of Gujarati Proverbs when it first came out in 1911. The present is the second edition, and a posthumous publication, in discharge of a filial duty by the sons of the writer, one of them being the Hon'ble Mr Justice Sir Lallubhai Shah. We had commented on its highly practical character at the time and the late Mr Asharam has if anything, added to it by constantly keeping that goal before his eyes directly after its first publication. Some of the

stories given to illustrate this purpose of the relative proverbs are distinctly piquant.

K. M. J.

TELUGU.

"MANAKI DARIDRA MELA" By Desaraju Ramchandraiah, B A (Gujarat Vidyapith) and Desaraju Satya Subramanyam B A (Gujarat Vidyapith). Printed at the Cocanada Printing Press, price Re 1 As 4. Pp 336

The object of this book is to place in the hands of Andhra students of Economics in general and of our poverty problem in particular, the first complete record of the poverty problem in India. The book is on the whole an admirable study. The first chapter contains an elementary survey of India's natural resources, her fertile soil, easy communications, enormous mineral wealth, and a frugal and industrious population. The second chapter deals with the historical past and like many other writers their outlook is warped by an exaggerated cult of hysterical patriotism. In the succeeding fifteen chapters, they have discussed land revenue, cotton industry, the decline of shipping and other industries, import and export trade, economic drain, famines, taxation, military expenditure, railways, and National Debt.

There is a sober exposition of the economic creed of Indian Nationalism on the lines of Dadabhai Naoroji, R. C. Dutt, W. Digby and H. Hyndman and other writers who have been nicknamed the "dismal school". A glance at the list of the subjects dealt with reveals that it is remarkably wide in range and being the most thorough treatise of its kind that has been produced in the Telugu language, it can safely be utilised as a reference book by students of Economics.

Though they have presented their case in a lucid manner and tried to refute the arguments of the Government officials who persistently point out that the condition of the masses has been slowly but surely improving, yet there is a sad omission. The authors repeat mechanically the hackneyed solutions and there is a remarkable lack of constructive suggestions on the part of the authors who discuss this poverty problem. While they have taken pains to point out, that our progress when compared with other countries, say, Italy, which is less fortunately equipped with the requisite resources than India, is disappointing, they have not paid heed to the other entity of the Nation, namely the People. The wealth of a Nation lies in the land and the people. India is bound to remain static for quite a long time until the people will for a better state of things and with united mass

consciousness strive to attain it, thus repudiating the cynical westerner's remark that India is the "dying East".

It is easy to say, it sounds well to the ear and it can be supported by cogent arguments that financial autonomy would solve this "grinding poverty" and colossal ignorance that are stunting all growth. However it cannot be the sole panacea on which reliance can be placed. Changes in socio-economic conditions, arise in the level of our culture and and an improvement in the conditions of our livelihood are absolutely essential before India can be counted as one of the progressive countries of the world.

LIFE OF JULIUS CAESAR IN TELEGU By M. Sitaramaro, B. A. L. T. Printed at the Indian Printing Works, Madras Price Re 1-0-0, Pp 152.

Mr. Sitaramaro needs no introduction to the Telugu public and his numerous text-books on Geography and puranic stories are familiar to everybody. His biography of Caesar's life

removes a long-felt want and such biographies of eminent and world-renowned personages would have a powerful moulding influence on the character of the Andhra youths. He describes the conditions of Rome prior to Caesars' advent in public life. Without sacrificing historical accuracy he has infused life into its dry bones by occasionally borrowing from Shakespear's dramatised version of Julius Caesar's life. He closes his book with the appropriate remark that the Indian people who are aspiring for representative government should, unlike the Romans of pre-Caesarian days, remain united, peace-loving and just. There is an interesting foreword by Mr. N. Pattabhiramarao and a lengthy and learned introduction by Prof. M. Venkatarangaya.

B. RAMACHANDRA RAO.

In the last April number of the Modern Review, there is a little misprint about the price of బాలవర్త (Balvarta) on page 445. The price of the book is annas seven and not Re 1 as printed.

THE OLD OLD STORY

By SANTA CHATTERJEE.

(9)

DAYS rolled on. Abināsh repeated his visits in rapid succession, but all the same, Karunā's game of hide and seek did not lose favour with her, she kept it up.

If he came in the evening, Karunā might not be at home, and this fear forced Abināsh many an afternoon to neglect his work and rush up to their place in his motor in order to keep time with the school 'bus. The rooms looked untidy. Karunā felt ashamed when Abināsh saw that she felt shy, for she could not entertain the guest properly under her burden of household duties. Abināsh noticed these, but never worried about it. "Finish your work, I am waiting here," saying this, he would stick to his post like a sentry. After the work they went for a drive or to the cinema, as Abināsh liked. The evenings were the free hours of her prison life. She could not easily surrender this freedom daily to the same one man. That

Abināsh was taking it away by force and that it began to look like a matter of right to him in the eye of outsiders, were not unknown to Karunā. But she resented this claim and did not like to acknowledge it.

On holidays Karunā used to call her friends in the morning and in the afternoon. These calls were like flying a flag disclaiming Abināsh's pretensions. If others tried to have their joke at her cost, Karunā always joined in and thus took the air of truth out of their insinuations. Her friends looked for a weak spot in her armour of treating everything playfully, but hardly found any. They had to give up, but their curiosity grew unceasingly. The quiet and peaceful retreat which Karunā was building up in the solitude of Satadal's room, was frequently visited by Abināsh, who came like an infuriated cyclonic outburst to rob it of its quiet and happiness and to put everything out of order and upside down. The

love that was blossoming forth in the cool shade of their secluded friendship, of which the roots lay in the shaded paths of memory, could hardly remain fresh and bright in the dazzling rays of Abināsh's passion. The mellow touch of quiet happiness and the refreshing fragrance of delicate sentiment, which one could find in the soft warble of their conversations in Satadal's room, could never be realised by Abināsh. He would be driven by his jealousy to pay visits to Satadal's room, and very often, when he had just left the house, he would return and go to that room. If he found Satadal alone, trying to revive her cherished memories, he would feel quite happy and go out; if he found Satadal out, he would imagine her as paying visits to the pigeon holes of Karunā's home and blaze up in anger; and if he discovered the two friends absorbed in a quiet exchange of smiles and tears he would rend that quietness like a bolt from the blue, bring tears into the eyes of Satadal by something unseemly, hurt Karunā and go away dissatisfied with everything. He would feel angry also with himself.—Why did he create a disturbance like a fool and make unhappy the person he wanted so much to please. But there was no way out of it, if he discovered that Karunā was enjoying quiet happiness in company with some one else neglecting his own eagerness, all his eagerness would become a flame of fire, just as the clouds which carry water roar in a thunder in a moment, and this fire would scorch them both; though when it was spent, he would feel sorry.

The cement-clad and potted bower which Karunā was building up with her own hands on the second storey terrace required many things which Karunā could not afford to buy. Abināsh could not excuse these wants and deficiencies, he would say every now and then "Why do you put the plants in old canisters? Why is that pot for that rose plant so small? Grafted plants are always better, why not get some?"—and so on. Karunā at first tried to hide the truth in empty statements, and answered him, "Oh, the garden must suit our palace. I can't worry so much about an eighteen inch garden." Abināsh never understood when and how people's susceptibilities were hurt. He was blunt in more ways than one. Therefore he missed the point of her evasions and asked

her in a fresh form the same old questions. So one day Karunā burst out. "Can't you see, we have not got enough money to please our fancy?"

The very next day, Abināsh sent her some ten or twelve foreign-made flower-pots and an assortment of fresh plants. She could not say anything to the bearers, and the pots and plants were kept, though she very much disliked the whole thing. When Abināsh came, she could not very well return what she had already accepted, nor could she rebuke him after accepting his presents. The affair was closed after a mild display of dissatisfaction. But once he found the road open, Abināsh began to send all sorts of presents whenever he liked to do so. The eyes of the neighbourhood began to grow sharp everyday with jealousy and curiosity. Whenever she smelt a present from Abināsh, Sailajā would rush up and say, "Let us see, what has Karunā's charmer sent to-day?"

Sudhā's mother, Bini's aunt and others would burn with jealousy, but would, nevertheless, smile from ear to ear and says — "What more, our Karunā will now leave her poor relations behind and become the queen of a real palace."

Karunā would disclaim and object, but the evidence lay so heavily against her that her arguments lacked strength. As a last resort she had to take cover under falsehood. One does not like to exhibit the contents of one's heart to the world, and Karunā could not tell others about Abināsh's eagerness and of her own dilemma, moreover, others generally do not analyse people's problems so considerably, nor even see things when they are shown. They want the plain "Yes" or "No". As a result, although it pained her, Karunā had to tell white lies. "Abināsh Babu is an old friend of Dādādashāy's, he has not forgotten whatever good turns Dādādashāy might have done him. When he went to England I was even smaller than Sailajā's boy. I don't remember things clearly. Though I feel shy to mix with him now, he is an old friend, we cannot treat him as a stranger." She gave these out in bits, she blushed and stammered to say more than one of these at a time. But she had to say them. She would console herself with the thought that she was telling no lie. But she knew there was a hidden suggestion

behind these truths which was not quite veracious. It was here that she had her doubts.

Abināsh had set apart a place for Karunā in his mind when he saw her for the first time. She seemed quite novel to him and, moreover, the fact that she was not giving him much importance, drove him to an eager desire to conquer her. From his childhood one thing had been becoming more and more deep-rooted in his mind, and it was that the people who hovered round him were all doing so for gain. He could not stand the greedy. Unknown to himself, his heart had developed a hunger for love, but in repelling all his acquaintances, he had to reject love also.

When in Karunā he missed the familiar figure of greed, he leaned all the more towards her, but the priceless thing he wanted, he tried to attract speedily with the help of the same greed. Having found in one the image of his heart's desire after so long and fearing that he might lose it, he accepted as a quickly effective means that which he had hated so intensely in others.

Abināsh had one great desire, that of conquest. As a boy, when he had defied everybody and embraced sorrow, when he was bringing up his baby brother with suffering as his sole companion, it was this joy of conquest that helped him to keep his head up. To have proved to the world that he could achieve the impossible satisfied his egotism and made his suffering worth it. This pride of conquest brought him luck as a student, and in his career, what stimulated him to work tirelessly and concentrate intensely was this same mentality. He wanted to win the goddess of his heart in the same way as he won the goddess of fortune; but where his fate put him, in that vanity fair with its Muralās and Bijalis, he could hardly find what he wanted.

Abināsh wanted to win his love and leave the arena, as in some Swayambara-Sabhā* of old, with disdainful glances at the vanquished rivals. But one must have worthy rivals. Who ever wanted to vanquish a rival, if it yielded no glory? But the arena where Abināsh moved held only those who

had achieved nothing, they, if any, were his rivals. Those who had neither wealth nor fame, they alone went about begging. Where was the glory in winning a victory over them? But those who had achieved, never wanted to beg, they wanted to be sought after and often the garland of Victory fell on their necks without asking. Abināsh discovered a new way to victory, he went from flower to flower, like a honey-bee, but would not be captured anywhere. At last, where he imprisoned himself of his own accord, he found also his way to victory. He moved away from under the uplifted arms with the ready garlands, and wanted to hold up Karunā above all the ladies of wealth. Just as some in their pride of sacrifice, display their sacrifice like a diamond crown on their heads and turn up their nose at the worldly, similarly Abināsh wanted to discard the daughters of affluence and make the daughter of poverty the cynosure of all eyes.

The little leisure that Karuna found on holidays was becoming progressively scarce. A holiday would never come but Abināsh would flood her with invitations. The invitations were seldom for spending a quiet hour, they were to parties where beauties thronged in their bejewelled numbers. Bengali sahibs dressed up their black bodies in western clothing and made fruitless attempts at walking and swaggering like their European ideals, and foreign splendour for ever tempted the mind of a slave race through piano music, costly dishes and endless equipment. Abināsh dragged Karunā into these whenever he could find a chance.

It is not easy to rise above these illusions. Not that Karunā liked such things, when she thought about them, but she could not very easily shove aside her high place in these exhibitions of opulence. Their glamour enwrapped her mind. Her brother and sister, who had been brought up in want, became restless with joy at these chance-gotten treats. Even the torn treatises of the old philosopher Tārnikānta, seemed to cheer up at the prospect of seeing smiles in the house of sorrow. And even Karunā felt a little pride when she found that she was being valued by a person whom the world apparently thought to be possessed of great worth.

On winter days Karunā, in her ignorance

* The assembly in ancient times where an unmarried princess chose her bridegroom from among the assembled persons of royal lineage.

of the sharp edge which the breeze outside possesses, would go out on steamer and garden parties with her worn-out little shawl. Others in the party had no lack of shawls, etc., but knowing that acknowledging the cold is a sign of old age, they would rather not make provision for protection against it. While Muralā Dutta shivered in her short-sleeve blouse and a shawl of the size of an handkerchief on her shoulders, Abināsh would laugh from under his warm clothing in an ecstasy of cruelty, comment upon the circulation of blood in females in the light of medical science and draw imaginary pictures of how glorious Bijalī looked with her Dacca muslin flying in the winter breeze. Though Karunā did not like these jokes, she had to listen to them nevertheless. But the matter did not end with merely listening to these things. On several occasions, Abināsh had inveighed against this foolishness, and then suddenly finding Karunā shivering in the cold, had placed his own shawls on her shoulders before everybody.

Karunā became the focus of all attention because Abināsh showed love to her for the same thing as stimulated his scorn when it was found in others. She could not help feeling a bit vain, even if for a moment, when Abināsh placed his costly shawl on her shoulders in defiance of so many eyes brimming with jealousy and malicious contempt, but she could not accept this chivalrous attention, as its acceptance implied, it seemed to her, the acceptance of something beyond that mere shawl. It pained her to give up her vanity, but there was this fear. She could never do anything without a thorough self-examination. This little doubt prevented her from moving in any direction quickly. It retarded the action upon her mind of all inducements, good as well as evil.

The lower one is in the scale of humanity, the more well-defined is the cause of one's happiness and sorrow, joy and grief, struggles and conflicts, and the more concrete and clear-cut are one's ideals. The higher one rises, the more complicated does one's life become, the more one's joys and sufferings and sorrows become a difficult tangle. The more self-conscious one is and the more given to reflection, the more does one's perception of good and evil, joy and sorrow, quiver and sway at each touch like the needle of a delicate balance, and one finds it the more

difficult to arrive at general conclusions. Where the ordinary man will see unmixed sorrow or happiness, the mind of such men will feel a thousand contradictory emotions. To them death is not one great mass of darkness, nor birth the pure light of hope. As a result, the lives of such men show eternal struggle and conflict and intense complication. Such men never see a thing merely in the light of the present, the shapes of future possibilities swarm round each like locusts, numerous and beyond the power of man to count.

Though full of work, Karunā's life was peaceful. There was neither novelty nor excitement in it. That was why she could not accept any change easily, her subjective temperament wanted to examine each in the seclusion of her mind. But Abināsh broke into that seclusion like an unruly storm and stood on her life's highway. He held up before her eyes the glamour of wealth and painted a picture of love as wild and tumultuous as a river in flood, before her mind. The quiet rhythm in which her life had been flowing along for such a long time, suddenly changed. There was no leisure for thinking, but she could not give up self-control and drift with the current. Separation enables man to realise the value of those near and dear. The intensity of the sobs of one's heart tells one of the value of love, and want enables one to realise the value of wealth. But one on whose life death has cast no shadows, never realises how death makes one weep. How can one know whether one is really attached to wealth, so long as one suffers from an abundance of it? That one desires that which has moved away after rousing his hunger, is realised through that hunger itself; but it does not even give one a chance to think whether any hunger will be roused if the dinner plate is held before the mouth while one is still asleep.

Abināsh would never move away from Karunā even once, to give her a chance to think if he held a place in her life. Whether in his absence the place which he held in her life by force, would remain unoccupied, he never thought nor required to think; but Karunā required to do so. He had none of the beggar-like willingness to wait which is found in love, he believed he could get, whatever he wanted, by force and he was

taking by force. Karunā wanted to stop it. She wanted, as it were, to say, "Wait, let me see how much I have to give you." But Abināsh had no time to wait and Karunā could not get the opportunity to see what she had to give.

A little leisure came by chance. Abināsh was called away on a professional visit to a rich man's house in Saharanpur. He had to leave Calcutta for a few days. Karunā shifted, as it were, into a more comfortable position from a cramped one after the crowded hours which she had been living through the last month or thereabout. Abināsh's courtship and the duties imposed on her by her official superiors had given her hardly a moment to call her own and this had tired her out thoroughly.

Karunā had just got up after going through a lot of examination papers submitted by the girls at the school. It was Sunday. Everyone was busily engaged in enjoying the day to the dregs. Only the student next door had got quite tired after five hour's continuous study and had begun almost unconsciously to hum the words of the song,

"Come, oh spring, come to the earth,
Break, oh break, these bonds, bring,
Bring the pangs of an inspired soul"

A hawker was shrieking, "Cloth, do you want cloth," and trudging along the same lane over and over again. Karunā had decided to go to Satadal, because she had not seen her for a long time. And moreover, she would get her alone to day. There would be no reason for one to suggest that she was going to Abināsh's house on the pretext of visiting Satadal and there would be no necessity to give false and half-true reasons for coming to that house under the cross-examination of Abināsh.

The thought that rules one's mind at any time comes out, even against one's wish, through random talks. This is the more true where people talk to intimate friends and without a strict censorship over words.

Satadal was peacefully sewing a rag-quilt in her room. She had been contemplating her pencil designs on its surface and had just rejected red thread for the embroidery in favour of black. There was hardly any hurry in her work, one would think that beyond that rag-quilt, her life was free from problems and worries.

Karunā said as she entered, "It makes one envious to see you, dear. You are quite peaceful and happy with that *kānthā** and looking totally care-free."

Satadal threw down the *kānthā* and said with a faint sad smile, "Oh no, no, you must not envy me of all persons! May even my enemies be not care-free like myself! I have killed the root of all worries and cares, (meaning her husband and hope of a family, how can I have cares?)"

Karunā said, "Even that is good from one point of view. If one could only realise that, what could happen to one in the way of good or evil has already happened, nothing would be more relieving and one could carry on for the rest of life with whatever came to hand."

Satadal said, "No dear, you have not been afflicted with such a fate and let us hope you won't ever be, but those that suffer from it know how difficult it is to drag through life with the knowledge that there was neither better nor worse. I had once been on the brink of that "All Over" and had there not been that shy little *chhotamāmā* (younger uncle) of mine, I would surely have gone over its brink into its fatal depths."

Tears overflowed Satadal's quiet and smiling face. Karunā caught her by the hand and said, "Truly dear, it was I who made the mistake. All worries, all struggles are beautiful when one knows that if one can find the way through their maze, happiness waits at the end with a welcome smile. But if one is confronted with two roads both looking equally attractive like the Nalas at Damayanti's Swayambara (own-choice), how is one to make a choice? It is much better to have no choice left."

Satadal said, "Yes, that is no doubt a difficult problem. But I am safe there, I never had any such conflicts and naturally fail to give you a solution. If my *chhotamāmā* had been . . ."

Karunā laughed and nudged Satadal playfully and said, "Goodness me, what bother! You will bring in your *chhotamāmā* everywhere! How happy I would be to get hold of such an all-knowing mind. I have more problems to be answered than you."

Satadal said, "All right, when he comes

* The rag-quilt

this time, I shall go and tie him up at your doors. Make him talk for all he is worth."

Karunā suddenly became grave and said, "Let us have no more of this nonsense. Tell me if somebody held up to you all the wealth of Aladīn and asked you to take it provided you had a right to do so, what would you do?"

Satadal answered easily "What else shall I do? I shall think out if I had a claim on it. It does not matter so much whether I got a lot of money or not that I should be left helpless in an ocean of indecision."

It was not quite clear whether Satadal had seen what Karunā was driving at, so she gave up practically all pretence of subtlety and said, "It is quite easy for one who does not know what want is to say so. But think, if you could not even get enough after having roasted your bones in work and, not only that, if a lot of helpless people depended totally upon you; if you went down, there would be none to pull you out but many to go down with you, if your whole life lay before you with not even the glimmer of a smile in it, if sorrow poured on you from all sides unendingly like the torrents of the rainy season. And if in such a moment some one turned up with a splendour of opulence which lighted up your darkness, did away with the fear of starvation, held out a hope that your days on earth would not be entirely occupied with misery and fatigue but there would be enough enjoyment in it, wouldn't you feel like jumping at it? But if at the same moment some one whispered in your ear, 'Don't take unless you have a right to it, even death is better than stealing', and the time for the wealth to move away from you for ever came nearer and nearer; what do you feel like doing?"

Satadal said, "Pardon me dear, I have not thought about you in that way. I know what want is but that want will never be removed. Nobody neglects the opportunity of removing a want which there is hope of removing."

Karunā was blushing red for having given out the story of her inner conflict in this way. Oh shame, that she should, like a fool, blurt out her secret in this house of all places! She was looking for a way to undo what she had done, but

with no success. But if she did not answer Satadal, her helplessness would be made all the more clear. Karunā said, "You were not understanding the thing. So I gave an example. You know that there are numbers of others in this world who suffer besides you and me, and they also meet with temptation. Or else what would hammer them into the proper human shape?"

Having been brought up in poverty, what Karunā found in wealth, when she got a taste of it, was that, in spite of its shortcomings, it at least gave a tired soul a chance to rest. She had been thoroughly tired out under the grind of poverty in the very first morning of her life. Who would not be tempted if at such a moment some one appeared in the shape of the giver of rest? But nobody in this world has a right only to take. That is why her pure mind stepped aside from where there was a chance to cheat.

Although she knew that her worldly fortune awaited only a slight tug from her hands to come down upon her, she engaged her whole mind to keep her hands in check. But poor deprived Karunā could not very well move away from hope, at the same time the fear of what the other party claimed in return, made her tremble. That Abināsh was eager to stage the drama of his conquest of Karunā in public, made her feel uncomfortable, but it also gave her a taste of the joy of freedom. There was no chance of her seeing Abināsh alone within the narrow precincts of their house. And outside it, she could always bring in some others to keep them company, thanks to Abināsh's unconscious help. Karunā found many opportunities to meet him alone, but never utilised any; Abināsh looked for them, but found none owing to his own unwisdom. Lest, if she met Abināsh alone, he should ask that final question which can be answered only by an 'yes' or a 'no' lest she should have to say 'no' and thus spoil her chance of ending her sorrows and refuse the heart-felt appeal of another by mistake, she avoided meeting Abināsh alone in order to have time for thinking and, answered his eager words with mere polite conventionalities. Her inmost purity of mind made her afraid lest, tempted by the opportunity of change of fortune, she

made a commercial transaction a part and parcel of her life, as it were. She knew Fortune would smile on a poor girl like herself but once. So she hesitated to reject this opportunity and thus sacrifice all hope of happiness. She did not know what was drawing her—love or temptation.

Karunā knew that no rich man or his son would come to court her. Yet she made all the known rich young men come to her as suppliants in her imagination and sent every one away with a proud and queenly sway of her head. Then why was she hesitating in this case? That he had actually come was a great reason, but Karunā did not think of it. Moreover, she found here the song which she had never heard before in her life, and also the willingness to surrender which she had not yet found elsewhere.

Though her heart did not respond to this song like a correctly tuned *Vina*, could she for that reason put a cruel stop to it? One who is a suppliant though a giver is a difficult person to refuse. So Karunā was wondering whether all this hesitation and tenderness were not the first signs of love.

She started a fresh topic. But the other talker, Satadal, could follow only her own known tracks. Satadal's conversation turned into the same old path. The vision of the same shy, courteous, wise and affectionate young man, her younger uncle, materialised in its many and everchanging aspects. When she came home after a couple of hours' conversation, Sailajā ran downstairs and putting her hand on Karunā's shoulder said, "Do you know, a poor man's words sound wise when it is too late. Didn't I say, 'do what you like but don't marry for money.' Now you see what has happened to Nani! Couldn't we marry rich men? We did not; for we are not so fond of money."

Karunā could not remember when Sailajā had voiced her wisdom regarding rich men. It was true, after she had come back from Nani's showy *Bouhat**, she had sat down with her hand on her forehead and said, "Fate is everything." That was all that Karunā could recollect, besides her request that Karunā should not forget Sailajā if the former became rich. But leave that alone! What, however, had happened to Nani?

Sailajā said, "Don't you know? That old man Dayāram, they wanted me also to marry him. Thank God I did not. Yes, listen to the real thing. Didn't they go to Rangoon? To think of the old fellow's excesses! He would thrash Nani till there was hardly anything left of her. And the things he did before her very eyes! Any how, the old fellow has died now and left all his money to her. Nani is now having her revenge. She had learned everything from the husband. Now the knowledge is being utilised." Sailajā began to gloat over the filthy picture of Nani she painted, it never pained her to throw mud on an old friend. Karunā heard everything silently. Having finished her tale, Sailajā looked at Karunā meaningly and said, "Be careful darling," and went to her room smiling. But Karunā could not smile so easily. It gave her the creeps when she heard of Nani's fate. Nani had grown up in the ground floor of the same house. No one had ever seen two clean saris together in her box, not even a touch of gold or silver on her body before her marriage. She had gone nearly crazy with joy when she obtained a gold medal from the Governor's wife for standing first in music. She carried it everywhere and felt as proud as if no one had ever got such a thing. Karunā remembered the picture of this girl Nani. When she fasted on the *Sivanatri* day and prayed for a husband as good as the god Siva, there was no insincerity in her prayers. When she expressed her desire to be as chaste as Savitri, she never thought it would be a difficult ideal to realise. That easily-satisfied poor girl who had never even seen a hundred rupees together but was never the sadder for it, had married with tears in her eyes and sorrow in her heart, that gold-bag of a man Dayāram in order to satisfy her mother's greed. And that Nani was destroying her soul to day in order to be revenged on her sorrows! It pained Karunā like nettle-stings as she thought of it. She could not work out how Nani, who had once exclaimed when she heard that a certain English woman had married twice, "Good heavens, what is it you say, can such a thing happen," who had opined, "It is better to hang oneself," how that simple, straightforward Nani could do such things. Perhaps the rich man's money had roused in her many bad passions and desires but had never given

* The feast given on the occasion of receiving a new-lawed wife in the family

her the refreshing love which fills one's life so completely with happiness.

Arūnā had been sleeping so long. She got up at the sound of Sailajā and Karunā's voices and wrapped herself in a cotton shawl. She came out, rubbing her eyes, and said, "Didi, you have been away visiting Satadal-di and something has come for you by post. See what it is, I am sure Abināsh Babu has sent it."

Karunā entered the room and found a small, registered packet with Abināsh's handwriting upon it. Her heart at once softened. What would have pained her by its nearness, gave her something to be glad of by being at a distance. She thought—why

did she worry so much? She was not in love with any one else. Then why shouldn't she love the one who loved her? The women of Bengal have for ages surrendered themselves to the unknown, and when he becomes her own she would make him her well-beloved. What if every word and every action of his did not please her? Were those with whom she had lived all her life pleasing to her in every word and deed?

(To be continued)

TRANSLATED FROM THE BENGALI BY
ASHOKE CHATTERJEE.

INDIAN PERIODICALS

Bengal-Nagpur Railway Traffic.

According to the *Bengal-Nagpur Railway Magazine*,

"The B. N. Railway carried over 22 million passengers in 1922-23 earning over Rs. 209 lakhs. Of the total number, over 19 million travelled in the third class representing an average of over 50 thousand a day."

According to the same magazine, the seven principal commodities, the aggregate earnings on which represented nearly two-thirds of the entire goods were: coal, 3,853,000 tons, metallic ores, 1,335,000 tons, grain and pulse, 678,000 tons, chalk and lime, 442,000 tons, salt, 175,000 tons; oil-seeds, 103,000 tons, cotton, 85,000 tons.

Education and Co-operative Societies.

The Bombay Co-operative Quarterly writes:—

It is becoming increasingly apparent that education is becoming costlier. Heavy fees, higher cost of living, a higher standard of life, new and costlier books, all are items which taken together tell heavily on the slender resources of the average student. Co-operation and joint effort appear, therefore, needed in this sphere as

much as in others and perhaps the result of the application of co-operative principles to the solution of the students' difficulties will bear fruits of a kind and potency not perhaps at first expected. Character is by far the most effective factor that makes or mars success in life, and while the mind is yet young and flexible and character yet in the process of formation, the seeds of co-operation carefully sown and wisely watered are bound to find a very congenial soil and make students better and more useful citizens whose angularities have been rounded off early in life, who have learnt the benefits of organised group action and co-operative effort, who have imbibed the spirit of self-sacrifice in the service of their fellows, who have received some practical training in the methods and machinery of business and some education in administration and management of their affairs. There is no doubt whatever that students under such a system become better citizens and better co-operators. They will later in life seek doubtless to harness co-operation to their service to meet their other needs. How is co-operation then to be requisitioned in the first instance? Education societies, hostels and book-stores on a co-operative basis are types of societies which will meet the needs of students. The first will enable long term loans to be given to students for educational purposes repayable by convenient instalments after they begin to earn. Such societies cannot certainly be run with

success by students themselves but by communities for their students. Hostels should rightly be the care of different educational institutions. The boarding arrangements in hostels are already of a co-operative nature, the boarders taking up the management of their messes by turn, the lodging accommodation is however, unfortunately very limited in some cases, non-existent in others. In such cases a co-operative hostel society would be extremely desirable and would have indeed a very good chance of success. Fees and living being thus provided for, there remains economically the minor but from the point of training and character-building the most important organisation, the co-operative book and stationery store meant to facilitate and cheapen the purchase of books, stationery, and other requirements. Experience has shown that such stores are easy and simple to manage and withal play an important part in the life of the institution to which they are attached. Suitable trade terms are obtained from publishers and prominent booksellers through the sympathy and good offices of the college authorities. Every year, a few days before the opening of the session, the secretary obtains from the professors a list of books prescribed or recommended. He buys and keeps ready copies of those books roughly in the proportion of one copy for every three or four students, arranges for the stocking and sale of second-hand books which students who have just passed out are as anxious to dispose of as those coming in to purchase, and within a month of the first session the arduous part of the duties of the purchasing and sale secretaries is over. Co-operative stores on these lines have been started in several colleges under the University of Bombay and the St. Xavier's and Sydenham Colleges in Bombay have stores which work regularly and efficiently. There is a store attached to the Fergusson College and another to the Rajaram College, while the Gujarat College proposes to start one shortly.

Adult Education in Rural Punjab

We learn from the same journal that there is in the Punjab a certain number of Co-operative Societies for education.

Among these there are a certain number of rural societies the members of which bind themselves to send their children to school for the full primary course and to pay a penalty for default. This is an interesting method of enforcing compulsion by the voluntary action of groups, and besides securing the enrolment of children in schools it may assist in the no less important aim of keeping them there long

enough to turn them into literates. But more interesting than this method of familiarizing the population with the principle of compulsion is the big campaign for the spread of adult education, chiefly in rural areas, which has been initiated in the Punjab through the joint efforts of the Education and Co-operative Departments. Both recognize that the progressive development of the Province cannot wait till the present generation of school-boys grows up, and that the Province needs a literate and educated rural population now and to-day. To this end, there have been started in the Province 4) adult schools in co-operative tracts, having in all 953 pupils. The number of pupils of adult schools in municipal areas or started by local boards in rural areas is estimated to be 18,000. The response of the rural population is encouraging and the enthusiasm and the capacity shown by the pupils are spoken of as being striking. The scheme of work is simple, but shows a true appreciation of the difficulties and a desire to overcome these. For instance, the school terms and sessions are so arranged as to suit the convenience of the adult pupils, the use of school buildings is freely permitted, arrangements are made for the training of teachers and special readers are under preparation which will be interesting and useful to adult pupils. The great thing is the teacher, for it is evident that the teaching of adults is a special form of education and can only end in failure if the teacher merely imitates the methods followed in the teaching of children. Teaching has to be largely individual when once the ground-work has been covered, and each adult pupil will have to be permitted to progress at his own rate and bent, the teacher's task being mainly to guide and encourage and to indicate the application to various subjects of principles which have once been enunciated and explained. The financial arrangements also appear to be satisfactory. On the principle that what is paid for is better appreciated than what is obtained free of charge, the community in a village are expected to contribute to the charges of maintaining and conducting the schools. In addition to this direct attack on illiteracy, the Education Department propose the establishment of small village libraries, the publication of simple tracts, the exhibition of suitable slides and lantern lectures and the organizing of lectures on matters of public interest as aids to the dissemination of knowledge, the main object of all these efforts being to afford to those who have not been favoured with opportunities to benefit by the advantages of education in their younger days means for widening their horizon and stimulating their intelligence so as to enable them to become better men and more useful members of society.

What is Religion ?

The Light of the East writes —

If you ask the man in the street what he means by his religion, I think that you will receive an answer of this kind

Mentioning first, as such men generally do, what is more visible and apparent, he will tell you that his religion consists in certain external practices or rites through which he propitiates, thanks, honours and praises one or several superhuman beings who wield power over the life of men and direct to a certain extent the course of physical events. He will be concrete, describing to you his *pujas*, his *namaz*, his services or his prayers

But let the man talk on and you will soon realise that there is more in his religion than meets the eye. These external rites are not the whole of it

And first, to placate or propitiate the superhuman beings external ceremonies do not suffice. One must also adopt a definite code of conduct, behave in a well-determined way towards other men, nay perhaps even towards lower creatures. In other words to the religious man what we call morality appears and appeals as a department of his religion. Moral duties are a part of the service which he must render to the divinity

Then religion is even more than combined rites and morality. To the religiously inclined any religion seems but formal, which does not include a profound, though at times silent, inward veneration of the Supreme Object of worship, the Supreme Ruler of all things.

For, in spite of all the efforts of ethnologists of the old evolutionist school to conceal it, the fact is now patent that even the lowest idolatrous races, have some knowledge of the one great God and that they adore and fear Him in their heart even when they (as is often the case) do not worship Him through external rites.

Swami Vivekananda on the Hindu-Mahamadhan Problem.

Prabuddha Bharata gives copious extracts from a letter written by Swami Vivekananda to a Mahamadhan gentleman at Nainital in which the Swami dealt with the Hindu-Mahamadhan Problem.

Whether we call it Vedantism or any ism, the truth is that Advaitism is the last word of religion and though the only position from which one can look upon all religions and sects with love

The Hindus may get the credit of arriving at it earlier than other races, they being an older race than either the Hebrew or the Arab, yet

practical Advaitism, which looks upon and behaves to all mankind as one's own soul, is yet to be developed among the Hindus universally

"On the other hand, our experience is that if ever the followers of any religion approached to this equality in an appreciable degree in the plane of practical work-a-day life,—it may be quite unconscious generally of the deeper meaning and the underlying principle of such conduct, which the Hindus as a rule so clearly perceive—it is those of Islam and Islam alone

"Therefore we are firmly persuaded that without the help of practical Islam, theories of Vedantism, however fine and wonderful they may be, are entirely valueless to the vast mass of mankind.

"For our own Motherland a junction of the two great systems, Hinduism and Islam—Vedanta Brain and Islam Body—is the only hope

"I see in my mind's eye the future perfect India rising out of this chaos and strife, glorious and invincible, with Vedanta brain and Islam body."

Swami Sudhananda, who makes these extracts, point out, that

In order to bring about this consummation, comparative study of Hindu and Islamic cultures, by both the Hindus and Mahommedans is absolutely necessary. But this can be undertaken by only a few cultured minds belonging to both these great systems. We would suggest here two other methods, following, of course, those indicated by Swami himself, which can be undertaken by the lesser minds at once and with comparative ease.

How should the Hindus begin according to Swami? It is by bringing all their knowledge especially their Vedas—the source according to them of all knowledge, to the masses. Let the Hindu learn his own ancient history and understand that the present customs of his own little village are not the whole of his religion. Let him travel at least in the different provinces of India, and observe the divergent and almost contradictory customs prevailing everywhere in the name of the Hindu religion.

For instance, one who has travelled in Bengal, the Punjab and Madras, will find that in these provinces the rigidity or laxity regarding the caste and food questions is widely different. In Madras, there is so much rigidity that the Brahmana there does not touch the food even seen by a Sudra, whereas Bengal just stands midway between Madras and the Punjab which is more lax in these matters. But in order to justify all these divergent practices the authority of the same Hindu religion is invoked. So also regarding the marriage customs: In Nepal they still follow the laws of Manu, and according to

the custom of *anuloma* marriage the Brahmanas there do not hesitate to marry Kshatriya or even Vaisya wives, while in Bengal marriage is strictly confined to the particular sub-caste to which one belongs. In Madras, the strange custom of marrying one's cousin prevails, and often the orthodox Brahmanas will not look for marriage anywhere else if they can get their maternal uncles' daughters as their wives. Besides observing all these different customs, if a Hindu studies also his own Vedas, or even the Smritis or Puranas, he will be astonished to find many things which the ancients considered sacred, but which according to present notions are looked upon as shocking.

He continues —

What will be the result of this study and travel? The views of the Hindu will surely broaden, and certainly he will not be the able to remain in his narrow groove. He will remain of course, a Hindu of Hindus, but still he will not be able to look down upon his Mahomedan brethren with contempt and term them *Mlechchhas*. For, after this travel and study, not only will he not consider a certain social custom as indispensable for becoming a pure and orthodox Hindu, not only will he learn that the spirit resides in the body of a Hindu as well as of a Musulman, but also he will find in turning over his own holiest scriptures—the Vedas—that what he considers in a *Mlechchha* the most abominable thing, namely, the killing and eating of bovine species has not only been tolerated by his ancestors but oftentimes has been considered even sacred! So with this knowledge growing within him, will he have the heart to insist on his Mahomedan brethren in season and out of season to desist from cow-killing?

As regards the Muhammadans, he

Our Mussalman brethren will have equally to spread the knowledge of their Koran and other holy books among their masses. They will have also to study their *Sia*, *Sunni* and other sub-divisions, undertake to travel at least in a few of the Indian provinces and Mahomedan countries, and find out for themselves what the real Islam consists of. Let the Hindu Sangathans and Moslem Leagues be such centres of education and educative propaganda, both religious and secular, and we fervently believe that both the mighty limbs of our body-politic will grow equally strong and become ultimately not antagonistic but helpful to each other.

Blood from the Little Finger

In the Autobiography of Pandit Sivanath Sastri (in Pengu) it is stated that once his mother made a sacrificial offering of a little blood from her breast for the welfare of her son. Rai Bahadur Hira Lal B. A., writes in *Man in India* that "in the northern portion of the Central Provinces the blood acceptable for such a purpose is from the little finger."

The Fate of the Red Man.

By way of reviewing "The Red Man in the United States" by G. E. F. Lindquist, Mr. J. P. Mills, M. A., I. C. S., writes in *Man in India* —

When the 'pale faces' landed on the shores of the New World four hundred and thirty years ago they found themselves in a land peopled by a numerous race living in prosperous, well-organized social groups. It is significant that a book of 450 pages suffices to describe the present state of the scattered remnants of those once mighty tribes, so uniform has been their treatment and its results. The story is a harrowing one.

The dealings of the white man with Red Indians fall into three periods marked by the policy pursued in each, namely Extermination, Segregation and Assimilation.

About the extermination of the Red Man by the first settlers, who were British and other European immigrants, Mr. Mills writes —

The first settlers were received as friends by the Indians, and the Pilgrim Fathers of the *May Flower* owed their lives to the generosity of Massasoit, an Indian Chief. On his son their successors made treacherous war. For gratitude was short-lived and greed for land quickly took its place. Immigrants streamed steadily into the country and the owners of the soil were ousted from their homes. They retaliated and were treated as vermin. The catch-phrase "The only good *Sujun* is a dead *Sujun*" sums up the history of the next three hundred years. Solemn treaties were made with Indians guaranteeing their rights in the soil for ever, only to be treated as scraps of paper when the white men wanted more land. To this day the Navajo is being ousted from his ancestral domain by ranchers, who regard him as a

trespasser. He is too weak to fight, but in the past there were many bitter wars in which the Red Man was always beaten and forced to flee further and further towards the west before the on-coming tide, in turn pressing on and disturbing hitherto untouched tribes.

Then "a period of Segregation set in," as.

This state of things could not go on for ever. Indians were forcibly removed from their homes and settled on Reservations to fend for themselves. The land was not selected on the principle of what was most suitable to the Indians, but on that of what was least useful to the settlers. Sometimes no Reservations were granted at all. In 1851 and 1852 the Government of the United States made treaties by which tribes of Californian Indians numbering two-hundred thousand souls gave up their rights in land in return for a promise of Reservation aggregating seven and a half million acres to be set apart for the sole use of the Indians for ever. The treaties were never ratified by the Senate and were filed for fifty years. By that time the problem had nearly solved itself, for the landless, starving Indians had been reduced to between fifteen and twenty thousand. Four thousand five hundred of them have been allotted eight thousand five hundred acres. The rest are presumably still landless.

As was only natural, this system of reservations failed.

Settled against their will on unfamiliar soil, often after several compulsory moves, the Indians lost all ambition and interest in life. They were not sufficiently protected from the vices and diseases of the white man. Hunting tribes could not support themselves by the chase because the areas were too small and the buffalo upon which they had depended was on the way to extinction, and agriculturalists often found that barren land was their portion. It was therefore decided to absorb the Indian into the ordinary population of the United States, and the present period of Assimilation began. The Reservations were opened to settlers and the Indian urged to become an ordinary squatter. The policy is clear. There is no longer room for the Indian to live as an Indian. He must be denationalised and reduced to the drab level of the population around him, he must forget his past and be content with a few acres of land, his ambition must be a moral life in a sanitary house with a sufficiency of dollars. No wonder many full-blood Indians are still *laudatores temporis acti*

Mr. Lundquist's book illustrates well the official attitude towards the Indians. To him the Red Man's religion is superstition, which no fewer than twenty-seven different denominations are attempting to eradicate, no marriage by Indian custom is "legal", tribal dances are "injurious to industry", presents at feasts "lead to pauperization," for a returned student to live as his forefathers lived before him and "go back to the blanket" is to be an object of scorn, where, as among the Pueblos, the native form of government still survives, it is described as a "menace to advancement." Nor does the State stop at moral pressure. No Indian is granted the rights of citizenship unless he breaks away from his tribal organization and in certain cases local payments are withheld from men who dare marry according to their ancestral custom.

The wide spaces over which the Indian roamed are lost to him for ever. The alternatives are Segregation and Assimilation. The former of these has failed, though with large enough areas of suitable land and strict exclusion of foreigners it would probably have succeeded. The second alternative is now being tested. What will be its results? The Indians in the United States are no longer dying out. Indeed they are slowly increasing in number and now total 340,000. Whether the assimilated remnants of the race will continue to increase remains to be seen. In any case they must soon cease to be Indians in anything but blood. Individuals will doubtless flourish and grow rich and prosperous, but the Red Men, as a nation, can never hope to contribute anything to the world. The race from which sprang in the past men unrivalled in bravery, generosity and loyalty must, unless extinguished by absorption, live for ever as the Jews do, a nation apart with no national life in which it may display its qualities.

Fresh Air the Vitaliser of Japanese Women.

The Health tells its readers what health lessons can be learnt from Japan, with special reference to the life of its women.

First of all, the Japanese woman has been taught that life is impossible without a sufficient supply of fresh air. The purer the air, and the more of it, the happier and healthier will life be. In Japan there is found but seldom such a thing as window-glass. In the native houses, the panes are of oiled paper. These are not sufficient to shut out the air. During the coldest

nights of winter these oiled paper panes will not do this. But the Japanese sleep rarely with these paper windows closed.

Fresh air—and a great abundance of it—is the Japanese rule. The woman who lies down for her night's rest has the paper paned window thrown open a trifle. The air sweeps into the room and passes over her as she lies upon the floor. If she is cold she adds more bed-clothing—but she does not close the window.

In the morning, one of the first tasks is to go out-of-doors. There the Japanese woman takes in great breaths of air. This internal cleansing with air is treated as being of more importance than the morning bath that follows soon after. The kitchen and the other rooms show closed windows only on the coldest days of winter. There is no air starvation. And the Japanese woman is a deep breather, as is shown in the strong, firm muscles that stand out at the abdomen.

Consumption is a rare disease in Japan. Even in winter, coughs are of rare occurrence, and this despite the fact that the real Japanese do not heat their rooms with anything more than *hibachi*—a tiny charcoal stone that does not send the temperature of the room up to any appreciable degree. When Japanese women wish to feel warmer, they add clothing, just as they would do when going out into the street.

The Japanese look upon full deep breathing as being the most vital function in life. Food is not as important, although it is necessary. The best of exercises are of little value when the breathing that accompanies them is not done properly.

Whether in winter or in summer, go to an open window—or better still out of doors. Place the hands on the hips and try to breathe in as deeply as possible. Try to acquire the trick of sending the fresh air down so far that the lowest portion of the abdomen is distended by the work. In this work, the shoulders should not be raised but, in time, it should be possible to breathe so as to swell out the sides like bellows. And then the trick of breathing properly has been acquired. Add to this, at all times a plentiful supply of fresh air, with the windows of a room open at all times during the twenty-four hours, and the greatest principle of healthy life has been gained.

Brown Rice or Polished Rice ?

The same paper tells us why we ought to prefer brown rice to polished rice.

The bran of the rice grain cannot be removed so easily as that of the wheat grain. Its bran clings very tight. To remove it, the rice is put

through a machinery process whereby the kernels rub against each other. The friction removes the bran in tiny particles—hence the terms “polishing” and “Polished Rice.”

Natural brown rice is unpolished rice containing both the bran and the germ. It is generally obtained through pounding. In those days when rice mills were unknown, we used to have our paddy pounded in our homes and get good natural brown rice for our food. The power of resistance to diseases was great among our forefathers who were accustomed to feed on natural brown rice. But the polished rice that is now consumed is rid of its essential element—the Vitamines, and no wonder we fall an easy prey to the ravages of diseases. Science, like history, repeats itself. And thanks to the progress of science, it has now discovered our folly in eating the so-called polished rice and wants us to go back to our old feed—the natural Brown Rice.

Daily Duties of Jaina Laymen.

We read in *The Jaina Gazette* —

The Householder's Dharma consists of six duties which the Jaina layman has to do every day. They are (1) *Devapuja*—Worship of God (2) *Gurupasti*—Homage to Preceptors (3) *Svadyaya*—Reading of the Scripture (4) *Samyama*—Self-control (5) *Tapa*—Penance (6) *Dana*—giving of gift.

God according to Jainism is the Perfect Soul which is freed from all kinds of Karma and which is devoid of the 18 blemishes such as greed, pride, hunger, thirst, anger etc. He is the knower of all things and has preached the *dharma*. He is the enjoyer of the highest status and is of unsurpassed splendour. By nature he is devoid of personal aims and ambitions and is the friend of all kinds of living beings. Such is the nature of the God whom every Jaina would worship everyday. He worships God not in the hope of pleasing Him and of receiving gifts from Him but with the feeling of reverence and gratitude for what has already been given by Him to the world (*etc*) the Truth of Jainism. He also worships the Deity so that he can also cultivate in his self the divine qualities of the Deity.

Who is a Preceptor ? A Preceptor is one who has no desires for sensual pleasures, who has renounced all worldly occupations and possessions and is always absorbed in study, meditation and contemplation. The layman would render homage to such a *guru* every day.

The layman would read every day some portion of the Sacred Scripture.

Self-control is of two kinds—control of senses

and abstinence from injuring beings Every day the layman would make certain vows to limit the enjoyment through his senses He would say, "To-day I will not taste such and such kind of food to-day I will not go to any theatre or cinema and so on The layman would also abstain from injuring beings He keeps the truth always in his mind "*Atmavat sarvabhutam*" all souls are like me.

The layman would also perform certain austerities which are of two kinds, external and internal External austerities are fasting, regulation of diet, abstinence from appetising food, practice of bodily austerities and the like. The internal ones are expiation, reverence, service to ascetics study of scriptures giving up of mundane objects and thoughts about the same and meditation.

Four kinds of gifts are recognised in Jainism viz., the gift of food, the gift of medicine, the gift of scripture and the gift of fearlessness The layman would do some kind of charity everyday.

By the observance of the aforesaid daily duties the layman cleanses his soul everyday of its sins and prepares it for an ascetic life in course of time

Some Indians in Singapore.

Mr. N. Chatterjee writes in the *Mahabodhi* that in Singapore,

It is the South Indian men and women who

are employed as sweepers What malevolent fate dogs their steps! Even in the foreign land liberated from the crushing oppression of the ignorant and imbecile priesthood of the country of their birth, they have to bear the same infamy and reproach of carrying on the foul and unclean occupation "The Indian does this work," says the Chinaman What a compliment to the Brahmins and the touchable classes The Chinaman knows no difference between a touchable Indian and an untouchable Indian He thinks the Indians make either policemen or *Dhangais* If ever the Chinese come into their own, I believe, they will try to get all the starved and half starved classes of Indians to do the cleaning and sweeping of the streets and cesspools of China Their own men can do the police work quite efficiently and suavely. Wherever I turn, I find the Indians doing the dirty jobs. The Moghul rulers had employed these poor and depressed classes for the foul and ignoble occupation, but had the good sense to give them a respectable name They called them *Methers*, which means "chiefs" The Brahmins and other high class Hindus, puffed up with their so-called spiritual civilisation, have not had the common humanity and prudence to bestow on them a decent designation The law of degeneracy is nature's ukase of destruction and it has reached the Hindus

FOREIGN PERIODICALS

Motives for Reading Biography.

According to the *Ladies' Home Journal*,

The first motive for reading biography is the sheer delight of it. Nothing on earth is so interesting as people Whether they are wise or foolish, good or bad, rich or poor, high or low to one who has seeing eyes folks are an unending source of curiosity and amazement. If anybody does not feel this, if the curmudgeon in him has beaten out his spirit of human fellowship, if this incredible drama of life with its mysteries, intrigues, plots and counterplots, its loves, temptations, sins, joys, victories and deaths no longer fascinate him, then he will not enjoy biography. Nor anything else either!

If, however, one's interest is charmed by human life, biography can become one of his chief joys. It so eliminates all that is unpleasant

in our living contacts with men, so retains all that is illumining and refreshing, that one with a Puritan conscience might almost fear it as a sinfully selfish indulgence For when folks are incarnate at our elbows, treading on our toes competing with us in business and upsetting our hopes in politics, they can be decidedly unpleasant Then we understand Keats' saying "I admire Human Nature, but I do not like Men." In a biography, however, all possibility of friction has departed The man will not undersell you, outbid you, or lead to victory a cause that you despise, and if you differ in opinion and argue lustily against his thoughts he will not answer back. Biography offers human contact in its most amiable form.

The writer goes on to detail other advantages

MOREOVER, biography has this further advantage

over life, that it not only eliminates contentions, frictions, rivalries, and the unapproachableness of tremendous personalities, but it brings us into the presence of folk who most are worth our meeting.

Think of being the familiar friend of Saint Francis of Assisi and Saint Francis Xavier, of Darwin and Huxley, of Gladstone and Disraeli, of Henry Drummond and Phillips Brooks! Yet any one of us can understand such men better now than most of their acquaintances could have done when they walked the earth.

When one thinks of the privilege that is waiting in the great biographies to know people whom to know living would have been worth a king's ransom, but could not have been bought at any price, to read their letters, to see their mistakes, to know their love affairs, to watch them deal with their handicaps, work out their philosophies of life, meet their sorrows, face their advancing age, and fall on death, one wonders why even people who want nothing but entertainment read the trivial trash that the presses grind out while such a rich feast of human interest is awaiting them.

One of the world's greatest needs is tolerance. But tolerance is no negative virtue to be won by not caring what people think, nor is it an easy virtue to be gotten by wishing it. It comes only from broad contacts, from sympathetic entrance into many points of view. It comes, as Voltaire said, from learning that there are thirty-two points to the compass. Was there ever such a teacher of tolerance, then, as a long list of great biographies?

Another reason for reading biography is that,

It supplies a knowledge of history in most palatable form. Some folk can take history straight—its dates and dynasties, its political intrigues, wars and treaties, but to some of us a formal historical treatise is likely to be indigestible pabulum. Give us biographies, however, of the leading characters in whose stormy lives the conflict of some generation found expression, and we will live the period again with an interest vivid as a novel could create. After all, that is the only way to know history at its core—to see it from the viewpoint of the actors, to feel the play of their motives, the thrill of their success and the dull thud of their disillusionments.

A third motive for enjoying biography is that it gives to the average reader an intelligible introduction to the world's great music, literature and art.

Perhaps the innermost service which the reading of biography does for a man consists in

giving him a wide perspective around his own life's problems. A man who has read many biographies has lived vicariously through many lives. He may be only forty-five himself, but he has gone through the journey to the end with many men whom he has known and loved; he has watched their youth pass into manhood and manhood into age; he has seen the death of loved ones break up their family circles and has read their letters when health gave way or success turned into defeat or property was lost or friends proved false. Biography makes a man feel at home with anything that can happen to him. It keeps him from being too much surprised by any problem or calamity that fate may present him with. It familiarizes him with the mysterious, amiable and sometimes tragic face of life in all her changing moods.

"We are as Young as Our Skins."

In the *Ladies' Home Journal* Mary Brush Williams explains how we are as young as our skins thus, in part.—

A standard really basic for measuring age is expressed in the assertion that we are as young as our skins. The French have it that the age of our skin is largely under our own control, but that every year after forty-five counts as two years. It is up to us, therefore, to fight all the harder from that time and keep our skins very young indeed. When one member grows older all the other parts of the body move on apace to keep up with it. But the skin sets the standard which controls all the rest. And why? Because by the condition of our skin we suggest the number of years we have been on earth. When that age has been put into the minds of all who behold us, they, without meaning to do so, suggest back their impression to us. We accept it, and so does every organ in our body, as the age to make toward. Our very movements take on the character appropriate to those years.

She gives an example.

There was a government official of France whose term of service was finished when he was still young. As soon as his country retired him he began to think of himself as being of the age at which most men in like position give up active work. The next thing his family knew he was taking on the movements of those more advanced in years than he. When he sat down he groaned as if his rheumatism were bothering him. If he crossed his knees he caught the lower part of his leg with his hand and lifted it. Young children of the village began calling him grandfather after a few years, and he was listed among

the patriarchs, although the birth registry had him down for forty-six. Even his skin withered, and although he lived a care-free life in a small village, away from all sense of nervous strain, at the age of fifty he died—literally died of old age.

The attitude of the women of the French nation is exactly the opposite of his. Even when they are much older, and have become grandmothers,

They bear themselves like young women of forty. There was an old dame who died in Paris the other day at the comparatively ripe age of ninety, and she had for years previous sought as ideal to maintain the admiration of her gr.at-grandchildren, so that they would find her pleasant to kiss and fondle, and would not turn away from her with the abhorrence which childhood sometimes feels for extreme old age.

The little story points a moral—that if you would wage a fight against the years you must make it an important purpose of your life. The rewards of continuous youth go not to the strong, but to the steadfast, the vigilant and the brave. It is no light matter to keep up a battle unflinchingly against the encroachments of time.

There never was such a woman in looks and personality for impersonating youth eternal. They give as a part of her recipe that she never permitted herself to perform a movement or indulge a thought that could have come from a woman one day over forty-five.

Nationality in Islamic Lands.

The Age of nationality, says Dr. Charles R. Watson, LL. D., in *The International Review of Missions*, is commonly placed in the nineteenth century, following the French revolution, by which time the idea and doctrine of nationality had become widely discussed and accepted through Europe.

It is to this period that belong the nationalization processes of Germany, Italy, Greece, Belgium, Serbia, Rumania, Bulgaria and Japan, not to mention that constellation of nation states which have resulted from the Great War.

This movement seems now to have penetrated the Islamic world.

Dr. Watson tells the reader what the state is in Islam.

In orthodox Islam, the state is a religious organism and organization, in theory, at least, it is likewise universal in its sway. It is a

state-church. Its supreme body of law is the Koran and other works based upon the same. The source of its authority is divine. The form of its organization and all its methods of operation are prescribed by revelation. This divine revelation does not limit itself to principles only but covers the most particular details of life and conduct. Nor do any departments of life lie outside these particularizations, this church-state is all-inclusive in its scope. Membership in this Islamic political order is also based solely upon religious faith and confession.

Growing out of this religious conception of the state is the further conception of its universal character. The universality extends to believers everywhere. The Moslem state has therefore no geographical frontiers. Wherever the Moslem believer establishes himself, there is to be found the kingdom in a temporal and political as well as in a spiritual sense.

He then asks whether there has been any considerable shift from this position in Moslem lands.

If there is a shift, any considerable shift, then it behoves us to characterize it and to explain it. There are those who believe that the word Nationalism best characterizes and best explain the shift that is taking place.

Two outstanding changes are noticeable in Islamic lands. One is the secularization of political life and though the other its localization within distinct geographical areas.

The secularization of political life and thought in Moslem lands is manifesting itself in many ways. It may be seen in the constantly enlarging spheres within which Moslem religious law has been declared or recognized as inoperable. The penal code of most Moslem lands, for example, is no longer that of strict Islam. Thieves no longer have their hands cut off. Women caught in adultery are no longer stoned. This large sphere in the administration of public justice is no longer subject to strict Islamic ideals. Similarly, commercial law has undergone profound modernizing influences which contravene the Moslem state theory. Courts of appeals, likewise, are being tolerated and even rapidly developed to adjudicate between Moslems and non-Moslems in which all the ideals of the Moslem state are contradicted. The sphere within which the *cadi* may administer religious law is becoming steadily circumscribed. New codes, based upon European models, are being formulated and adopted, these set aside increasingly the domination of Koranic law. In many instances, where such codes have not yet been adopted, there is frank and unceremonious interference with the operation of Koranic law by those who administer public affairs in Moslem lands.

He elucidates his statements by examples

To read the recently promulgated Constitution of Egypt is to realize how far removed is this newly organized Moslem state from the old orthodox Moslem church-state ideal. Here we read, 'All Egyptians are equal before the law. In the same way they enjoy civil and political rights and are also subject to public duties and responsibilities without distinction of race, language, and religion.' Could anything be more subversive of orthodox Moslem ideals, when we remember that the country contains a considerable minority of Christians? Everywhere, in Morocco, Tunisia, Algeria, Egypt, Syria, this trend toward secularization is evident in political life and thought, while Turkey explodes the heaviest charge of dynamite that has ever been used in blasting away the rock of Moslem political conservatism.

Paralleling this secularizing trend in Moslem lands, there has appeared another tendency.

It is the tendency toward the localization of thought and interest within the limit of national geographical boundaries. The old horizon of political thought was, as has been pointed out, co-extensive with the pan-Islamic world, because the real empire of Islam transcended local geographical boundaries. Now there appears a manifest abatement of interest in that wider realm and an accentuation of interest in the development of the individual country. In some cases there is even a jealousy of or a hostility to adjoining national lands though Moslem. The failure of pan-Islamic appeals during the Great War might well suggest the lowered interest within each country in the universal empire of Islam, national feeling outweighed the sense of loyalty to Islam as a world-kingdom. Recently also the quarrel of Egypt with the Government at Mecca over the Sacred Carpet betrayed the decline of Moslem solidarity and the increase of national jealousy. In public discussions, in formal documents such as the new Egyptian Constitution, and in the political thinking of the rising generation there is this same trend. This new point of view is none other than that of nationalism.

In Moslem lands, where the spirit of nationality has appeared, there are signs of an intellectual awakening. There is great avidity for literature—for newspapers, and for books of scientific interest.

Similarly, from almost every Moslem land comes the report of an unparalleled eagerness for education. Schools are everywhere overcrowded. There is an almost pathetic faith in educa-

tion as an open sesame to the realization of all that European progress represents. And to this interest in literature and education the appearance of innumerable special organizations for the development of national interests—women's clubs, boys' clubs, political parties. Finally, quite apart from these tangible signs of an awakening, there is a manifest open-mindedness, a readiness to consider new proposals, a keenness for debate and discussion, a willingness to make new experiments, which did testify to some new spirit animating the public and to the advent of some new stage in human progress. It would be a mistake, however, to regard the period of national self-consciousness as one of unmitigated blessing, for as G. P. Gooch has so well pointed out in his book *Nationalism*

"The doctrine of nationality, like its twin, the sovereignty of the people, has had a chequered career. Its explosive force has torn unjust treaties to shreds and shattered despotic empires. But it has also fostered savage racial passion and repulsive national arrogance, and the cult of 'sacred egotism' has obliterated the sense that civilization is a collective achievement and a common responsibility."

It is not improbable that where European nationalism has been found to bear evil fruit mixed in with the good, nationalism in Moslem lands may also give expression to lamentable excesses and deplorable politics.

Progress and the State.

The New Republic believes that

We do believe, however, that altogether too much is commonly expected from the State. Politics, in our view, is an instrument of progress, but the main current of progress does not flow through political channels. Much more important are the unconscious process of adjustment of the individual to social needs and of society to individual needs, the educational process, taken as a whole, the conquest of new knowledge, the evolution of the unwilling, suspicious, half servile laborer into the free cooperator.

Constructive and Destructive Criticism.

There is a curious dogma current that "destructive" criticism is *always* inferior to "constructive" criticism. Says the *New Republic*

It has been drilled into us that we must not destroy anything until we know what we can put in its place. There is extant the report

of a German colonial administrator who warned the home government against attempting to stamp out cannibalism until the appropriate constructive equivalent for it should be invented. To destroy error, to remove an incubus, have come to pass with us as only half-services. We often hear the surgeon's calling disparaged because surgery constructs nothing. The surgeon removes a cancer, indeed, but what does he put in its place? This "constructive" superstition has somehow fastened itself on all of us.

England's Recognition of Soviet Russia

In an official communication, signed by Georgii Chicherin, which has appeared in *Izvestia*, the Moscow official Government daily, it is observed:—

England does not pay us any special compliment when her Government gives us official recognition. But we need this recognition to improve the status of our trade. England needs it because she seeks our raw materials and our markets. We do not grant concessions for this recognition, we do not consider it as charity or as a favor.

India and the Use of Liquor.

Mr. Frederick Grubb writes in *Abkar*.

India has been for the most part, from immemorial times, a teetotal country. In pre-British days the drinking of intoxicating liquors was confined to small sections of the population. Intemperance is a vice of modern growth, which has in recent years affected an increasing number of the inhabitants. Whereas under the old *regime* the sale of drink was irregular and unrecognised, it is today one of the most lucrative revenue-collecting agencies of the State.

In 1874 the Government of India derived only £1,561,000 from the sale of intoxicants. This figure had risen in 1901-2 to £4,015,000 and in 1920-21 to £13,428,000. The percentage of Excise revenue compared with the general revenue varies from 14.9 in the United Provinces to 41.3 in Madras, the average for the whole of India being about 25 per cent. The statistics of actual consumption are not issued in any complete or reliable form. Generally speaking it may be said that there was a steady increase until three years ago, when what is known as the Non-Co-operation movement, led by Mr. M. K. Gandhi (which included an aggressive crusade against the

liquor shops) resulted in a marked reduction of drinking. The picketing of licensed premises unfortunately led to disturbances in some parts of the country, and since Mr. Gandhi's imprisonment in 1922, liquor consumption has begun to advance once more.

Some reduction of drinking facilities has been effected in recent years through the medium of local advisory committees and licensing boards, but in nearly every case these bodies have been under official control, and their recommendations have not always been accepted. The liquor traffic is conducted practically as a Government monopoly, and the interests of the revenue are too often regarded as paramount.

The Seven Lamps of Politics.

Dr. Glenn Frank enumerates the Seven Lamps of Politics thus in the *Century Magazine*:—

The Lamp of Skepticism.—One of the root evils of American politics is ancestor-worship. And ancestor-worship plays even quicker havoc in politics than in religion. No continuously good work can be done unless the worker maintains an attitude of skepticism toward the tools and the technic of his job. There must be constant and conscientious criticism of the institutions and methods of politics if the tools of government are to be kept adjusted to the tasks of government. When the tasks change, the tools must be changed, or government breaks down and politics becomes a play-ground for pirates.

The true guardians of government are its critics, not its worshippers. The dead rebels who founded our Government, were they alive today, would be the last to contend that a changeless government can serve a changing world.

The Lamp of Science.—We must put a fact basis under politics. Statesmanship must proceed from a scientific study of the causes of social problems and a statistical study of the results of social policies. I do not mean that we want government by specialists. God forbid! There is much to be said for the amateur spirit in government. But the statesman must maintain a friendly alliance with the specialist. No man is really fitted to be a senator or representative, dealing with the issues of immigration, Americanization, education, and the like, unless he has at least a bowing acquaintance with the results of the living sciences of biology, psychology, and anthropology. Without such knowledge he is a doctor treating diseases the causes of which he does not understand. These living

sciences are throwing up the raw materials of the new politics

The Lamp of Humanism—Liberal politics has too often proceeded from a sentimental humanitarianism. The new politics will proceed from a scientific humanism. To date science has given us a new bigotry. When, by the grace of modern biology, psychology, and anthropology, men began to rediscover the law of inequality that runs throughout the lives of men and races, our study tables were flooded with books that heralded a new tyranny. The Nordics were a fine breed, therefore the Nordics must set their iron heel upon the neck of the "inferior" races. The mental tests revealed the fact that there are multitudes of slow-witted and half-witted children, therefore student bodies must be severely restricted to the elite, and the "inferior" types must be set aside early by mental tests to the mental tasks of civilization. The responsible scholars of science have not said this, but the facile journalistic camp-followers of science have. But these petty Prussians of science are a passing annoyance. Biology, psychology, and anthropology are laying the foundations for a new tolerance, a new tenderness, a new humanism. When we really know the inborn limitations of men and races we are for the first time in a position to deal sympathetically and wisely with them, and wisdom is always tolerant and tender and human. The new knowledge of men and races that we are gaining will ultimately give us a realistic basis for a cooperation of classes and races in terms of what each is fitted to contribute. The half-baked knowledge that finds in biology, psychology, and anthropology the mandate for a new intolerance is a passing phase.

The Lamp of Culture—The new politics will be less political and more cultural. It will think of the culture of its citizens first and of the control of its citizens second, knowing that culture brings self-control. Its policy will be more education and less government. The new politics will not kill culture with this poison of official patronage, but will give a new impetus to the forces of culture by shifting the emphasis in government from the exploitation of the nation's resources to the development of the nation's citizens. Better citizens will be able to carry on their enterprises without so much governmental assistance. As L. P. Jacks has suggested in his "A Living Universe," when the politics of power is superseded by the politics of culture, the quarrelsomeness that inspires our class conflicts and wars will become less and less. The old politics has specialized in the quest for material power. That quest is, as he says, essentially quarrelsome and cruel. Legislators must spend sleepless nights drafting laws to control the

game. The new politics of culture will be essentially cooperative rather than competitive. "Political civilization," says Mr. Jacks, "has taught mankind two lessons of supreme value—the lesson of organization and the lesson of scientific method. What we may hope for is not the loss of these things, but their gradual transference from the service of power to the service of culture, from the exploitation of the world to the development of man." The new politics will not debate, as we are debating, whether or not education should be made a department of government, but will regard government as simply one of the departments of education.

The Lamp of Unity—The trend of human history is toward what H. G. Wells has called "the moral and intellectual reunion of mankind." The new politics will set its face against the things that divide classes and nations. It will play for the unity of mankind.

The Lamp of Vision—A distinguished political figure has given his notion of the statesman's duty as "doing each day's work as well as he can." This is an admirable desk motto for any man, but it falls far short of a statesman's duty. The statesman has a responsibility for vision. He must guard against becoming a visionary, but the details of his day's work must be pointed towards some verifiable vision of the goal of politics and government. Otherwise he works always under the spell of the immediate, his acts and his policies are disjointed, he tends to become a mere patcher together of a political crazy quilt.

The Lamp of Action—The test of the new politics will be its actability, its workability. It is a human weakness to think we have done a thing when we have thought it and said it. We elect men to high office for their ability to say the things we want done. The new politics will be less rhetorical and more realistic. The new politician will be more the engineer and less the stump-speaker.

Mankind's Greatest Single Task.

James M. Woods rightly observes in *The Woman Citizen*.

The proper training of its women is the greatest single task that confronts the twentieth century. Upon the solution of this problem depends all social and moral progress. It is the basic remedial measure in curing permanently individual, community, national and racial ills. Yet the educational, the professional, the business world—even woman herself—knows less and cares less about woman than ancient Egypt about the God of the Helixes.

Tremendous progress in education had been

made in recent years, but nowhere is there an educational institution, either public or private, that is attempting even remotely to serve the needs of woman or to promote her welfare.

The writer does not condemn the women's colleges.

Nor is this severe indictment to be considered a criticism of our so-called colleges for women. Probably no change should be made in their educational policy, certainly none is here advocated. Their task is not to educate women, but rather to create for women an intellectual aristocracy. In this field they will continue to gain fame, but none will ever be truly great because all are built upon a foundation that is not fundamental in human life. They have chosen to build upon intellectual rather than upon spiritual values. Instead of adding to the treasures of the world, they are aping the traditions of men.

This is strange when the most potent influence for weal or for woe that has ever manifested itself in human history is that which springs from the life of woman.

He thinks that civilisation ought to be built upon the foundation of Motherhood.

Whenever humanity is willing to compel man to interpret his creative instinct in terms of the ideals of service that inhere in the life of his mother, humanity will create for itself a civilization that will be eternal as the heavens. Then will the strong individual, community, nation, or race look not for mastery, but rather for opportunities to serve a weaker brother.

Mr. Wood shows that civilisations built on other foundations than the ideals of service have perished.

Thrice in the history of the West has man, the creator, built a civilization, and thrice has it been swept away. Like the builder in the parable, his error lay not in the building itself, but in the foundation upon which the structure rested. The Greek said to himself, the greatest thing in nature is the human intellect. Let civilization but rest upon reason and it will be permanent. The Acropolis stands today, a giant human skull, from which not only reason, but life itself has fled. Yet there are among us those who would immortalize the Grecian failure. The Roman defied the institution, but in vain did he build the Forum from the blood of slaves and of martyrs. The English and the German seized upon the Darwinian theory of the Survival of the Fittest, gave it a materialistic interpretation, and saw their civilization crumble in the greatest deluge of blood that has ever flooded the earth. Rationalism, institu-

tionalism and materialism are essential elements in any human structure, but each has proved itself woefully inadequate as a foundation upon which to build a civilization.

He, therefore, seeks and finds a new foundation,

Since permanence cannot be found in any of these outstanding temporal values, one can but turn with questioning eyes to those long neglected, misinterpreted and often maltreated spiritual values which find their fullest expression in the life of that despised member of the human race called woman. The stone which the builders rejected must become not only the head of the corner, but likewise the whole foundation upon which a totally new civilization may rest. The creative forces of husband and son must be directed by the deeper currents that course through the hearts of wife and mother. No individual or civilization will ever rise higher than these currents carry it.

How to Free the Negro from Oppression.

We commend the following from *The Liberator* to the "whites" of South Africa and the high-caste Hindus of India.—

What does the Negro in America require in order to escape his condition as an oppressed race? He requires.

Abolition of restrictions upon his right of residence, that is, abolition of black-belt segregation.

Abolition of distinction between Colored and White children in the school, which distinction, with segregation, results not only in perpetuating race-hatred, but also in the starvation of Negro schools.

Equal right to vote in the South.

The organization of millions of unorganized Negro wage-laborers in industry, in the same union with white workers.

The organization of the Negro tenant-farmers and share-farmers of the South to fight against peonage and other terrible hardships.

Abolition of laws in the Southern States which put the Negro on a sub-human plane, such as the laws against inter-marriage.

Abolition of the Jim Crow system on the railroads, in the parks, theatres, hotels, restaurants, and other public conveniences.

Drastic measures against lynching.

Drastic measures against the Ku Klux Klan.

Organized solidarity with the other groups of his oppressed race in other countries for common relief.

NOTES

The Holy Lunatics of Tinnevely.

When we read in a certain newspaper that some Brahmins of Tinnevely wanted a certain public street of that town, evidently inhabited by Brahmins or other 'high-caste' people, to be repaired and paved only by 'high-caste' labourers, we could not believe the report to be true. But we have found the news elsewhere, too. So there is no help for it but to believe in the existence in Tinnevely of persons whom for courtesy's sake we shall consider only as moonstruck.

In self-defence we have to assure the world at large that this type of lunacy is a local variety, it is not to be met with in most parts of India,—not certainly in the North. But after all this self-exculpation is only partial. For these holy lunatics of the South *are* our kith and kin, and, therefore, we must share the blame and bear the shame, as best we can.

It is really difficult to have patience with such people. They ought to have their food grown and all other necessities produced entirely, from start to finish, by 'high-caste' labourers. They ought to have separate railway lines and trains made and run entirely by 'high-caste' men, the timber used being cut and the steel used being made from ore dug out by 'high-caste' miners. Their houses ought to be made by 'high-caste' builders only. But we need not go on pointing out in how many directions they ought to requisition the services of 'high-caste' labourers exclusively, if they want to preserve their holiness intact. Suffice it to say that they ought to have 'high-caste' sweepers for their streets and 'high-caste' scavengers to clean their privies, if they have any. Or shall we say, that they ought to remove to a world of their own (outside this God-made universe) created by 'high-caste' men alone and inhabited exclusively by their kith and kin. For this universe has been made by a God who has no caste and who is accessible to human beings of all creeds and no creeds and all

castes and no castes, of all races, and of all sorts of character. This God touches the "untouchables", the "unapproachables," the "unshadowables" and the "unseeables," being the life of their life and the soul of their soul. Nay, this God is immanent even in the dustiest of the lower animals. Hence, in the opinion of the Tinnevely sages, he cannot be holy, not at least as holy as themselves. Therefore the holy Brahmins of Tinnevely should transfer their sacred persons to some spot located outside this God-made universe.

Satyagraha at Vycom.

Akin to the mentality of these Tinnevely curiosities in human form are the holy logicians at Vycom in Travancore who object to the "untouchables" walking along the streets adjoining a temple in that town. But these classes and their leaders are determined to secure the right of free movement along all public thoroughfares. So some of them try to walk these streets peacefully every day, and are arrested and sent to jail by the Travancore Government. The attitude of the Travancore Government is quite logical and technically correct. That Government is only a trustee of the temple, holding it in trust for the Brahmins, who will not allow the "untouchables" to come to the vicinity of the temple.

We have a suggestion to make to the Travancore Government. As it cannot please both the touchables and the untouchables (what wonderful words!), supposing that it wants to do so, let it give up the trusteeship of the temple. One cannot deprive a trustee of his lawful trust, without violating some law, but neither can a trustee be compelled to remain a trustee against his will.

So, if the Travancore Government wants to rehabilitate itself and secure the good opinion of the "unholy", un-Kerala-Brahmanic world, it should give up its trusteeship

and leave the holy lunatics to protect their so-called rights as best as they can. If it is in sympathy with the local Brahmins, let it say so openly and boldly. But if it cares for human rights as opposed to Kerala-Brahmanic fancies, it should give up its trusteeship of the temple in question. The non-possumus attitude it has taken up will otherwise be considered insincere and nonsensical by all who are not cursed with the Kerala-Brahmin mentality.

We repeat again, let the Travancore Government give up its trusteeship and leave the parties to settle the dispute in a non-violent way.

Travancore boasts of being ahead of the rest of India in "education". What an "education" it is!

To what absurd lengths of illogicality Kerala-Brahmin mentality can go, would be evident from the fact that beef-eating Musalmans and Christians are allowed to walk along the streets adjoining the temple, which are forbidden to numerous Hindu castes, who do not take beef, and to Hindus there is no greater abomination than beef. The Kerala-Brahmans say that Musalmans and Christians are not untouchable. Is it because the former were and the latter still are *Badshah-ki-dost*? In any case, both are associated with some wielder of the big Stick. What a shame for Hindus to confess that any members of the Hindu community can be untouchable whilst members of Musalman and Christian communities, even those of them who follow the same professions as are followed by Hindu untouchables, are touchable! No wonder that in the South, the proportion of Indian Christians is larger than anywhere else in India.

"Good Government on a Bargain Counter."

Writing in *The Century Magazine* on President Coolidge, Mr. Clinton W. Gilbert, author of "The Mirrors of Washington,"

"All the time that he was President, Mr. Harding had tried only to hold his party together. He had sought to give to the progressives the minimum that would satisfy them without alienating the conservatives, and the conservatives their minimum requirement provided it

did not enrage the progressives. It was a government of minimums. The result was that both factions felt cheated. The President was discredited as a futile compromiser. Mr. Coolidge says somewhere that *you can't get good government on a bargain counter*. He says it in a sense different from the one in which I now use it. But Mr. Harding kept a bargain counter, and no one was pleased with the bargains."

These words are commended to the notice of the British Government and to that of the Swarajya party in India, or rather, Bengal.

So far as doing justice to Indian claims is concerned, the Labour Government may rest assured that it cannot please both the British die-hards (including Tories, Liberals, and some office-hunting Labourites) and the Indian self-rulers. It is only the righteous course that is worth pursuing. A policy which seeks to please both parties or one more than the other, is foredoomed to failure.

The Swarajists are trying to hold the party together by driving bargains. The Swarajya pact is a commercial transaction. The Calcutta Municipal Swarajya Corporation is being reconstructed on the American system of "spoils", which is thus defined in Webster's Dictionary: "Public offices and their emoluments regarded as the peculiar property of a successful party or faction, to be bestowed for its own advantage."

But "*you can't get good government on a bargain counter*,"—no, neither in a State nor in a municipality.

Paper-Consumption and Book-Manufacture.

The quantity of paper consumed by a nation is more a gauge of its volume of industry and trade and commerce as measured by the size and number of its advertisements, than of its intellectual standing as measured by its output of books, as the following paragraph from "The Literary Review" of the "New York Evening Post" indicates:—

"Out of about two and a half million tons of printing paper which this country (U S A.) uses yearly, more than half of the surface is used for advertising and most of the balance by reading matter, whose printing cost is partly paid for by the advertiser. Less than two

per cent. of this great tonnage is used for books, yet we sometimes talk as though the whole progress of writing and printing had been dedicated to the production of books in order that the best thought of one age can be transmitted to the next."

Bookselling in England.

According to an analysis prepared by the *Publishers' Circular*,

The publishing of English books, which fell off lamentably during the war, and has never quite recovered, was back almost to normal last year. 1913 exceeds last year by 105 volumes, 1912 was a little smaller, and during the worst years of the war the total sank as low as 7716. The increases are chiefly in fiction, juvenile books, history, religion, 'literature,'—which in the cynical mind of the publisher is a category distinct from fiction,—science, medicine, fine arts, poetry, and drama, for these also, it would appear, are not 'literature.'

There have been a few decreases under the headings general works, games, geography, and law. It is not surprising to find that naval and military works are diminishing, for the technical publications and 'war books' in vogue during the great conflict are out of date, and the flood of war memoirs is abating.

The total figures for the last twelve years are as follows —

Year	...	New Books	New Editions	Total
1912	...	9,197	2,870	12,067
1913	...	9,541	2,838	12,379
1914	..	8,863	2,674	11,537
1915	...	8,499	2,166	10,665
1916	..	7,537	1,612	9,149
1917	...	6,606	1,525	8,131
1918	...	6,750	966	7,716
1919	...	7,327	1,295	8,622
1920	...	8,738	2,266	11,004
1921	...	8,757	2,269	11,026
1922	..	8,754	2,088	10,842
1923	...	9,246	3,028	12,274

Moral Effect of Obstruction in Councils.

[This Note is written from the point of view of what Mr Bal Gangadhar Tilak called "responsible co-operation". Editor, M. R.]

One aspect of the policy of obstruction pursued by the Swarajists in the various legislatures has been usually overlooked. They wanted

pursuing a policy of wholesale opposition, but in this they were actually counting without their host. Had they been more discriminating in their opposition, it would have carried considerable weight, and the Governors would have felt much greater hesitation in using their powers of certification. Had the Swarajist leaders utilised the majority at their command for concentrating their attack on select items in regard to which the popular point of view was strongly supported by reason, they could have produced the moral effect which they expected to produce. Even then their opposition might have been practically ineffective, but they might have claimed a moral victory the effect of which might not have been altogether lost on our rulers. But by pursuing a policy of indiscriminate opposition, they played the game of their enemies and enabled them to practically rehabilitate the entire budget, without any scruple or shame, for the officials could plead ample justification for refusing to take the irresponsible majority votes seriously and for treating them with scant courtesy. The world at large, instead of being impressed by the Swarajist attitude, may, it is just possible, attribute it to our want of political sense. The Swarajists might argue that wholesale restoration of grants by the Governors was exactly what they wanted, in order to prove what a sham the councils really were. But the Swarajist tactics were absolutely unnecessary to show that the powers conferred by the Reforms Act were strictly limited. All the fuss about council-entry and wholesale obstruction was so much labour lost, if the object was nothing more than to bring home the lesson that, except within a very limited sphere, the so-called responsibility of the elected representatives was a simulacrum. What the Act required was that by a judicious exercise of their responsibility within the narrow limits prescribed by it the elected members would prove their fitness for being vested with greater responsibility. To submit to co-operation on such terms is certainly humiliating, and the non-co-operators, by fighting shy of the councils, took up a position which was thoroughly consistent. The other alternative was to enter the councils, and prove the injustice and humiliation of the terms imposed on the responsibility of the elected members by the Act, and to press for wider responsibility. But whether

wholesale obstruction is the way to do it, is open to question. For it is clear that those who accept the existing conditions to the extent of entering the councils can hope to gain their object only by creating a moral effect. But the rejection of all official demands *qua* official betrays an unreasoning petulance which, instead of producing a moral effect on the official mind, may produce a reaction on world opinion which is not quite favourable to the success of our demands.

It may be contended that the Governors will be tired of the free use of their powers of certification, and feel the arbitrariness of it after a time, and that they cannot permanently go back to the *status qua ante* in spite of all their threats, so ultimately they will have to come to terms with the Swarajists. This may be so, but if compromise be what the Swarajists are looking out for, they should also give up their uncompromising attitude as demanded by their Labour friends, and make their path comparatively easy, beset as they are by Liberal and Conservative oppositionists. A party which is out to destroy everything good, bad, and indifferent, cannot long command the sympathy of the saner section of the public, which cannot be ignored for all time to come, and whose voice is sure to be heard after the stress and storm of the present excitement subsides.

“X”

Police Duty not the Sole Mission of the State.

“Upon one point, most men are now agreed, namely, that the State has a higher mission than the mere police duty of maintaining peace, order, and security among individuals, and that it ought to do more for its citizens than merely prevent them from robbing or murdering one another. The State does not do all that it can or ought to do when it merely protects the individual from violence and fraud and leaves him alone to struggle against ruinous conditions which the State alone is capable of removing. In the beginning of human societies, as Leroy-Beaulien has pointed out, the principal function of the State is the maintenance of defence against outside aggression and the preservation of domestic order within, but in proportion as society emancipates itself and increases in population and complexity, as it passes from the savage to the barbarous and from the barbarous to the civilized state, a wider duty than that simply

of a policeman is laid upon it, namely, that of contributing to the perfection of the national life, to the development of the nation's wealth and well-being, its morality, and its intelligence*.”

It is legitimate intervention for the State to go in social reform as far as it goes in judicial administration, namely, to secure for every man as effectively as possible those essentials of rational human living which are really every man's right, because without them he would be maimed, mutilated, deformed and incapable of living a normal life. The same reason, says a well-known writer, which justified the State at first in protecting person and property against violation, justified it yesterday in abolishing slavery, justifies it today in abolishing ignorance, and will justify it to-morrow in abolishing other degrading conditions of life.

“It is an equally legitimate duty, we believe, for the State to encourage certain of those higher activities of life, like science, literature, and art, which contribute to the civilization of a nation, when they cannot be had without such aid or encouragement. A nation which does not produce and does not care for such things can have, as Lecky has truly remarked, only an inferior and imperfect civilization. State expenditures for the support and encouragement of art add to the dignity of a nation and to the education of its people, and most States in fact appropriate money for maintaining picture galleries, museums and art schools. We agree with Edmund Burke that the State “is not a partnership in things subservient only to the gross animal existence of a temporary and perishable nature,” but “a partnership in all science, a partnership in all art, a partnership in every virtue and in all perfection.” Besides administering justice and protecting life and property, it is the plain duty of the State to see to it that the social and economic conditions under which the individual is compelled to live are such that he can develop his latent abilities, make the most of the faculties with which he is endowed by nature, and thus realize fully the ends of his existence. In short, the State should be an instrument of economic and social progress.”—*Introduction to Political Science*, by Professor J. W. Garner, Ph.D. (American Book

* “The business of the State,” said Thomas Hill Green, “is not merely the business of a policeman, of arresting wrongdoers, or of ruthlessly enforcing contracts, but of providing for men an equal chance, as far as possible, of realizing what is best in their intellectual and moral natures.”

Company) chap X, s. v. 'The True Sphere of the State'

From the above extract we do not mean it to be understood that police duty is at all well performed in this province. Only in cases of political crimes is there any vigilance displayed—and displayed to excess—in bringing the offenders to justice. In the case of dacoities, murders, and other crimes, of which the newspapers give such harrowing accounts almost every day, and which remind us of the state of anarchy which prevailed in the worst days of British and pre-British rule, the police seem to be absolutely helpless, and all that they usually do, after making some listless attempt at detection, is to lay the blame on the absence of co-operation on the part of the villagers, as if cases like the recent notorious affair at Char Manair are not a sufficient deterrent, and as if organizations for rural self-defence are not looked upon by the police with suspicion. Some recent criminal trials clearly prove that young men of the *Bhadralok* class, sometimes with a fair education, have joined the criminal ranks from purely economic considerations. Unable to find a livelihood by honest means, they take to this form of money-making, which, among a defenceless and disarmed population, is often the easiest way of filling one's pocket. The State should, therefore, turn its attention in all seriousness to middle class poverty, and instead of exploring fresh avenues for enriching the already overpaid bureaucracy and of exploiting the industrial resources of the country for the benefit of a prosperous foreign mercantile community, try to find employment for the educated youth of the country. At the same time these young men should know that no amount of State aid can be a substitute for selfhelp, and that to try to improve one's pecuniary position by recourse to crime bespeaks a low moral sense and a degraded and depraved mentality of which the manhood of Bengal should be thoroughly ashamed.

H. G. Wells on the Future of the Empire and India.

"The prevailing spirit in English life—it is one of the essential secrets of our imperial endurance—is one of underbred aggression in prosperity and diplomatic compromise in moments of danger, we bully haughtily where we can

and assimilate where we must.' The war of preparations that has been going on for thirty years, may end like a sham fight at last in an empire's decision. We shall proudly but very firmly take the second place . . .

"In India too, . . . In my time I have talked to English statesmen, Indian officials and ex-officials, viceroys, soldiers, everyone who might be supposed to know what India signifies, and I have prayed them to tell me what they thought we were up to there. I am not writing without my book in these matters. And beyond a phrase or so about 'even-handed justice'—and look at our sedition trials!—they told me nothing. Time after time I have heard of that apocryphal native ruler in the north-west, who, when asked what would happen if we left India, replied that in a week his men would be in the saddle, and in six months not a rupee or a virgin would be left in Lower Bengal. That is always given as our conclusive justification. But is it our business to preserve the rupees and virgins of Lower Bengal in a sort of magic inconclusiveness? [Were there no rupees or virgins in Bengal before British rule? If there had been no wealth in Bengal the British shopkeepers would not have come here at all. The British Government is unable at present to prevent plunder even by non-official dacoits, as the unusual number of dacoities in Bengal every week shows. As for cases of rape, their number, too, is alarming. No doubt these are due mainly to the weakness, timidity and unorganised condition of Hindu Bengalis in particular and to the existence of large numbers of so-called Musalmans of the lower orders who are brutes in human form. But it is true none the less that the British Government has failed to protect women, though it pretends to do so. Editor, *M. R.*] Better plunder than paralysis, better fire and sword than futility. Our flag is spread over the peninsula, without plans, without intentions,—a vast preventive. The sum total of our policy is to arrest any discussion, any conferences that would enable the Indians to work out a tolerable scheme of the future for themselves. But that does not arrest the resentment of men held back from life. Consider what it must be for the educated Indian sitting at the feast of contemporary possibilities with his mouth gagged and hands bound behind him! The spirit of insurrection breaks out in spite of espionage and seizures . . .

"In some manner we shall have to come out of India. We have had our chance, and we have demonstrated nothing but the appalling dullness of our national imagination. We are not good enough to do anything with India. cant about "character," worship of strenuous force and

contempt of truth. But a race that bears a sceptre must carry gifts to justify it

"It does not follow that we shall be driven catastrophically from India. We may be able to abandon India with an air of still remaining there. It is our new method. We train our future rulers in the public schools to have a very wholesome respect for strength, and as soon as a power arises in India in spite of us, be it a man or a culture, or a native state, we shall be willing to deal with it. We may or may not have a war, but our governing class will be quick to learn when we are beaten. Then they will repeat our South African diplomacy, and arrange for some settlement that will abandon the reality, it is, and preserve the semblance of power"—*The New Machiavelli*, by H. G. Wells, Cassel & Co, Bk III, ch. 11, § 5

No comments are needed on the foregoing passages.

The Poet's Visit to the Far East.

I have some notes which were taken down more than six years ago, when I was in the Island of Java on my way back from Fiji, early in the year 1918. They may be of use to those who will follow with great eagerness and interest the poet, Rabindranath Tagore, on his visit to the Far East. It is his intention to stay at Java on his return voyage. They run as follows:—

'Yava-dwipa, or Barley Island, which is now called Java, appears often in Sanskrit Literature. The Arab voyagers called it Zabej, or Gold Land. The earliest accounts of it, in detail, are those of Fa Hien, the great Chinese scholar and traveller, when he visited the island in A. D. 414. There are clear and convincing proofs, that the relations between Java and India were most intimate. The names of places still reveal this, and above all, it is known by the great and wonderful architectural remains. It is clear, that the Hindus brought from India, not only their religion, but also their art and culture and literature, and their civilisation generally.

'The great period of temple-building in Java took place towards the end of the Hindu period. This was the crown of Hindu civilisation in the island.

'Tradition states, that about A. D. 75, Ajī Saka, the chief minister of the Prince of Hastina, was sent out to civilise Java. He fulfilled his mission so well, that from his

time dates its emergence from savagery. By some, he is represented as a saint; by others as a deity. He introduced literature, government and religion, building up the code of justice. In other records he is called Tritreṣṭa, and he is said to have been a Brahman. There were three Hindu kingdoms, Pajajaran in Western Java, Majapahit in Eastern Java, and Demak in Central Java. Majapahit appears still to have continued as a Hindu kingdom in the ninth century A. D. and there are Hindus remaining to-day. It was



RABINDRANATH TAGORE

(Photographed by S. J. Gourgopal Roy Choudhuri on the eve of his departure from Santiniketan for the Far East)

invaded by the Chinese in A. D. 1293, but the conquest was not for long. We find it again flourishing in the fourteenth century. Demak, the central State, exercised the greatest influence of all the three kingdoms in the fifteenth century. It committed, however, the fatal blunder of inviting the Muhammadans to subdue the kingdom of Majapahit, in the year A. D. 1478. The end of this was, that the Malay Muhammadans conquered the whole island, and established seven principalities on the ruins of the Hindu kingdoms.'

The above account, somewhat abbreviated,

was taken from a Dutch Encyclopaedia, which was in the guest-house of Boro-lüdür.

C. F. A.

The Island Of Bali.

Some interesting details were given concerning those in the eastern portion of the island of Java, who still remained Hindus; and also concerning the Balinese, who have continued both Hindu and independent up to the present time,—having never been conquered, either by the Muhammadan, or Dutch invaders. Physically, we are told, the Majapahit Hindus are the finest and most handsome people on the main island. They are at once more robust and more slenderly built than the Javanese. They are lighter in colour and their eyes are very bright. They have long arms and narrow feet. They still keep caste according to Hindu custom. Even up till modern times, if a Brahmin's daughter took a lover from an inferior caste, she was put to death by being shut up in a sack and thrown into the sea. Wherever Dutch authority rules, this has been stopped, and also *sati* which was practised to the Majapahit Hindus. These Hindus form the upper classes on the island of Bali. Externally the Balinese shew their Hindu origin by their abundant prayers and fasts. In all their temples there is a sanctuary and at the back of the sanctuary a little house surmounted by three to a dozen super-imposed roofs,—a structure, which is known as Mount Meru. It shelters a couple of gods, and the statues of Hindu deities serve as guardians.

The Balinese have a great respect for the cow and a horror of eating beef. It would be an exaggeration to speak of them as pure Hindus, because the Malay animistic worship has become mingled with their religion. Of the Hindu Trinity, Siva with his *Sakti* Durga has become the supreme divinity in Bali. Siva has his shrine on the highest mountain summit in the island. Durga dwells in 'Lake Balur, and is called Devi Damu, 'Lady of the Lake.' But as Kali, they represent her as a monstrous and most hideous female. She is chiefly honoured as the Virgin, 'Devi Sri.' The representation of her, as this goddess, made in China coins, is exceedingly popular.

C. F. A.

The Island Of Celebes.

The island of Celebes, which lies to the north-east of Java, and assumes such a strange shape on the map, like a star-fish with only three legs, was also penetrated by Hindu culture. I was able to land at Macassar while the Dutch ship 'Tasman' was in port and found out much about the island. The houses had almost exactly the appearance of those that I have so often seen in East Bengal. The people, also, had many of them Indian rather than Mongolian features. I was told that the marvellous engineering works of the Hindu period still made the main roads throughout the island easy for locomotion. The people were altogether gentler than the neighbouring Dyaks of Borneo.

C. F. A.

Sarojini Naidu and Africa.

All India will welcome and honour Srimati Sarojini Devi when she comes back to India at the end of April,—the date when she is expected to arrive. Her success in South Africa has been one of the most remarkable events in the recent history of Indians abroad. Her fearless eloquence appears to have appealed to South African Europeans in a most effective manner. It would seem as if she had very nearly seriously changed the opinion of Colonel Cresswell, the labour leader in the South African Union Parliament. But that still remains to be seen. In a letter, which I have received from South Africa, the writer speaks of the extraordinary scenes at Johannesburg, where the Europeans, after at first treating her with some suspicion and coldness, later on flocked everywhere to hear her. The greatest of all the benefits, which has been conferred by her visit, is probably that she put throughout the Indian cause completely in conjunction with that of the African native. She claimed no privileges for the Indian, which were not also claimed for the African. She struck boldly at the root of all the mischief, the Colour Bar itself.

C. F. A.

Opium in Mauritius.

Some time ago, I published in the Modern Review and other papers some damaging facts about the opium sales of Government of India monopoly opium to Mauritius during the war. These showed that the amount sold to this Island, where indentured Indian labourers had gone under disgracefully immoral conditions for over sixty years, had enormously increased under the cover of the war; and the Mauritius Government had made enormous profits out of them. I got these facts originally out of Miss Ellen La Motte's book on Opium. They were quoted from a reliable source. Shortly after their publication the Government of India denied their accuracy. I wrote to Miss Ellen La Motte asking whether she could substantiate them. Meanwhile in reply to the Government of India's letter, I at once expressed my regret for having quoted inaccurate figures. When, however, I reached London, Mr. Tarini Sinha made an enquiry for me in the Colonial Office library. He brought to me from the Mauritius Customs Records the following figures:—

Customs Revenue from the importation of crude opium from India:—

1912	...	Rs. 40,478
1913	.	„ 19,988
1914	.	„ 33,784
1915	.	„ 79,335
1916	.	„ 481,483
1917	.	„ 115,006
1918	...	„ 28,901
1919	...	„ 64,601
1920	..	„ 73,217

For the year 1921 the customs reverse for crude opium from India was nil.

These figures remarkably bore out Miss La Motte's own statement. She gave the number of chests of opium imported and they were practically equivalent to the rise in the customs revenue.

Some further facts are interesting and important. On July 29th, 1913 the Governor Sir E. Bathfield signed an ordinance passed by the Council accepting the principles laid down by the Hague Convention of 1912-1913. The ordinance stated that the prohibition of the importation of Opium, in accordance with the Hague Convention, would come into effect as from January 1st, 1914.

On December 23, 1913, however, the

Governor, Sir J. R. Chancellor, signed another ordinance, amending the previous one, stating that the prohibition of opium would be declared by a special proclamation and not begin on January 1st, 1914.

It was only on May 17, 1920 that the Governor, Sir H. B. Fell, issued a proclamation prohibiting opium in accordance with the Hague Convention.

C. F. A.

Startling Opium Figures.

Since coming back to India, I made enquiry again from the Government of India, and they now acknowledge Colonial Office figures to be correct! The facts are therefore damning, and their former letter to me was based on a subterfuge. The subterfuge was this. The Government of India did not sell *direct* to Mauritius, but allowed private agents to sell it. The opium in 1916, to such a tiny island, was obviously enough to dope the whole population! It was practically all Indian opium. The whole transaction would be all the more disgraceful because the majority of the population is Indian. It amounted to nearly 8 tons in a single year!

The Governor of Mauritius and his Council clearly acknowledged that the purchase of opium for smoking purposes was illegitimate, after signing the Hague Convention. They prepared to stop it altogether. But purely for the sake of revenue, they went on with this immoral and illegitimate traffic for 7 years longer. *And India supplied the poison.*

We can give the Mauritius Government credit for one thing. They acknowledged the principle of the Hague Convention, and did at last stop the purchase of opium chests altogether. *But Singapore and Hong Kong go on buying these same chests of Indian opium and make a declaration that it is being used for legitimate purposes, when they know for certain that it is being used for opium-smoking.* Could anything be more profoundly immoral in a Government than that? And what shall we say of the Government of India, that goes on selling it under a certificate signed to say that it is being used for 'legitimate' purposes,—knowing very well that it is going to be prepared for smoking?

C. F. A.

The India Society

Sir Charles Holmes, Director of the National Gallery, presiding at a lecture by Sir Thomas Arnold on "Islamic Prophets in Art," declared :

"Speaking as a painter, I feel strongly that Oriental Art ought not to be regarded as a thing to be discovered only by research in a Museum. It is a living thing which ought to have a permanent place with those other living sources of inspiration, those aesthetic vitamins on which we nourish our artistic theories and our artistic practice. Speaking quite unofficially, I am eager to see the great paintings of India and Persia, of China and Japan, represented in our National Gallery here, by the side of the great paintings of Europe. In saying this I must not be thought for one instant to disparage or to be competing with what has been done for Oriental Art by the British Museum and the Victoria and Albert Museum. That is beyond all praise. But there is a function which these Museums cannot perform. Only by exhibiting the great painters of the East in juxtaposition with the great painters of Europe, can we properly estimate, proclaim and emphasize the place of the East in the vital artistic achievement of the world. Possibly I am too sanguine. We are still a conservative people, as the recent General Election proves, and it may be some time before the British Nation as a whole comes to realise one thing which artists have realised for half a century. Our knowledge of art is not complete until we can include the paintings of India and Persia, of China and Japan, in the same comprehensive vision with which we survey the arts of Northern and Southern Europe. If the India Society can strengthen these bonds, they will not only be doing good work in educating the public to a proper appreciation of the interest and the value of Oriental Art, but they will be pioneers in a larger advance which is bound some day to be triumphant. I have a very practical reason for wishing that triumph to come quickly. As most of you know, the first relics of Oriental Art which have left Asia have rapidly been absorbed, in collections abroad, and across the Atlantic. From these collections they are never likely to emerge. So far perhaps the art of India has not been depleted so much by this emigration as have the arts of Persia, China and Japan. But I have no doubt whatever that Indian Art will cross the Atlantic in the wake of the other forms of Oriental Art unless we take prompt measures for keeping a fair share of it in Great Britain. That we can only do if we can prove to the public that the painters of the East are not mere museum spe-

cimens, but living forces, comparable to the great artists of Italy and Northern Europe, and worthy of a place beside them in our National Collections."

But among educated Indians it is still the fashion to disparage and ridicule Indian Art.

Educational Expenditure in American Cities

The following report extracted from the *New York Times*, regarding the educational expenditure of 12 cities of U. S. A. will show that the American people have not only free and compulsory education all over the country, but the big cities vie with one another regarding expenditure of funds to promote the educational welfare of the nation —

"Washington, Feb. 2 —The country's twelve largest cities spent \$286,133,000 for educational purposes other than for libraries in 1922. A Census Bureau statement issued today shows that New York City spent almost 88 per cent of the total in 1922, and that in 1917, the twelve spent \$112,178,000, making the increase in their total educational expenditures 155 per cent. The average of their expenditures per capita increased from \$7.51 in 1917 to \$17.03 in 1922.

The total expenditures for educational purposes which include teachers' salaries and other expenses for the operation and maintenance of schools, and for permanent improvements for schools, in the various cities were

New York, \$107,204,000, Chicago, \$39,001,000, Philadelphia, \$22,797,000, Detroit, \$25,349,000, Cleveland, \$17,795,000, St. Louis, \$8,743,000, Boston, \$14,945,000, Baltimore, \$8,132,000, Los Angeles, \$16,141,000, Pittsburgh, \$10,983,000, San Francisco, \$8,140,000, and Buffalo, \$8,903,000.

Boston spent the most per capita for maintenance and operation with \$16.18, while New York had the next highest per capita expenditure for that purpose. Detroit had the highest per capita expenditure for other outlays such as permanent improvements with \$12.76, while Los Angeles has second largest expenditure for that purpose with \$11.31.

Los Angeles had the largest per capita expenditure for all educational purposes with \$25.94. Detroit was second with \$25.51, and Cleveland third with \$20.82. Expenditures in the other cities were, Boston, \$19.54, New York, \$18.38; Pittsburgh, \$18.07, Buffalo, \$16.99, Chicago, \$13.77, Philadelphia, \$11.98, San Francisco, \$11.69, St. Louis, \$11.09, and Baltimore, \$10.67."

A dollar may be taken to be roughly equivalent to Rs. 3-8.

A general survey of the 12 important cities of India should be made to find out how much of the taxes collected is used and how much per head spent to promote the education of the people.

India is backward in education. What is necessary is to have many-sided activities to remove national backwardness. We must not be idle simply because Government does not do enough. It is fair to ask the Indian landlords, who live a lazy life and enjoy the earnings of the peasants of India, about the percentage of their unearned incomes devoted to the spreading of education among the masses. These landlords of India should spend at least one-tenth of the taxes collected from the peasants to provide educational facilities for the villagers. The mill-owners and other industrial magnates should also spend large sums for the education of the men, women and children whose work makes them rich.

"Self-rule and Corruption.

That Swarajya or self-rule does not necessarily imply freedom from corruption, will appear from the following observations of *The Liberator* relating to the U. S. A. which is an independent country —

The present reactionary Republican administration which was swept into the office by the greatest majority ever accorded a victorious party in any election, has an outrageous record of scandals. Practically every department of the government is involved in some scandal or other. The Treasury Department reeks with the corruption of its income tax bureau and the scandals of its prohibition unit. The Department of Agriculture has its own packers' and stock yards' scandal. The disclosures about the blatant corruption and graft bordering on debauchery in the Veterans Bureau have shocked the country. Congress is now planning to investigate the wholesale frauds of the Shipping Board. The Department of Justice has been under fire for some time because of its sinister inactivity in hunting down those guilty of war steals, totalling billions of dollars. Attorney-General Daugherty doesn't prosecute enough and has not been winning the cases he does prosecute any too regularly. The Department of State is sweating oil from every one of its diplomatic pores

The Department of the Interior is involved in the Reclamation Bureau scandal. The Post Office Department has raped the Civil Service Law of the land and the Civil Service Commission has tamely submitted. The General Wood oil and concession scandals in the Philippines will also prove one of the blackest chapters in the annals of American imperialism.

But big as all of these scandals are, the Teapot Dome Naval Oil Reserve steal has dwarfed them all.

The Revolt of Woman.

Even in proverbially conservative China some young women are up in arms against the 'infallible wisdom of their elders' as the following clipping from the *Japan Chronicle* indicates :—

Miss C Chin Chin-yin, a Peking girl of eighteen with high-school education, has inserted an advertisement in the Chinese press declaring her refusal to recognize her betrothal agreement made by her parents with the father of a young man named Hsiung Pao-chi. Miss Chin announces that the matrimonial arrangement was made during her infancy and she asks all her relatives and friends to take note that she declares it to be null and void. The number of similar revolts against child betrothal that are not advertised must be considerable.

Of course, there should not be this sort of unseemly warfare between the younger and the older generation. But the way to prevent it is for the elders to be more considerate and wise.

Use of Opium in India.

Mr. John Campbell writes in *The Asiatic Review* of London :—

India—a country where opium has been used for generations, where it is employed in every household as the medicine in most common use, where the poppy can grow almost everywhere—has been for thirty years kept down to an average consumption of 26 grains per head per annum.

That in India opium is employed in every household as the medicine in most common use, is a statement which can be safely characterised as a lie.

As regards Mr. Campbell's statistical computation of an average consumption of 26

grains per head per annum by India's 320 millions, he may be reminded of the British classification of lies into lies, d d lies, and statistics. It is no use suggesting that if a person consumed 26 grains of opium per annum or one-fourteenth of a grain per diem, it would not do him any appreciable harm. For the fact is, every one of the 320 million persons does not use opium. Those who do are a small minority, each of whom takes much more than 26 grains per annum and is injured in body and soul.

The waters of a river in flood may be found by a statistician to be only six inches deep if spread evenly in imagination over the whole country; but still inundations work great havoc. And it is to be hoped that Mr. Campbell will not attempt to ford a river in flood on the strength of his statistical wisdom—though if he got drowned in the process anti-opium crusaders would not be to blame. For he would only be hoisted with his own petard.

What a So-Called Indian Says.

A man named Maurice Joachim puts together in *Current History* all the half-truths and half-lies which Anglo-Indians generally bring forward to support their rule in India. And this man is introduced by the editor as "an Indian native educated at Oxford and an exponent of evolutionary progress toward Indian home rule". This "native" only paraphrases Mr. Lloyd George's "steel frame" argument in an aggravated form, as will appear from the following concluding sentences of his article:—

"... .. the presence of the European element is an indispensable factor in the quotient of India's success. If the continued presence of the European element in the population is to be guaranteed, the continued presence of the European element in the services and in the army appears to be no less indispensable. The services are the steel frame which cannot be taken out without altering the character, if not actually endangering the safety, of the structure."

The writer, whose name we never heard before, bears a foreign name. Whether his body too, is wholly or partly foreign, we cannot say. But it is clear that his soul is not Indian. For no true Indian can think of his country being continually and for ever under the heels of aliens.

The Social Revolt of Namasudras.

Brahmin mentality in Bengal does not demand that "untouchables" shall not pass along certain streets or draw water from certain wells and tanks, or that certain streets are to be repaired only by 'high-caste' labourers. Nevertheless it is characterised by unreasonableness.

The Namasudras of Bengal are a numerous caste whose main occupation is agriculture. Though the general level of education among them is low, there are many graduates among them following the professions of the literate section of Bengali society. We have seen Namasudra gentlemen who are as fair as Kashmiri Brahmins; and speaking generally, one cannot tell by their features that they are racially different from their caste-proud neighbours. But they are treated as "untouchable" Owing to this fact and because the Christian missionaries have worked among them, founding some schools and conducting medical missions for them, they have been for some years past unfavourably disposed towards all movements, such as the Swadeshi, started mainly by 'high-caste' Hindus. Latterly they have begun to feel so keenly the insult of the treatment received by them that there has been in the Pabna and neighbouring districts a mass movement towards professing Christianity. Not that the two thousand or more Namasudras who, it is said, want to become Christians, understand and appreciate Christianity;—they simply want to free themselves from the dehumanising social tyranny to which they have been subjected for ages.

This has led to some talk among Bengal politicians of removing the stigma of untouchability from the Namasudra caste. And a few Hindus and Brahmos are quite in earnest about it. But the Brahman Sabha of Bengal remains obdurate. It has condescended only to make the pronouncement in a lordly fashion that it will deal with the problem, when properly brought to its notice, according to Shastric teachings.—As if the Shastras were one, self-consistent, unchanged and unchangeable, and as if Bengali Hindu society followed Shastric injunctions in all other matters. The Brahman Sabha thinks too much of itself. It is perfectly certain that if it decided in favour of drinking water offered by a Namasudra, Bengali Hindu

society would not at once follow suit. And it is also certain that it is beyond its power to keep the Namasudras in a position of social inferiority. They have become self-conscious and will find or make some way of uplift.

At the recent conference of the Brahman Sabha at Bhatpara some of the learned Pandits made speeches which would not bear examination. One of them said that the Namasudras were born untouchable because of sins committed in a previous birth and therefore they ought to be contented with their lot. The logical conclusion to be drawn from this line of argument is that no individual, no family, no class or caste, no community, no people or nation ought to try to elevate their condition in any direction, because their present condition is due to what they did in a previous life. Why then does the Brahman Sabha seek to protect 'cows and Brahmanas', seeing that their present miserable condition is due to antecedent causes beyond the ken of ordinary mortals?

Another Pandit made a funny, or rather, a disgusting speech, to which we are sorry to have to refer. He said that there are unclean or untouchable parts in the human body, after touching which one has to perform abolutions, but that it does not follow therefrom that we despise these parts; etc. But the question is, does this egregious Brahmin keep these parts of his body disconnected from the other parts? Does he segregate them? Has he lost caste because of the constant contact of those parts with his body? Did this man think that the comparison he indulged in would be taken as a compliment by the section of people he referred to?

One is lost in wonder at the hold that a superstition, an inherited tradition, has on the human mind. In order to satisfy the Namasudras, 'high-caste' Hindus need not make any material sacrifices. They need not give them any pecuniary or other help. They need not found schools or charitable dispensaries for them. They need not part with any of their rights, privileges or practical monopolies. They need not agree, for instance, to set apart for the Namasudras a certain proportion of appointments in the public services or seats in the councils and local representative bodies, as they have done in the case of the Musalmans. They

have simply to agree to use for drinking purposes water brought by Namasudras and to allow them to sit on the same carpet or mat with themselves. They need not agree to take food cooked by Namasudras or offered by them with their own hands.

—

Sir J. C. Bose's Return.

We offer Sir J. C. Bose and Lady Bose a cordial and respectful welcome on their coming back home. During his present tour in the West, the great scientist had much strenuous work to do. In England and in the countries on the continent of Europe which he visited, he had to deliver many lectures on his recent discoveries illustrated with experiments performed with the aid of instruments of marvellous delicacy and accuracy, invented by himself and manufactured under his direction by Indian mechanicians. Everywhere he was warmly received, and was the object of admiration and respect. The account of his visit to Paris, given by *The Englishman's* "own correspondent" in London, which we quote below, will give an idea of his reception in other centres of science as well.

"Sir Jagadis and Lady Bose have spent the last month or so on the Continent, and they leave Paris on Sunday preparatory to embarkation at Marseilles on return to Calcutta. In Paris the Academie de Science organised two lectures for India's leading scientist, one at the Natural History Museum and the other at the Sorbonne. The veteran plant physiologist M. Mangin remarked from the chair on the latter occasion that by his recent discoveries Professor Bose had materially advanced our knowledge of the fundamental phenomenon of photosynthesis. He did not know on what they could congratulate him most—whether for the marvellous instruments which he invented for the study of the problem, or for the splendid interpretation of his automatically recorded results. It may be added that Dr. Bose's theory of the ascent of sap has found such wide acceptance in France that a series of lectures thereon has been given at College de France by Mr. Andre Mayer, Professor of Physiology there. The theory is having practical application in respect to an insect pest which is destroying large numbers of forest trees in France. These insects bore a hole and lay

eggs in lateral galleries in the cortex. The maggots eat the cortical tissue in a ring round the tree, the bark and the wood being uninjured, after which the tree dies in the course of less than a week. Hitherto the cause of death has not been capable of any satisfactory explanation. But the Bose theory now comes into use, by showing that it is the cortex which pumps up the sap to the top of the tree, and the ring of cortex being destroyed the machinery for the propulsion of sap is put out of operation with fatal result."

A Rumoured Sinister Move.

We have heard from a trustworthy source that the present management of a railway system which is to pass under State management in the not distant future, have issued a strictly confidential circular to their stations staff and other employees asking them whether they would agree to have three years' furlough on full pay. It is said that there is only one copy of this circular, which is being taken from station to station, no copy of it being allowed to be taken or kept. It is also said that the circular has not yet reached Howrah.

The rumour may not be correct in every particular, but there may be some truth in it. If so, the object of this sinister move may be easily guessed. If even a considerable proportion of the present staff went away on long leave, the State management of the system might have to be declared a failure and the present kind of management reverted to.

The New Boycott Method.

Mahatma Gandhi writes in *Young India*

"I would still advocate the retention of the boycott, to be worked out not by propaganda for emptying Government schools and courts (that was done and had to be done during 1920 and 1921), but by the constructive method of establishing and popularising national schools and panchayets".

So far as educational boycott is concerned, we remember to have advocated this method at the very start.

U S. A. Immigration Law.

By their latest immigration law the United States of America discriminate against Japanese immigrants, totally excluding the Japanese except only diplomats and a few other privileged classes. Japan has addressed a stiff note to the U. S. A. protesting against the anti-Japanese clause.

The Japanese note declares that the measure would seriously wound the proper susceptibilities of the Japanese nation. The manifest object of the clause is to single out the Japanese nation, stigmatising them as unworthy and undesirable in the eyes of the American people. The note warns the State Department that the enactment of the measure would seriously offend the just pride of a friendly nation and grave consequences would inevitably follow.

The mention of "grave consequences" irritated and angered the Americans. They resented the use of the words. The Japanese ambassador thereupon explained that the term "grave consequences" had been misunderstood, no reprisal or retaliation was meant: it was simply meant that a moral reaction against America would be created among the Japanese people which the Government would not be able to control.

America's resentment is characteristic of the meek Western Christian mentality. If you appeal to their reasoning faculties, and to their sense of justice and conscience, assuming that they have these latter impediment, they practically turn a deaf ear to all you say. So, despairing of achieving success in that way, if you think of asserting yourself, they immediately get angry and say, "We are not going to be intimidated; we won't be frightened into making any concessions." We in India have experience of this Western white attitude. So long as Indians carried on only "constitutional agitation," that is to say, made speeches, passed resolutions, and prayed, Englishmen did not care much for this sort of thing. At the best, they made any number of promises and broke them. But as soon as a party or some parties of Indians declared their intention of winning their rights in a different manner, without recourse to violence, Englishmen asserted with a show of wounded pride, "We won't submit to intimidation."—

As if any idea of frightening them by the use of force existed in any responsible quarters!

Of course, intimidation and the use of force are the white man's monopoly. They may even go the length of exterminating whole tribes and races after invading their home-lands. That is how they are in America. And it is also their inalienable right to emigrate to and settle in any country and make of it a white man's land, if possible. But other peoples must not think of enjoying the blessings of nature in any country which the white man has misappropriated by a combination of violence and treachery.

A section of the American public appear to be reasonable, evidently because the Japanese are a powerful people.

NEW YORK, APRIL 15.

The morning newspapers, commenting on the restriction of Japanese immigration into the United States, condemn the action of Congress.

The *Times* declares that it is a wholly uncalled for affront to the Japanese people.

The New York *World* calls the measure offensive, foolish, unnecessary, brutal and dangerous, and says that it does not represent the real will of the American people. The country will expect the President to save it by his veto from the consequences of this folly.

The *Herald* accuses the house of imperilling friendly relations with Japan, the Senators owing to their wretched exhibition of jingoism petulantly jeopardising the work of the Washington Conference — *Reuter's Special Service*

Mark the strong language used. Commenting on the actual or intended exclusion of Indians from the U. S. A. and from the British Dominions and Crown Colonies, has any white man's paper ever used such language? Has the exclusion of the people of India been called an affront to the Indian people? Has such a measure been called offensive, foolish, unnecessary, brutal and dangerous? No, because India is weak, not self-ruling, uncivilised. In the estimation of the white Christian peoples no nation is civilised which cannot lick some one or other of them. After Japan had beaten Russia, a Japanese statesman said with grim humour that Japan had had her Arts and literature and philosophy and religion for thousands of years, but these did not make her civilised; she was dubbed "civilised" as soon as she had dealt a knock-down blow to Russia! When present-day

Indians declare that they will not resort to the brutal bloody Western method of winning independence, but intend and hope to succeed by non-violent methods, the generality of white men believe at heart that that is making a virtue of necessity.

The Anglo-Russian Conference.

At the Anglo-Russian Conference,

Mr MacDonald said that the first essential to friendly and profitable relations was that Russia should desist from countenancing directly or indirectly anything smacking of an attempt at propaganda among Britishers either at home or abroad. The people of this country would require more on this head than formal undertakings.

As the British Government had carried on propaganda against the Russian Soviet Government and even helped its enemies, and had not given up its policy of expansion of empire and exploitation of subject races, by mandates and other means, the Russian representative M. Rakovski was also frank. Said he —

The Soviet Government had no intention of reverting to the Tsarist policy of the conquest and partition of Oriental States into spheres of influence. If the two Governments adopted as a starting point the principle of respecting the independence and sovereignty of Oriental States they would be free from difficulty in settling all questions pertaining to their interests in the East. He said the war had awakened the national consciousness of the peoples of the East and any attempt to obstruct that legitimate consciousness would not only be a crime against their own interests, but folly, seeing that in the long run such a policy would inevitably fail.

As regards the League of Nations, the Soviet Government were prepared to associate themselves with any plan of international organisation which excluded measures of coercion and reprisal, and into which all Governments entered of their own free will and on a footing of perfect equality.

The reorganisation of Europe could only be stable if it were based on the will of the peoples and took account of the peoples' aspirations for national independence. The Soviet Government therefore was prepared to support and pursue the policy of revising frontiers on ethnographic principles, applying a plebiscite where necessary, as in Bessarabia. The Soviet Government fully shared the British

view that mutual non-intervention in internal affairs was one of the indispensable conditions for the creation of mutual confidence

Englishmen in general are unable even to imagine that "the principle of respecting the independence and sovereignty of Oriental States" needs to be remembered with reference to India. But leaving aside India, Englishmen are equally unimaginative with respect to the regions in Western Asia, such as Mesopotamia, which England has snatched away from the grasp of Turkey. Hence the British prime minister required to be reminded that

The war had awakened the national consciousness of the peoples of the East and any attempt to obstruct that legitimate consciousness would not only be a crime against their own interests, but folly, seeing that in the long run such policy would inevitably fail.

M. Rakovski was also right in suggesting that the League of Nations should be an international organisation into which all peoples entered on a footing of perfect equality. India is a member of the League, but tied to the tail of the British Lion.

Housing Accommodation in Britain.

In 1921 the vast sum of £ 332,000,000 was spent on what is called public assistance. That is to say, four hundred and ninety-eight crores of rupees were spent in that one year to maintain persons and families who were either unable to work or without employment. The number of persons helped was 28 million, or more than half of the total population. Since then the number of persons requiring relief has diminished, but still it exceeds many lakhs.

The latest kind of assistance sought to be given in Britain is to build houses for the labouring classes and the poorer gentry. A Government committee appointed for the purpose of reporting on the subject, has recommended the building of 17,50,000 houses, though the working-men and their employers want 25,00,000. Assuming that each house is to shelter on an average only four persons, seven millions or about one-sixth of the population of England, Wales and Scotland are to be provided with "houses that would be a pleasure to live in", —in the words of Mr. MacDonald's recent

speech at the annual conference of the Independent Labour Party at York.

In our country, when the question of relieving distress in the flooded areas in North Bengal arose, an executive councillor who sported the ponderous appellation of Maharajadhiraj of Burdwan enunciated the proposition that Government was an affair of business, or in other words, sentimental considerations like the relief of distress was not a prime concern of the administration. This year, again, during the budget discussion in the Bengal Council Mr G. S. Dutt, I. C. S., said on behalf of the Bengal Government that water supply was not one of the duties of Government. But illogically enough he provided the staggering sum of Rs 50,000 for increase or improvement of the water supply for a population exceeding 46 millions and inhabiting an area of 78,600 square miles.

The British Premier on India.

The speech of the British prime minister at the annual conference of the Independent Labour Party at York included a pronouncement on Indian affairs also. Reuter's agency has cabled the following passage therefrom.—

The condition of affairs in India when the Government came into office did not give them a chance "We know of the serious condition of affairs in India and we want to improve it. As Lord Olivier says, without equivocation the Dominion status for India is the idea and the ideal of the Labour Government. If I may say so to our Indian friends, do your bit for British democracy to keep your faith in a British Labour Government. An inquiry is being held by the Government, which means that the inquiry is to be a serious one. We do not mean it to be an expedient for wasting and losing time. We mean that the inquiry shall produce results which will be the basis of consideration of the Indian constitution, its working and its possibilities, which, we hope, will help Indians to cooperate on the way towards the creation of a system which will be Self-Government."

Perhaps what Mr. MacDonald meant to say by his party not having a chance is that as the Swarajists and Independents had tried to follow the policy of obstruction and as there was unrest due to the Nabha massacre and Akali Jathas, therefore the

Labour Government did not find the times opportune for conferring on India some boon which it wanted to confer, for any concession now made might be construed as due to British timidity. As the British Government, during the long centuries of British history, has *never* conferred any rights either on the British people or on others dependent on their favour, except out of pure generosity, as it has *never* yielded to fear or considerations of loss or inconvenience of any kind, it would not do now in these unquiet days to display the usual unmixed generosity towards a non-white and non-Christian inferior race. But supposing India were now perfectly quiet and entirely free from agitation or excitement of any sort, would not such placidity have been explained as denoting the perfect contentment of Indians with the incomparable blessings of British rule? Would not such a construction have been used as an argument against any further reforms? So whatever the condition of India may be, the generality of Englishmen are not likely to be convinced that any change is needed.

Mr. MacDonald quotes Lord Olivier's statement that, without equivocation the Dominion status for India is the idea and the ideal of the Labour Government. In the British House of Commons debate on the Indian Reforms issue, Prof. Richards also observed that he was sure every party in the House subscribed unreservedly to the desire that some day India would be a full-fledged Dominion, attached to the great commonwealth of British nations. We need not consider whether all British parties really subscribe to the Dominion status being India's goal, for everything hinges on what any English man, woman, or M. P. would understand by the words "some day." There need not be any difficulty for the rankest Tory to declare with the utmost sincerity that *some day* India would have the Dominion status, understanding "some day" to mean the near future when, owing to geological changes, India would come to have a cold or at least temperate climate suitable for being made a white man's land, and Britain would have a tropical climate.

More than a century ago—on May 17, 1818—the Marquess of Hastings, Governor-General of India, wrote in his *Private Journal* —

"A time not very remote will arrive when England will, on sound principles of policy, wish to relinquish the domination which she has gradually and unintentionally assumed over this country (India),"

But after the lapse of 106 years since then, that time does not seem nearer. So there is no knowing what "some day" may mean.

We have often reiterated our belief that India ought to aim higher than a British Dominion status—she ought to be quite free to manage all her internal and external affairs. But we do not dwell on that question now.

Mr. MacDonald wants Indians to keep their faith in a British Labour Government. We do not see how that matters one way or the other. Supposing they had full faith in the British Labourites as their Earthly Providence, would that quicken that party's conscience and sense of justice and give them power to deal righteously with India? We do not find any historical reason for replying in the affirmative. Mr. Dadabhai Naoroji, the greatest of Indian constitutional agitators, never wavered in his faith in the sense of justice of the British nation. Another prince among constitutional agitators, Mr. G. K. Gokhale, had such an ineradicable faith in British justice that it is a fundamental article in the creed of his Servants of India Society that India is for ever to form a part of the British Empire. And by faith in the British nation Indian constitutional agitators have always meant faith in the British Liberals. But are the Indian "constitutionists" satisfied that their faith has been justified? Did that faith enable the Liberals or the British nation to do justice to India?

If, on the contrary, we do not have faith in the British Labour Government, there is no reason why our unbelief or scepticism should weaken the consciences, hearts, brains and hands of that Government. There is nothing to prevent them from doing what they want to do, irrespective of our belief or unbelief. Let them first do some just and righteous thing and on the strength of that achievement ask us to believe that they would do more.

We know that even if the Labourites sincerely desire to do justice to India, owing to their not having an absolute majority in the Commons they may not be

able to do much, because of non-cooperation on the part of Liberals and Conservatives. On the other hand, if they be not sincere, this very fact of their dependence on the Liberals may be made an excuse for not taking any adequate steps to advance India along the path of ever-increasing self rule.

As regards the immediate prospect, we intend to show by making some extracts from speeches delivered during the debate in the Commons on April 15, that the demands of neither Swarajists nor Moderates can be expected to be met.

Viscount Curzon asked for a specific declaration, that the Government would not depart from the letter or the spirit of the Government of India Act of 1919

Mr Richards, replying, said, the Government of India were at present investigating the deficiencies of the Act, with the full concurrence of His Majesty's Government, who considered the proposal of Mr John Scurr to appoint a commission on the matter premature

His Majesty's Government, said Mr Richards, viewed with grave concern the estrangement between Britain and the elected representatives of the Indian people and therefore desired to establish contact with them, hoping a way might be found, by full and frank interchange of views, to establish lasting peace and enduring co-operation for the well-being of both India and the whole Empire.

"COMMISSION PREMATURE"

Replying to Earl Winterton, Mr Richards said he was referring to Indians who were prepared to co-operate (Opposition cheers). It was one of the acknowledged objects of His Majesty's Government and definitely accorded with the principles of the Labour party to assist the Indian people to Dominion self-government. He was of opinion that the proposal of Mr Scurr to appoint a commission was at present premature (Opposition cheers) in view of the Government of India's enquiry. The terms of Mr Scurr's amendment (which urged commission to enquire into the working of the Act, with a view to reporting with regard to the advisability of granting immediate provincial autonomy and conferring upon the Central Government the responsibility for the civil departments and removing the control of the Secretary of State over the Governor-General) were not, in the Government's opinion, appropriate to the situation at this stage, and whether or not such an amendment was adopted by the House, it must not be taken as committing the Government to any parti-

cular method of dealing with this very difficult problem.

EARL WINTERTON.

Earl Winterton said, he almost completely agreed with Mr Richards' speech. Complaints that the Secretary for India and the India Office were exercising undesirable control over the Government of India were absurd. He understood Mr Richards had made it quite plain that they definitely rejected the proposals to destroy the existing machinery of the Act and did not contemplate departure from the policy of successive Governments of carrying out the Act to the best of the Government's abilities and any informal enquiry which might be established would be into the existing machinery and the evidence of those interested in seeing the Act worked successfully would be welcomed and those who opposed the Act would not be encouraged or allowed to give evidence. If that was the proposal, there would be no objection from Conservatives, although he was not fully persuaded that such enquiry was necessary.

The debate automatically ended at 11 o'clock and the motion was thus talked out

It is clear from what has been quoted above from Prof. Richard's speech that no official body, either here or in England, is at present to enquire into the advisability of granting immediate provincial autonomy and conferring on the Central Government the responsibility for the civil departments and removing the control of the Secretary of State over the Governor-General, all of which are urgent demands made by the Indian Moderate leaders. So, there is no immediate prospect of even the Moderates being satisfied. Hence we do not see how Mr. MacDonald is justified in expecting even the Indian Moderates to keep their faith in a British Labour Government.

As for the Immoderates, Prof. Richards explained that in the phrase "to establish contact with them" "he was referring to Indians who were prepared to cooperate (Opposition cheers)." Earl Winterton's commentary on this part of Mr. Richards' speech is very edifying. He understood Mr. Richards had made it quite plain that ... the evidence of those interested in seeing the Act worked successfully would be welcomed and those who opposed the Act would not be encouraged or allowed to give evidence." There was no voice of dissent from this interpretation raised from the Ministerial benches, which indicated that the

Earl had understood Mr. Richards quite correctly.

Does Mr. MacDonald then consider it natural for those to keep their faith in a British Labour Government whom a spokesman of that Government would not allow even to give evidence in an enquiry?

Evidently the Laborites intend to follow the time-dishonoured policy of "Rallying the Moderates." But do they count for much in the present temper of the Indian people? Do they count for more than the Immoderates? But assuming that the Moderates are really as influential and numerous as the British rulers pretend to believe, we have shown that the advisability of meeting their demands is not at present going to be considered. How can they then be rallied?

What insufferable arrogance human beings like Earl Winterton have! Dressed in a little brief authority, they think they are really the arbiters of the destinies of nations. What foolishness!

The Warning of History to "Orthodox Hindus."

If the Brahmins and other 'high-caste' Hindus think that they alone are Hindus and the rest are not; or if they think that, though the rest are Hindus, it does not matter whether they continue to remain Hindus and that, too, in a satisfied mood—if they do not want Hindu solidarity, then they may disregard the lessons of history and go on making a display of their superior holiness at Vycom, Tinnevely, etc., and in north and east Bengal. But if they are reasonable, they should calmly consider what history teaches. In order to help them to do so, we quote the following passage from T. W. Arnold's *The Preaching of Islam* :—

"The escape that Islam offers to Hindus from the oppression of the higher castes was strikingly illustrated at Tinnevely at the close of the nineteenth century. A very low caste, the Shanars, had in recent years become prosperous and many of them had built fine houses; they asserted that they had the right to worship in temples, from which they had hitherto been excluded. A riot ensued, in the course of which the Shanars suffered badly at the hands of Hindus of a higher caste, and they took refuge in the pale of Islam. Six hundred Shanars in one village became Muslims

in one day, and their example was quickly followed in other places."

"It is in Bengal, however, that the Muhammadan missionaries in India have achieved their greatest success, as far as numbers are concerned. But it is not in the ancient centres of the Muhammadan government that the Mussalmans of Bengal are found in large numbers, but in the country districts, in which there are no traces of settlers from the west, and in places where low-caste Hindus and outcasts most abound". "To these poor people [Says Sir William Hunter]..... Islam came as a revelation from on high. It appealed to the people, and it derived the great mass of its converts from the poor. It brought in a higher conception of God, and a nobler idea of the brotherhood of man. It offered to the teeming low castes of Bengal, who had sat for ages abject on the outermost pale of the Hindu community, a free entrance into a new social organisation". It is this absence of class prejudices which constitutes the real strength of Islam in India and enables it to win so many converts from Hinduism". —*The Preaching of Islam*, by T. W. Arnold, Professor of Arabic, University College, London Ch. ix (The Spread of Islam in India) London, Constable and Co

The Purity of Public Life.

Mr. Hilaire Belloc observes :—

"Religion is at the root of all culture, and societies differ more from difference in religion than from difference in any other factor. It is more powerful than physical environment. If any one doubts this, let him consider the example of Islam. One culture covering such races as negroes on the one hand, Berbers (who in feature are indistinguishable from Europeans) on the other hand, and every sort of type intermediary between, or external to, these, cuts off a whole section of humanity from the rest of the race and stamps it with a particular mark never to be mistaken".

Religion being at the root of all culture, of all the factors which go to produce differences among groups of men in knowledge, ability and character, religion must be assigned a high place. As the followers of each religion consider it to be the best, there is a natural tendency for them to consider their co-religionists better than other people. For various kinds of work, the followers of each religion would naturally consider their correligionists better qualified than others.

In any case, when educational qualifications are equal or almost equal, one's choice is more likely to fall on a co-religionist than on another. We do not, of course, suggest that employers are invariably guided in their choice by sectarian considerations, we are only making a general statement of the natural tendency. Other qualifications being the same, a Christian employer would prefer to employ a Christian, a Musalman employer a Musalman, a Hindu employer a Hindu, and so on. But even in days gone by we find this preference for one's co-religionists sometimes overridden. Musalman monarchs had high non-Musalman functionaries. Hindu potentates had non-Hindu officers in their employ. The Sikh Maharaja Runjeet Singh's prime minister was a Musalman.

Coming to our own days, we find that in civilised countries generally, religious tests have ceased to be imposed in the choice of public servants. In England, for example, Roman Catholics and Jews are no longer excluded from office. The Jew Disraeli became prime minister of England. The Jew Edwin Samuel Montagu rose to be Secretary of State for India. Another Jew, Lord Reading, successively filled the offices of Solicitor-General for England, Attorney-General, Lord Chief Justice, and Ambassador Extraordinary to the United States, and is at present the Viceroy of India. The Roman Catholic Lord Ripon was Viceroy of India.

We need not give examples from other countries to show that in civilised states it is no longer the rule to choose or reject men for high offices or low on the ground of the religions they profess.

The religious test having thus been given up, at least formally, the question is whether any other credal test should be brought into use. Political parties have their creeds. In our country, the Congress has a creed. The Swarajya party, which is an offshoot of the Congress, has a creed. Seeing that in civilised countries generally the profession of any particular religion is no longer considered a criterion of knowledge, ability and character, should the profession of a particular political creed be considered such a criterion? Our reply must be in the negative. "Religion is at the root of all culture, and societies differ more from difference in

religion than from difference in any other factor." A political creed cannot influence or mould a man's personality, cannot leave a deeper impress, than his religion. If then we condemn a Government for showing partiality for any religious community, should we not condemn any Government or other constituted public body or authority for preferring men having a particular political creed? Certainly we should.

In a report of the proceedings of the council meeting of the Bengal Provincial Congress Committee, published in *Forward* of the 18th April, the following passage occurs —

"The council was of opinion that the selection of the Chief Executive and Deputy Executive officers of the (Calcutta) Corporation should be made from amongst the deserving thorough-going Congressmen, preferably Non-co-operators."

It is to be noted that our criticism is not directed against the choice of unpaid representatives and workers from among a particular party or parties. Where a certain policy has to be followed, the party whose policy it is, cannot carry it out unless it can command a majority in a representative body. But paid executive servants of that body need not belong to the majority party. They should be the ablest and most experienced men available, irrespective of party considerations.

It is greatly to be regretted that the Swarajists of Bengal are following the American "spoils" system, which has been explained in a previous note. The use of the word "spoils" itself shows the public odium rightly attaching to it.

There are reasons to believe that it is not only in making appointments to high offices under the Calcutta Corporation that party considerations have or will come into play; the poison tree has or is to spread its roots wider and lower down. Therefore, it is apprehended that, as there are "Rice Christians," so there will be "Rice Swarajists."

Politics is not without the saving grace of delicious unconscious humour. A 15 rupee clerk in an office established by a satanic Government, is a d—d "Co-operator"; but a 1500 rupee officer in a municipal corporation established by the laws of the same

satanic Government is a glorious Non-co-operator !

Lord Lytton and the Ministers.

Lord Lytton has not showed statesmanship in trying to retain the services of the Ministers. He seems to be at his wit's end to save the situation. It is useless to argue that the Bengal Council has not expressed its want of confidence in them in a decisive manner. The refusal of salaries is certainly tantamount to a vote of "no-confidence." The mover of the resolution of refusal, a Musalman member, expressly said so in his speech. Another Musalman member, in moving a similar resolution, said, "we are ashamed of them."

Nor has His Excellency been happy in the exercise of his judgment in deciding which refused budget demands should be restored and which not.

"Public" Opinion on the Policy of Obstruction.

Reports of some meetings held in the mofussil towns of Bengal have appeared in the dailies supporting the policy of obstruction alleged to have been pursued by the Swarajists. But as that party

did not or could not follow any consistent policy of obstruction, it cannot be said that support given to obstruction is equivalent to support given to what the Swarajists did in Council. We can understand and appreciate thoroughgoing Non-co-operation, we can understand and appreciate wholesale rejection of the entire budget, we can understand and appreciate the granting of some demands and the rejection of the other items on some principle based on public welfare, but we cannot understand how the hybrid and inconsistent methods—if there can be said to have been any method in their proceedings—of the Swarajists in Council can be supported. For example, can any country do without some public provision for medical treatment and some school inspection, on the implied ground that there is a full staff for the promotion of the Drink and Drugs habit and traffic ?

A Correction.

The article entitled "Gandhara Sculptures from Jamalgarhi" which appeared in our April issue at page 395 was written by Mr. Prabhat Sanyal under the direction of Mr. R. D. Banerjee and not by Mr. R. D. Banerjee himself, as was printed through mistake.



Ah, my Beloved, fill the Cup that clears
To-day of past Regrets and future Fears—
To-Morrow?—Why, To-morrow I may be
Myself with Yesterday's Sev'n Thousand Years
—Omar Khayyam

By Upendranath Ghosh Dastidar

THE MODERN REVIEW

VOL. XXXV.
No. 6

JUNE, 1924.

WHOLE
No. 210

EDUCATION BY CORRESPONDENCE

By DR SUDHINDRA BOSE

LLECTURER IN POLITICAL SCIENCE, STATE UNIVERSITY OF IOWA

AN American educator once made the remark that it was not so important how much college a boy went through, as how much college went through him. A shrewd observation that is. But in a certain brand of correspondence "colleges" and "universities," which are now plaguing the educational world, the students and teachers do not come together even within a distance of a hundred miles.

America is determined to wipe out these disgraceful institutions and their diploma mills. How much the public opinion is aroused in this country over this nefarious system of education through mail can well be gauged from the fact that the United States Congress has recently appointed a Senate committee to investigate the whole miserable business. It is expected the inquiry will be as deep as the possibilities of corruption. And when the Congress gets through with its investigation, there will be a mighty short shift for the crooked diploma-makers. In many of the leading cities of America, the commercial diploma mills are running full blast to exploit those who are stricken with the get-education-quick fever. In the City of Chicago alone, there are reported to be thirty or forty such "universities."

The method of operating a correspondence "educational" institution is simplicity itself. Two men sit in a room and decide to start a college. They rent desk space in a sky-scraper,

send out advertising "literature", and grant any degrees for which there is a market. Nothing seems to be impossible with these know-it-all brethren, so far as education is concerned. Inexhaustible reservoirs of knowledge, the pecksniffian scoundrels halt at nothing; they issue diplomas ranging from high school certificates to B D, D D, M D, and LL D degrees. Although the "colleges" are practically without any facilities for teaching, numberless people in this country as well as in Europe and Asia clamour to take their courses.

The two most notorious of these bogus institutions, which have recently figured in Chicago newspaper headlines, are the Lincoln-Jefferson University and the National University of Sciences. They teach by mail only and give degrees by the bushel.

The Lincoln-Jefferson University grants some thirty-two degrees and claims an instructional staff of forty-three teachers of many titles and degrees. The Reverend John F B Walker, originally of England and now of America, and President of the University, wears the letters Ph D, D D, LL D and F R G S after his name. I am surprised, the sheer weight of such a long string of letters does not choke the "reverend" quack. The fellow is assisted by another "learned" worthy by the name of A W Slade, who also prefixes "Rev" to his name. Obviously there is some special advantage in having a

correspondence "university" run by men who professionally "hook up with God." This Reverend Slade is the Associate President and Dean. He modestly sports M. A., D. D., LL. D. after his name.

The Lincoln-Jefferson University's office is half of one room on the fifth floor of a theatre building. It has no class room, because all teaching is done by correspondence. The degrees are, however, given at fancy prices. The B. A. degree may be obtained at home for four hundred and fifty rupees. An additional thirty is charged for the diploma. And this "university" was running full capacity, until the government made it close its doors the other day.

In a private investigation I made some years ago on correspondence schools, I stumbled upon one named Potomac University at Washington. The President of the University was then doing roaring business in higher academic degrees. His price for the degrees of Litt. D. was two hundred and twenty five rupees, D. C. L. five hundred and seventy rupees, and LL. D. six hundred rupees. Being an accommodating person, he assured me that I need not pay all my fees in one lump sum. I could pay on an easy instalment plan. Wasn't that nice?

There would, of course, be a little ritual of an examination to go through, but that should not worry me in the least. When I got ready, questions would be mailed to me which I was to answer in my own room at my own leisure. Who has ever been known to fail at such an examination? As a matter of fact, the questions in this sort of examination are expected to be fool-proof.

Aggressive publicity and vociferous advertising are the important part of the process of conducting the work. The delusion that anybody can be a lawyer, doctor, dentist and pharmacist by taking a long-distance course exercises a peculiar fascination over the boobs. And the diploma-fakers, knowing the insatiable gullibility of the motions, use every seductive ingenuity to trap as many of the victims as possible. I am confident a large number of the decrepit home-study institutions would give up the ghost at once, if the means of publicity were abolished. So they are advertising here, advertising there and advertising everywhere furiously and theatrically.

As I write, I have before me a magazine of wide circulation. It contains an illustrated advertisement of an institute, professing to turn out finished orators by correspondence lessons. Here is the picture of a slick young

man orating before a gaping audience. Both his hands are in violent action. Just now his left hand is clawing the air, while the right hand in clenched fist is pounding the speaker's table. What a large amount of noise and fury his mouth is emitting! He is correctly dressed in a frock-coat and a four-in-hand tie, but his low brow, beetle-like eyes and queer little chin proclaim him to be a blood relation of a cheap-john soap-box orator. The audience stares at him with all its eyes and ears wide open. Under the strain the speaker seems a bit pale in the gills, but on the whole he is enjoying himself immensely in displaying his oratorical pyrotechnics. Who can look at the picture and not long to be a spell-binder? The suggestion, so deftly and so dramatically visualized, is almost irresistible for the simple-minded. And if anything more is needed to turn the trick, it is furnished by the legend printed just underneath the illustration.

"LEARN PUBLIC SPEAKING"

10 LESSONS FREE

Write—quick—for particulars of this extraordinary offer, an opportunity you will never forget if you take advantage of it. Ten lessons in effective public speaking absolutely free to those who act promptly, to introduce our course in localities where it is not already known.

WE TEACH YOU BY MAIL

"We teach you by mail to become a powerful and convincing speaker to influence and dominate decisions of one man or an audience of a thousand. We have trained hundreds and helped them increase their earnings and their popularity. Learn in your spare time at home how to overcome "stage fright" and conquer fear of others, how to enlarge your vocabulary, how to develop self-confidence and the qualities of leadership, how to Rule others by the power of your speech alone, how to train memory. Our

NEW, EASY METHOD

can be learned in 15 minutes a day."

Is it any wonder that the government is combing the country with a fine toothbrush for these disreputable institutions and putting their proprietors behind the prison bars where they belong? In my opinion, anybody who should knowingly stoop to receive a degree at the hands of such a thug should consider himself a member, in good standing, of a potential criminal gang.

Let one thing here be clearly understood I do not condemn wholesale all correspondence schools. A few commercial institutions, such as International Correspondence Schools of Scranton and Alexander Hamilton Institute of New York, are honest in their efforts to teach what they advertise. And—this is very important—they never offer a degree to the students on the completion of their course.

I am also aware of the fact that a large number of the first-class American universities offer correspondence study service. The students who need the resources of a university, but are prevented from coming to the campus, may secure valuable help through correspondence study. It does not, however, fetch him a degree. No reputable university to my knowledge, grants a degree solely on the basis of correspondence work. A student, ambitious to have a degree, must do at least half of his work on the campus.

Among the higher institutions of learning which give correspondence instructions in the United States the following are most noteworthy:

- University of California, Berkeley
- University of Chicago, Chicago
- Indiana University, Bloomington
- University of Kansas, Lawrence
- University of Texas, Austin
- University of Minnesota, Minneapolis
- University of Missouri, Columbia
- University of Nebraska, Lincoln
- University of Pittsburgh, Pittsburgh
- University of Wisconsin, Madison
- University of Iowa, Iowa City
- Michigan State Normal, Ypsilanti
- Cornell University, Ithaca
- Columbia University, New York City

An idea of the courses offered by these institutions may be had from the following list furnished by the University of Kansas:

- Accounting
- Advertising
- Astronomy
- Botany
- Chemistry
- Child Hygiene
- Economics
- Education
- Engineering
- English
- Entomology
- German
- Greek
- History
- Home Economics
- High School Branches

- Journalism
- Latin
- Law
- Mathematics
- Mineralogy and Geology
- Mining
- Pharmacy
- Philosophy
- Romance Languages
- Physics
- Physiology
- Public Speaking
- Physical Education
- Salesmanship
- Sociology
- Zoology

The great universities which conduct correspondence study departments are very jealous of the honour and integrity of education. The program they follow is marked by well-directed reading and study, and by scholarly criticism.

The correspondence study department of a university is run by its extension division. After the correspondence student is registered, he is put in touch with a professor. Papers are sent by the student directly to the teacher. He corrects and returns the written work, keeps record of the grades, arranges for the final examination, and sends the final grades to the extension division. The teacher is not, however, left without supervision. The secretary of the correspondence study is held responsible for the prompt return of the papers by the instructor, scrutinizes the kind of criticism the teacher is giving the student, and maintains oversight of the work done by both student and teacher.

The secretary of the correspondence study department of the University of Chicago described the method of handling the material sent to and received from the student in these words:

As soon as we admit a student we ask the instructor to furnish the initial lessons of the course chosen, thereby establishing immediate contact between the two at the outset, and the personal relationship is emphasized throughout the course. From the time the first lessons are sent until the last report is returned, all correspondence except that of a business nature, passes directly between the teacher and pupil. However, the office watches the progress of each student through reports from instructors which are called for at stated intervals, and whenever necessary or desirable, the secretary communicates with him."

The colleges and universities which offer correspondence instruction have made their fees as low as possible. Making money profits is not their object. Indeed, the fees charged for the courses are so low that in many cases

they do not cover the actual expenses of carrying on the work. There are also a few correspondence study scholarships. These scholarships, however, take the form of free tuition to residence work, and are given for high grades in correspondence study conducted by the institution to which the free tuition is offered. The most notable scholarships provided are those in the University of Chicago and the University of Texas. Here then is the door of opportunity open to those who hear the call of ambition.

So in brief. The correspondence "college" of the undesirable variety, which trade in edu-

cational pishposh, are being rapidly weeded out. Their brummagem products—ignoramuses with "college" degrees—are the dupes and charlatans. They will have to stop passing for the educated, or they will soon be conducted to the calaboose. The best of correspondence study, however, cannot be expected to do a miracle. Useful up to a certain point, the correspondence course in the nature of things will not bring about an educational millenium. But if the correspondence study succeeds in creating in the student a sincere desire to know and the ability to think, it will have justified itself.

THE PHILIPPINE ISLANDS

(A SKETCH)

By DR. MARIANO V. DE LOS SANTOS, DEAN OF THE FACULTIES,
UNIVERSITY OF MANILA

I shall be not in the least surprised if the reader of these lines gains his first acquaintance of a Far-Eastern country through them. Except for casual syndicated press news little is known, and even less interest is evinced, by the great bulk of the Filipinos, about the happenings in the great Indian Empire and its teeming millions. The Philippines is a comparatively young and much smaller country than India, its political significance of less import than the cradle of the noble Aryan race, the economic and industrial possibilities, though, proportionately speaking, manifold, are nevertheless, quantitatively, very much below those of these vast and thickly populated areas. It is, therefore, but natural to assume that little, if anything at all, is known about the Philippines in this country of the sublime Tagore. Little, very little, indeed, is the interest awakened among the 320,000,000 Hindus by the strides and struggles of less than 11,000,000 Malays.

This mutual lack of knowledge of the things and affairs of two peoples who have much in common, who have many lessons to learn from each other, much to benefit from by their respective experiences, failures and successes, is to be regretted. With great good will and much gratification, I avail myself of the opportunity afforded, through the kindness

of a mutual friend, by the editor of this paper, to help bridge the intellectual and spiritual gap existing between Old India and the young Philippines.

HISTORICAL BACKGROUND

The recorded history of the Philippine Islands covers only a little more than 400 years. Spain in her golden period extended her dominion from pole to pole. Her navigators sailed forth in quest of new lands and greater glory, both material and spiritual. The colonial empire of Spain reached its highest peak in 1521 with the addition of the Pearl of the Orient to the crown of Charles I, King of Spain and Emperor of Germany, through the valiant exploits of a Portuguese sailor, Magellan, the first to circumnavigate the globe.

The Philippines at the time of the Spanish discovery were inhabited by a happy and flourishing people, with a civilization of their own, with social, political, commercial and religious institutions most suited to their needs and ways. This people had long enjoyed commercial and friendly intercourse with

Poetical name given to the Philippine Islands. In every respect justly applied because of the natural beauty of this group of tropical isles.

China, Japan, Java and other neighbouring countries. The Spanish succeeded in cutting off these century-old ties. Records of the pre-hispanic civilization were destroyed and irretrievably lost to the later generations of Filipinos. For ever shall we miss these God-given sources of our spiritual and moral heritage. Their memory alone has kept us from falling by the wayside, has guarded alive, for centuries, the flame of our national consciousness and our individuality as a people. Not even nearly 400 years of Spanish rule, Spanish religion, Spanish civilization, and benevolent Spanish assimilation, were able to stamp out the inward and true spirit of the Filipino race, nor of the characteristics peculiar to the Philippines.

By the Treaty of Paris signed between the United States of America and Spain on the 10th day of December, 1898, Cuba was to get her independence as soon as satisfactory arrangements could be made. This in time was accomplished, the United States of America fulfilling her promise soon after. But by virtue of the treaty which ended this war, a war undertaken without thought of territorial expansion on the part of democratic United States, the Philippine Islands, Porto Rico and Guam passed from the Spanish realm to shelter under the fold of the Stars and

Just how and why this unexpected result came about, is a matter that history alone can adequately answer. However, unless I am willing to accept without flinching the charge of being biased, I also must attempt to answer the question myself. Professor Acille Vialatte, in his new work, "Economic Imperialism and International Relations during the last Fifty Years," gives what to us is the only valid explanation of the American policy at the time of the signing of the peace treaty. He says, on page 34

The acquisition of the Philippines was an entirely unexpected consequence of the war. "At the beginning of the war," says Professor S. Rensch "there was perhaps not a soul in the whole republic who so much as thought of the possibility of his nation becoming a sovereign power in the Orient." Admiral Dewey's victory at Manila created an unforeseen situation. The Russo-Japanese war had given a new aspect to the Far East question, the break-up of China seemed near. Americans looked upon the Chinese market as a natural field for commercial expansion, were they about to be shut out of it? Their traditional policy forbade them seizing a portion of Chinese territory even under the euphemism of 'sphere of influence', public opinion would not stand for that. The occupation of the Philippines supplied a strategic base whence the American government might bring influence to bear on the

policy of European nations toward China. This occupation presented economic advantages also,—might not Manila become a commercial emporium rivaling Hongkong some day, and were not the Philippines a possible field of activity opening up interesting opportunities to American capitalists and merchants? These reasons justified the annexation of the Archipelago.

The annexation of the Philippine Islands was not carried out without the protest of the Filipino people, and that of a large portion of the American people, who could not view with indifference the departure of the then American administration from the traditional policies of the republic. The protest of the Filipino representatives being of no avail to prevent the ratification of the treaty before the Senate of the American Congress, an armed clash between the American and Filipino soldiers, which but a few days before had shared the glory of vanquishing the Spanish forces in the Philippines, ensued. Almost two more years of bloodshed, of cruel war, were waged in the fertile land of the "small brown brother" of Uncle Sam. The outcome was known beforehand. Once more the rights of the small unnamed nation could not be asserted against a powerful foe determined to achieve its objective, cost what it might. Thus the United States carried out her wishes against the will of part of her own people, and against the will of the people of the Philippine Islands.

What is our present-outlook? How are we faring under the new order of things? what have we done to press our suit since the American occupation? These are questions we shall attempt to answer in a subsequent article.

In the final balance-sheet of the Spanish-Philippine partnership of almost four centuries, we were awarded the Catholic faith, some European institutions, laws and school system, some bad and good traits and a keener and stronger desire to assert our own in the sisterhood of nations. The close of the Spanish domination witnessed a well-organized resistance against her rule, indeed wholly successful, but for the intervention of a third party—the United States of America—which, from then on, has played the most important role in our destinies.

Before touching other high spots of Philippine history, we deem it an act of justice to express as clearly as possible our views regarding the Spanish record in the Philippines. Many bitter criticisms have been heaped against the Spanish for her so-called wanton cruelty, despotism, autocracy, and so on. An

impartial examination, however, of her colonial method in the Philippines, the results obtained, the ties of moral and intellectual kinship she endeavoured to foster during her long association with the subject country, will bear favourable comparison with that of any other colonial power. In the Philippines there have been instances of misrule, of despotic acts, unjustifiable bloodshed at times, and many other abuses, but on the whole, the apparent cruelty was due more to lack of enlightenment than to wantonness.

No other colonial power in the Far East undertook so seriously, during the first period of European colonization, the task of proselytizing the native population of the conquered territories, thus making them then equal, morally and theoretically, at least, brothers, of extending their national laws and of honestly attempting to improve, according to their own way of looking at things, the life, manners and customs of the Filipinos. That at times they carried on their work with extreme zeal cannot be denied, and it is true also that their religious feeling was not totally free from the stain of material gain, of commercial advantages.

To these conflicting aims of Spanish rule in the Philippines, to the remoteness from our colonizer of our geographical location, and the vastness of the possessions of the latter, can be attributed the fairly large amount of gain which may be considered as off-setting, in part, our great loss due to her unsolicited appearance and subsequent intervention in the conduct of our own affairs. From the Spanish rule we emerged as the only Christ-

ian people in the East, wiser and more familiar with western ways and civilization and possessor in many respects of institutions similar to those of the western world, and, above all, with a developed consciousness of our nationality and the common country to be preserved.

THE UNITED STATES OF AMERICA APPEARS ON THE SCENE

The latter half of the 19th century saw the total disruption of the mighty Castilian empire. One by one her possessions gained their independence. One after another the Latin-American nations freed themselves from the bonds which for centuries had kept them tied to the rule of the Most Catholic Kings. All the other possessions, that is, Cuba and the Philippine Islands, with the exception of Porto Rico, simultaneously with, or, immediately after their sisters of South America, followed suit in the struggle for liberty, but for many decades little or no success crowned their heroic efforts. With renewed impetus the two groups of islands named pressed their claims for liberty with armed force, in 1896 or thereabout. The struggle, due to the limited resources of the revolting peoples, was necessarily bound to be long and bitter. At this juncture, the United States of America, by virtue of a chain of complicating events, stepped in.

The American-Spanish war of 1898 was largely instrumental in bringing about a new order in the affairs of the Pacific Ocean, more particularly in the Philippine Islands.

Porto Rico never rebelled against Spain. It is a curious fact.

CRIME IN INDIA

SOCIAL OFFENCES

CRIME has been described as misdirected energy. In primitive times people held to the law of might, murder and robbery outside one's clan or family were considered honourable. Punishment was meted out by the totem group, clan or family, and there were invoked also supernatural penalties which affected not merely the offenders but the whole society which was regarded as participating in the

particular crime. Later on, with the development of the State, crimes became public offences which were dealt with by the State. Thus the judgment on crime not only shows different standards in different stages and types of civilisation, but the distinction between legal and social crime also varies. In India sexual crimes have been particularly condemned. In the case of petty sex offences, which are often ignored in the West, punishment is awarded by the social group

to which the offender belongs. Such cases are dealt with by the panchayats and not referred to the courts, which do not recognise them. The matters of which the panchayats specially take cognizance are the following —

(1) All breaches of caste rules relating to matrimony and death, e.g. breach of contract of betrothal, dishonourable conduct in respect of marriage, improper behaviour of husband or wife towards each other, failure to perform after-death rites of a deceased person, etc. (2) Cases of immorality, elopement and enticing away of women. (3) Interference with marriage and death ceremonies of another member of the caste. (4) Cautying of a carcass of an animal against custom. (5) Failure to discharge a valid debt. (6) Breach of social laws to which a caste is subject. (7) Breach of trust and fraud. (8) Failure to attend when summoned by the panchayat. The punishment awarded for offences varies with the locality, the status of the caste, the seriousness of the offence, and the position of the offender. All these determining features are considered by the panchayat in passing the sentence. The higher castes are seldom subject to governing bodies and when they are, the control is not so effective. The punishment generally awarded by them is the performance of a *prayaschit* (expiatory rite) according to the shastras and ex-communication from the brotherhood until the needful has been done.

CRIME AS A RESULT OF MAL-ADAPTATION

In India we are now in the midst of the transition from ethnic grouping to civic organisation and the notions of crime and offence are being radically altered. From an agricultural communal civilization with its static conditions we are passing to a keenly competitive urban industrial regime whose criterion is contract. Status and custom cease to be social binders. With regard to the employment of labour, the sale of goods, contract, monopoly, cut-throat competition, etc., new offences have emerged which were unknown to the ancient social code meant for a rural civilisation. Thus persons can commit these offences and yet retain their social respectability, because public opinion in regard to these matters is as yet too vague. Unexpected economic changes which are working havoc with ancient institutions increase the number of law-breakers.

Not until we revise our ethical teachings and standards of social morality can we expect that crime will cease and men will

expend their energies in safer and socially wise directions. The adjustment has not been accomplished in India, and it is the stress of the transition which has upset those most who lack the psychophysical organisation that is required by the orderly civilised life of to-day. Some individuals are born mentally defective. Some are moral imbeciles by birth. It is well known that there is no class so abandoned to criminal life as some of the nomad tribes of India. It is these that are least adapted to settled civilised life and conditions and at the same time given the least opportunities for social developments. Many of these are not furnished by society with remunerative labour. They live in agricultural districts which are well known for their infertility. The criminal tribe population in India is estimated at four millions. Most of these belong to a very low scale of civilisation—hunters, pastoralists, wanderers, given to habitual pilfering and sometimes indulging in violent crime—and they show the marks of the criminal type as Lombroso discerned it. They are brought under the provisions of the Criminal Tribes Act. They are subject to periodical registration and inspection, and wandering beyond the boundaries of the settlement is forbidden without a pass. If they pass the limits of forbearance the more stringent provisions of the law are applied against them. They are interned in jails where they are not allowed to practise any of their petty handicrafts for their own advantage. When they are found to be more loafers than criminals they are brought under discipline and educated in settlements. Some are apprenticed in the factories, others are assisted to emigrate to one of the colonies. In the Punjab, which is the favourite hunting ground of criminal tribes, there have been registered 33,000 male adults of the wandering tribes for whom 28 settlements, including the Reformatory Settlement, 14 industrial and 14 agricultural, have been established. The worst characters are removed to the Reformatory Settlement, the less criminal to the industrial and the well-behaved to the agricultural settlements. In the agricultural settlement, the most promising of the reformed members of the criminal tribes are settled on land, both by way of reward for their own reformation and as an encouragement to others. The reclamation of nearly 4 millions of the criminal population of India presents a vast and intricate problem. Most of these are born criminals too strong of impulse or too weak in self-control or foresight, too insensible to suffering and lacking sensibility to public opinion, be deterred from crime.

by even the smart of punishment, let alone example. To set aside such offenders for reclamation and cure requires a good deal of careful treatment and technical skill. It is evident that the trend of change in the treatment of criminals throughout Europe and America is in the general direction of making punishment a system of industrial labour and education, with disciplinary colonies for, and permanent segregation of the most vicious, so as to secure the elimination of their stock. Thus much may be expected from the gradual weaning of the relatively roving, restless tribes and castes of India from old habits by disciplining them in agricultural colonies and industrial settlements.

Nor is the problem without its bearings on social reform. The social segregation of the depressed castes and untouchables in India discourages honest endeavour and repression of vice and crime. Thus, until society establishes a balance between unwarranted claims, on one side, and blind prejudice on the other, the process of reclamation is retarded. Much of the drunkenness and addiction to filthy habits on the part of these people is due to their social disesteem and nothing short of the social uplift of these classes and recognition of the equality of their race will diminish crime, which is practised because they fail to get what they are justly entitled to under the new conditions of life, the satisfaction of the elementary wants of life.

CRIME IN CITIES

Nowhere is social mal-adjustment more manifest in India than in cities where there is not much homelife for the labourers and even for the middle class, and consequently the suppressed instincts stand out rebellious against society in diverse forms of crime, especially because the temptations in a cosmopolitan city are so many and the restraints of the family and the communal code nil. Closely packed populations in our urban districts with a striking disparity of the proportions between the sexes, indeed, furnish breeding places for sexual immorality. The absence of social cohesiveness in which the villager's life was formerly so closely knit lessens the man's powers of resisting temptation, while the unrepresible display of ostentatious riches in our new towns which are hubs of fashion and luxury is a challenge to honesty and diligence when these are no longer proofs against unemployment and starvation. Another kind of mal-adjustment arises because of the dominance of the male code of ethics

in India, according to which the woman's fall is often man's glory, and the woman cannot get back to respectable social life both on account of the prevailing social code and the limited opportunities of her earning an independent income. Both poverty and the lure of clothes and finery, which her wages cannot buy, lead many a girl to a downfall, when the traditional religious discipline in the family is lax.

Like social conditions, the economic situation influences criminality. German statisticians have emphasised the close relation between the fluctuations in the cost of grain and the number of thefts and robberies. In India crime against property is more connected with the character of the season than elsewhere—a bad season raises the average jail population, while a year of good rainfall and harvests decreases crime. Drunkenness is a crime hardly known in India, in Europe 6 in every 1,000 are tried for this offence. But it is fast becoming a factor of criminality in the industrial centres. There the mill-hands obtain their weekly wages on Saturday, spend a large portion of these on drink on Sunday and often stay at home the next day to recover from the effects of excessive indulgence. We accordingly see that the cases of assault and rowdiness coincide with pay-days and holidays. The cause is excessive indulgence in grog-shops and brothels crowded with large numbers of idle people, who would be kept busy in factories on week-days. In the slums of the big cities of India, we are also getting a class of criminals, habituated to morphine or cocaine. These are difficult to procure and so the victims resort to fraud and theft, and if it be women, to prostitution. Such are the new factors in criminality which we are coming across in the degradation and filth of the tenements and busts of our mill-towns. These have, indeed, become notorious for brawls, assaults and battenies, frequently taking place in or in front of their wine-shops and public houses. As contrasted with our cities, the villages, indeed, show far less crime. In the agricultural districts there is less, far less disparity of economic conditions and opportunities and hence fewer reasons for either pauperism or crime. In the villages there is greater personal knowledge of individuals, while the village and caste panchyats, which are irrepresible and ubiquitous institutions, act as censors and guardians of the villager's character and his habits. The village guest-house or the temple also relieves destitution, which may be due to accidents or inclemencies of fortune, and the genial humanitarianism of the people, to whom

poverty is not a crime, and who maintain a class of mendicant ascetics, has destroyed much of the rigours of misfortune

THE TECHNICALITY OF LAW

But the failure of adaptation to the new social standards gradually asserts itself in greater criminality even in the rural tracts Dealey says

"Society has developed so vast and intricate a system of criminal law and procedure in respect to the detection, trial and punishment of criminals, that with all the reforms of the last hundred years it is still the despair of the philosophic jurist and the admiration of every believer in circumlocution and chicanery. The delays and evasions of the law, its failure to conform to newer social standards and conditions, its practical, though unintentional favoritism, the expense of litigation, mostly unnecessary, all combine to sap one of society's most valued achievements—reverence for and obedience to law."

In India the law was formerly comprehensible to rural folks and the procedure in village courts simple. A revision and simplification of the present codes will contribute a great deal to the lessening of crime. It is estimated that in the Punjab there are in an average year, 520,000 civil, criminal and revenue cases instituted, appeals, civil executions and miscellaneous applications total 250,000. The number of persons involved must be about 1,200,000 in original cases and about 800,000 more must appear in other proceedings. The number of witnesses is over one million. Thus about 2,500,000 persons attend the courts every year either as parties or witnesses. Mr. Darling estimates that the capitalised value of the annual expenditure on litigation amounting to more than 4 crores would suffice to redeem the whole agricultural mortgage debt of the province. It is wellknown that much of the litigation in the Punjab is due to the fact that the interpretation of customary law by the courts has not always been certain and definite and so the illiterate people gamble with the law.

THE TREATMENT OF CRIME

Similar to the evil arising from the technicality of law is the hindrance due to old-time ideas about offence and its punishment

As long as an offence is regarded as the result of innate depravity, harsh punishment is meted out as a sort of revenge by society. This leads the individual to justify his act from the sense of having been wronged by society which does not give him the same opportunities as it gives to the more favoured. This is the parent of many crimes. Now it is realized that a great mass of crimes would not have been committed if society had given equal opportunities to all. Vindictiveness changes to social sympathy, criminals are discriminated and there is a sense of duty to the offender. Thus the nature of the punishment is now varied according as the offender is young or hardened, simple or cunning, well-intentioned or wicked.

There is also discrimination as regards the treatment of different classes of criminals. Minors are not sent to jails but to juvenile courts where they are given advice and disciplinary training. Mild offenders are placed in industrial schools and farm colonies where they get a preparatory training for the independent life of the individual. Those who are not hardened criminals are sent on patrol and if they show good behaviour their sentences are reduced. Within the gates of the prison inmates are carefully grouped so that evil association is avoided, and academic and moral instruction is given to all regularly. In all respects the culprit is regarded as a sick man, as the patient is let out when he recovers, the criminal is let out when he effects his own improvement and can help to make good the wrong he has done.

But prevention is the only cure of crime. Thus the programme of reform should begin with the removal one by one of the vicious conditions that drive so many persons to offences against the law. Social reform, popular education, housing reform, abolition of poverty and unemployment, all these eliminate the causes of crime. Some of these are inherent in society, which therefore must accept the responsibility of tracing them out and eradicating them where that is possible.

RADHAKAMAL MUKERJEE

University Professor, Lucknow University

A RATIONAL CREED.

(From a Christian Standpoint)

By FREDERICK GRUBB

IN an age of doubt and intellectual unsettlement it is well for a man to examine his own heart and mind with a view to arriving at some definite conclusions as to his position on fundamental questions. The following theses are put forward not in any dogmatic spirit, but in the hope that they may be of service to others whose attachment to the orthodox faith has disappeared or been weakened by experience and criticism.

What I shall endeavour to say below gives expression, I believe, to the convictions of an increasing number of reverent laymen in the West, who, discarding conventions, want to get at the heart of things. These few thoughts of a humble searcher after truth may, perhaps, assist Indian readers to a better understanding of what (for want of a better phrase) I will call Liberal Christianity, and one of the objects of putting them on paper is to suggest points of agreement rather than of controversy as between thoughtful men of differing creeds. There will be no attempt to argue specific questions, for that would exceed both the purpose and the limits of my present essay. All that is offered is the simple statement, confessedly incomplete, of a plain man's faith.

The Dawn of Life

1 With the dawn of consciousness the individual becomes aware of his own existence. Through the medium of the senses he is made susceptible to physical pain and pleasure. He is soon differentiated from the lower creation. Gradually he begins to realise some small part of the universe in which his own life is but an infinitesimal atom.

2 By intuition, natural growth, and training he advances through childhood and youth to maturity, acquiring knowledge by experience, observation and investigation, judging of cause and effect, and discovering a capacity for estimating varied phenomena, forms, qualities and characteristics.

Religious Origins.

3 The first conclusion of a rational man

must be that his knowledge and capacity are limited. He knows he is in the presence of facts and forces which he can but dimly visualise and imperfectly understand. These limitations impress the generality of men with a sense of their dependence upon a power, or powers, outside and superior to themselves, yet mysteriously related to the self within. This accounts for man's yearning towards the supernatural, the attempt of the finite to discover and explain the Infinite. These aspirations, in course of time, have been elaborated and systematised in dogmatic forms, from whence have arisen tribal, national and world religions.

4 Most of the religions now extant derive their authority, according to their recognised exponents, from supernatural revelations, usually enshrined in written scriptures, the text of which has passed through many changes and translations in bygone centuries. Christianity, as commonly understood, is in part a development of Judaism, expanded, revolutionised and inspired by the personality and teaching of Jesus of Nazareth, and having subsequently superimposed upon it the peculiar theological concepts of St Paul. The resulting body of doctrine has been variously interpreted and formulated during successive stages in the history of Christendom.

5 The claim of a person, a state or a church to dictate or enforce a system of religious belief upon rational beings as divine and undeniable cannot be admitted. The sources from which these systems are derived (and this applies to other faiths as well as to Christianity) are often of disputable authenticity, and the records are not always in harmony with the highest ethical sense of humanity.

The Seat of Authority

6 The supreme authority for the moral life is to be found in the enlightened conscience of mankind as expressed by the great masters and teachers of every age, and although we must always recognise the

liability of even the best and greatest to err, the ultimate sanction for a man's religious belief will depend upon his own spiritual conception of the highest things as gauged by the standards thus established. These standards, however, are not immutable but progressive.

7 This reasoned view of ultimate authority does not exclude the supernatural from man's experience of the universe—meaning by "supernatural" that which cannot at present be comprehended or explained according to known natural processes. A reverent quest for more knowledge is better than an irrational acceptance of dogmas claimed to be infallible.

God

8 I believe in God, the One in All, the All in One, Transcendent yet Immanent, the Creator and Sustainer of the Universe, the Absolute, the Undefinable.

God is Eternal Spirit, without beginning or end, infinite in love, wisdom and holiness, omnipotent, omnipresent, but self-limited within the order of His inscrutable purposes.

God is the Author, the Father, the Mother of all souls, to Whom alone is due their whole-hearted worship and loving obedience.

The Soul of Man

9 The human soul, being divine in origin, is likewise immortal and capable of unending progress. Every rational being is responsible to God for the deeds done in the body.

10 The immortality of the soul is of the past as well as of the future, but we have no sure knowledge as to its separate individuality in either state. The survival of personality is a reasonable hope, but of its form and nature beyond this life we have no certain evidence. The resurrection of the material body is not necessary to the continuance of the essential self. Personality consists not in the outward form but in the inward spirit. The dissolution of the physical elements will release the soul to life more abundant. Flesh and blood cannot inherit the kingdom of the spirit.

Jesus Christ

11 God has never been exclusively incarnate in any being less than Himself, but the whole of humanity is in part an incarnation of the Divine. Jesus Christ (though not singular

in this respect) was a pre-eminent son of God, and he brought to mankind a unique, but not necessarily infallible, revelation of the mind and will of the Father. For those who would call themselves by his name, his life is a pattern, his teaching a guide. I am a Christian in so far as I follow him.

I also recognise the inspiration and leadership of all other Messiahs, Avatars, Prophets and Sages, who by example and precept have helped mankind along the upward way.

Free-will and Moral Responsibility

12 Man has been born into his present life to fulfil the will and purpose of God on earth. His whole duty is to love God with all his heart, to give expression to that love by a life of self-sacrificing service for the good of others, and to subordinate all personal ends to the attainment of the ideal of perfection for the entire human family.

13 Man is capable of all this, but there is also that within his nature which often leads him in the opposite direction. Man has received from God the gift of free-will, obviously and necessarily limited, but sufficient to enable him to choose between right and wrong, and to give effect to his choice. The exercise of these functions has developed increasingly from the infancy of the race, when from a state of unmoral innocence man emerged into a condition of moral responsibility. The individual is answerable to God according to the degree of moral responsibility to which he has attained. The tendency to good or evil conduct is modified by heredity and environment, but is not determined thereby.

Sin and Virtue

14 Natural inclinations to wrong-doing do not necessarily imply actual sin, any more than vague aspirations towards goodness constitute righteousness. Sin is the wilful disobedience of that which we know to be the higher law. The more often we are guilty of such disobedience and the longer we continue therein, the more difficult it becomes to retrace our steps. But no soul, however depraved, should be regarded as lost beyond hope. God shall bring all things to perfection in the end, to believe otherwise would be a negation of His essential attributes.

15 God rewards virtue and punishes sin according to His own unerring justice. The justice of God is merciful, and His punishments are corrective and remedial, not vindic-

tive or eternal. Nevertheless, in accordance with a law which is natural and reasonable, we reap the consequences of our own acts, either in this life or in the life to come. Even repentance cannot wipe out the past as it had not been, but it is the first step on the road to ultimate salvation.

Spiritual Awakening

16 Some people are temperamentally more susceptible than others to religious influences. There are those who seem only to sense material things. To these there may come, however, as well as to others, an awakening, sudden or gradual, to the realities of the spiritual life, issuing in a resolute concentration of the whole being upon spiritual ideals. This is what I understand by the evangelical term "conversion," which may take different forms and be variously described (There is no reference here, of course, to proselytism, individual or in the mass). The awakening of the soul may be helped by diverse influences, and in most cases it comes slowly, at times almost imperceptibly. The vital element is there all the time, and none is without it, it only needs a favourable opportunity to burst into visible life and grow to its full fruition. The process should be regarded as part of a natural evolution rather than a miraculous change. It may take place in any truly religious environment and needs no conventional or emotional stimulus. The association of this awakening or conversion with a particular dogma of vicarious atonement is artificial and unmeaning.

Communion and Worship

17 Man, being the child of God, needs no mediator between himself and the Father. Communion with God and the unseen becomes possible to him in proportion as he rises above the carnal and realises his affinity with the spiritual. Prayer is intercourse between God and the soul. There may be prayer without spoken words, but meditation is frequently assisted by clothing our aspirations in definite language. God does not interpose a special providence on our behalf, but prayer is answered when by its means the soul is lifted nearer God. The greatest prayer ever offered was the prayer of Jesus: "Thy will be done."

In common worship, as in common prayer, there is real benefit for all who are sincerely, and with mutual sympathy, engaged therein—prayer being understood to mean not a mere

string of petitions, but a pouring out of the soul to God. This is what I understand by "the communion of saints."

Such worship and communion may be assisted by a stately ritual, or it may be expressed in terms of utter simplicity. It may be rendered in a consecrated building or in the open temple of nature, and all the arts may be its ministers. Its only condition is the attitude of the soul. I should deplore the discontinuance of public worship, whether in church, in temple, or in mosque, as I believe that the neglect of all religious observances would be a calamity to mankind. The practical test in all these matters is in the effect they have upon our collective and individual life.

18 The outward ceremonies of religion, the sacraments of a church, or the profession of a creed are alike unnecessary to salvation, but they may certainly assist the spiritual development of those who sincerely believe in them.

Toleration

19 Toleration and mutual reverence are essential to the growth of all true religion. Whilst holding firmly to our own principles, the convictions of others must be equally respected. The adherents of particular faiths are entitled to recommend their beliefs to those who think differently, but it must be done in a spirit of sympathy and with an honest desire to recognise the truth in every form. All the great religions have some basis in common, and each has its contribution to make to the world's enlightenment. The faiths of mankind should be judged by their essentials, not by their excrescences. The latter will be thrown off as the race progresses towards the ideal. No one has the right to despise another on account of his religious faith or the absence of it. Christian missions have, in the main, been actuated by motives of altruism, and they have rendered valuable service to education and the study of comparative religion, but over-zealous advocates have too often belittled, and in some cases maligned, the faith, ethics, and aspirations of other peoples.

The Child in the Mideast

20 The principles set forth in the above theses may be taught in simple language to children, according to their age and intelligence, preferably by their parents or guardians, and in any case with their assent. The mys-

tical doctrines expressed in the orthodox creeds are incomprehensible to the child mind, and their moral value under such a condition is practically nil. The elementary maxims of love and duty, illustrated by the best examples in the past and the present, will suffice for

the instruction of the young until they are sufficiently advanced to understand the deeper realities.

And children, after all (as Jesus showed), have much to teach those who are older in years.

BUDDHISM AND CHRISTIANITY*

THE book belongs to the 'Library of Philosophy and Religion', edited by W. Tudor Jones, and contains the Jowett Lectures which Dr Carpenter delivered in 1922.

It is divided into five chapters under the following heads—

- (i) The world and its meaning
- (ii) The order and the church
- (iii) The persons
- (iv) The religious life

It has also an introduction, epilogue and list of works on Buddhism and also an index.

Dr Estlin Carpenter is a well-known Biblical and Buddhist scholar and his books are of sterling merit.

In the book under review our author compares and contrasts Buddhism with Christianity and the results are startling.

The book though written for popular reading is scholarly and should be studied carefully.

Let us take a comparative view of some of the doctrines and personal characteristics of Gotama and Jesus. We shall not confine ourselves to our author's book only but shall use materials drawn from other sources also.

JESUS AND JUDAISM

Jesus was a Jew. Now what was his attitude towards Judaism? Our author says—

"He receives the education of his class, but as he begins to observe to feel, to think for himself, he does not reject the faith of the past to strike out new paths, he meditates on the teachings of the scriptures, conforms to the worship of his people, and is not affronted by the ritual slaughter of the temple" (p. 50).

ANIMAL SACRIFICE

In another place our author writes—

"The Gospel reader, who pictures Jesus and his disciples around the paschal lamb, does not realise what scenes might have taken place that afternoon. The historian Josephus mentions that on one occasion upwards of a quarter of a million lambs were slain at the Passover and even when allowance is made for serious exaggeration, the condition of the temple must have been well-nigh intolerable. It is noteworthy that beyond the prediction that the temple itself would fall, Jesus is not credited with any protest against the sacrificial element of the cultus, save indirectly by driving out the money-changers and the disciples were in daily attendance in the precincts after his death" (pages 18-19).

The following passages quoted from the *Encyclopædia Biblica* confirm the position of our author.

"It is assumed in the Gospels that Jesus throughout his life observed in the matter of sacrifice, as in other respects, the Jewish law as it was commonly practised in his time" (Column 4226).

The *En Biblica* continues—

"The injunction to effect the reconciliation of an injured fellow-Israelite before offering sacrifice" (Mt V 23 ff.) supposes the continuance of sacrifice among those who should be his disciples" (Col 4227).

The Biblical passage referred to above is quoted below—

"If therefore thou art offering thy gift at the altar and there remember that thy brother hath ought against thee leave there the gift, before the altar and go thy way first be reconciled to thy brother and then come and offer thy gift" (Mt V 23-24).

The *En Bib* makes reference to some other passages which also implies that Jesus was not against sacrifice (Column 4227).

The passage is quoted below—

"Woe unto you, ye blind guides which say, 'whosoever shall swear by the temple it is nothing, but whosoever shall swear by the gold of the temple, he is a debtor.' Ye fools and blind for whether is greater the gold or the temple that hath sanctified the gold? [Ye say again] whosoever shall swear by the altar, it is nothing, but whosoever shall swear by the gift that is upon it he is a debtor.' Ye blind, for whether is greater the gift or the altar that sanctifieth the gift? He therefore that sweareth by the altar sweareth by it, and by all things thereon. And he that sweareth by the temple sweareth by it and by him that dwelleth therein" (Mt XXIII 16-22).

This passage implies that Jesus did not reject the sacrificial system.

DIRECT PROOF

These are indirect proofs, but there are direct proofs also.

"He actually kept the Passover with his disciples the night before his death" (Mk 14 12 ff., Mt 26 17 ff., Lk 22 7 ff.) *En Bib* Columns 4226-4227.

"The Fourth Gospel tells of several other visits to Jerusalem at the annual feasts" (2 13 ff. 5 1 ff., 7 2 ff.) (Col 4227).

* *Buddhism and Christianity. A Parallel and a Contrast*, by J. Estlin Carpenter. Published by Hodder and Stoughton. Pp. X+319. Price 3s. 6d.

PASSOVER

The full implication of what Jesus did, cannot be understood without a knowledge of the Passover. So we give below a short description of this sacrificial feast.

"The celebration at the time of Jesus was in this wise—The passover could be slain only at Jerusalem, this brought an immense concourse together. Josephus tells us that on one occasion (some years before the siege of Jerusalem by the Romans) the number of paschal lambs rose to 256,500, as at least ten men must be reckoned to each lamb, this would give us more than two millions and a half of men, not counting those who were ceremonially disqualified. Plainly this is a great exaggeration. Still it is certain that the concourse was so great as to make it impossible for it to find room within the city itself. Till mid-day on 14th Nisan the houses were being rid of all heaven. In the afternoon the paschal lambs were slaughtered in various quarters of the town, then blood poured out by the priests at the altar, and the sacrificial portions offered. Then the lambs were again taken back by the several families to their homes. Not fewer than ten men and not more than twenty ate one lamb together. The bitter herbs and unleavened cakes were dipped into a kind of sweet sauce called *haroseth*. The meal began with a cup of red wine, blessed by the head of the house. The eldest son then asked the father what was meant by this feast and the answer was given by the father or, it might be, by the person who read the narrative of the institution. The Hallel (Ps. 113-114) was then sung, the second cup was drunk, and thereupon the meal strictly so called was eaten. This over, with a prayer of thanksgiving the third cup was brought forward and blessed as before by the head of the house. While Ps. 115-118 were being sung a fourth cup was drunk." (Encyclopaedia Biblica, Column 3600)

Such was the Passover, which was observed by Jesus and his disciples the night before his death (Col. 4226-4227). He advocated and himself observed the Jewish sacrificial system, and asked the people and his own disciples to observe everything prescribed by the Scribes and the Pharisees. Here are confirmatory passages—

"Then spoke Jesus to the multitudes and to his disciples, saying. The Scribes and the Pharisees sit on Moses' seat, all things therefore whatsoever they bid you, these do and observe, but do not ye after their works, for they say and do not" (Mt. XXIII 1-3)

Jesus asked the people and his followers to conform to Judaism and to follow the precepts of the Scribes and the Pharisees.

"Jesus bids the leper whom he has healed offer sacrifices appointed in the law for his purification." Mk. 144, Mt. 84, Lk. 514, Lev. 14 (Ency. B. Column 4227).

The Gospel passage referred to is quoted below.

To the leper Jesus said, "Shew thyself to the priest and offer the gift that Moses commanded for a testimony unto them" (Mt. 84, Mk. 144, Lk. 514).

The Levitical chapter relating to the purificatory sacrifice is too long to be reproduced. In this chapter we find that birds and animals were offered in that sacrifice.

NO DENUNCIATION

"There is in the Gospels no such denunciation of the sacrificial worship of Jesus' contemporaries as we find in the prophets, the fairs of Pharisaic piety which Jesus assails are of a different kind—the ostentatious fasts, almsgiving and prayers. He quotes Hos. 6:6 "I desire mercy and not sacrifice" (Mt. 9:13, 12:7) as proof that goodness to our fellow-men is of much higher value in the sight of God, than offerings to himself, the Scribe who recognises that love to God and man is worth more than all burnt offerings and sacrifices is not far from the Kingdom of God (Mk. 12:32-34). Such utterances are however not infrequent in the words of the Scribes themselves. It cannot be said that the teaching of Jesus in this respect differs from that of the Jewish masters of his time, though it may be inferred from his whole attitude that he set far less value on observances of any kind than they did. Matthew indeed represents him as declaring emphatically that not the minutest particle of the law should cease to be observed 'till all things be accomplished', *ye* so long as the present order of things lasts (5:17)." Column 4227.

Dr Carpenter also says "He made no breach with the religion of the people. He had not come, he said, to destroy but to fulfil the Law and the Prophets. What was needed was not a new organisation but a new spirit" (Pg. 65-66).

GOTAMA'S ATTITUDE

Our author says—Gotama "stood out of the accepted religious order of his day. He calmly ignored the great tradition of the Vedas and the pile of technical studies reared upon them for the maintenance of the revelation unimpaired. He rejected in like manner the whole sacrificial system and the Brahman's claims." (p. 84).

But the attitude of Jesus was altogether different. He was born a Jew he was brought up a Jew, he lived a Jew and he died a Jew. Throughout his life he participated in bloody sacrifices and advised the people and his followers to do the same.

MESSAGE TO MISSIONARIES

When Gotama sent the Bhikkhus on a missionary tour, he said to them—

Go ye now O Bhikkhus and wander, for the gain of the many, for the welfare of the many, out of compassion for the world for the good for the gain and for the welfare of gods and men. Let not two of you go the same way. Preach O Bhikkhus, the doctrine which is glorious in the beginning, glorious in the middle, glorious at the end, in the spirit and in the letter, proclaim a consummate perfect and pure life of holiness. There are beings whose mental eyes are covered by scarcely any dust, but if the doctrine is not preached to them they cannot attain salvation. They will understand the doctrine. And I will go also O Bhikkhus, to Uruvela to Senanigama in order to preach the doctrine. (Vinaya P. Mahavagga I 11 1 Samvutta Nikaya IV 1 5)

Jesus also sent his twelve apostles on a missionary tour and he said to them—

"Go not into any way of the Gentiles, and enter not into any city of the Samaritans, but go ye rather to the lost sheep of the house of Israel. And ye go, preach saying, the kingdom of heaven is at hand. Heal the sick, raise the dead, cleanse the lepers, cast out the devils." Into

whatever city or village ye shall enter, search out who in it is worthy, and there abide till ye go forth. And as ye enter into the house, salute it. And if the house be worthy, let your peace come upon it; but if it be not worthy, let your peace return to you. And whosoever shall not receive you, nor hear your words as ye go forth out of that house or that city, shake off the dust of your feet. Verily I say unto you, it shall be more tolerable for the land of Sodom and Gomorrah in the day of Judgement than for that city" (Matt. X 5-15).

How glorious was the message of Gotama. But of the message of Jesus, what shall we say?

EXOTERIC AND ESOTERIC

Gotama preached to all without making any distinction and tried to make his doctrine intelligible to all. In one place he says—

"I have preached the truth without making any distinction between exoteric and esoteric doctrine, for in respect of the truths, Ananda, the Tathagata has no such thing as the closed fist of a teacher who keeps some things back" (Mahapari N II 25).

But Jesus made a distinction between an esoteric and an exoteric doctrine. He wrapped his doctrines in parables which he did not explain to the non-believers. Once his disciples asked him why he never spoke to the multitude except in parables. Jesus said—

"Unto you is given the mystery of the kingdom of God; but unto them that are without, all things are done in parables, that seeing they may see but not perceive, and hearing they may hear but not understand, lest at any time they should be converted and their sins should be forgiven" (Mk. IV 11, 12).

This passage occurs also in Mt. XIII 10-15 and Lk. VIII 9-10 with some modifications. The portion in *italics* is a quotation from Isaiah. But the quotation in Mt. is longer. Mk. IV 11. Mt. XIII 11. Mt. IV 12. Mt. XIII 13. Mt. inserts a verse (XIII 12. Mk. IV 25) between the verses corresponding to Mk. IV 11 and IV 12 (vide infra).

These verses are very important and we shall therefore discuss the remarks of Biblical authorities.

Phummer says—

"It is rash to say that Christ neither did nor could adopt a policy of concealment and that the Evangelists have confounded intention with result and thus imputed an 'inhuman purpose' to Christ. The quotation in verse 13 (Mt) is in all four Gospels (Mk. IV 12, Lk. VIII 10, John XII 40)" (Comm. Mt. p. 187 note).

In commenting on Mk. IV 11, 12, Meyer says—

"The unbelieving people are *intended* not to attain to insight into this mystery and thereby to conversion and forgiveness. The idea of *divine Nemesis* is expressed under a remembrance of Is. VI 9, 10 (Handbook Mark and Luke Vol. I page 66)." *Italics* author's.

Pfleiderer says that the failure to understand the parabolic teaching was a "*Divine Judgment*", and that Mark, the earliest Evangelist, held "the predestinarian view that the parables served the divine purpose of hardening the heart of those who heard them." He further says—

"We cannot therefore say that Matthew did not share the predestinarian view of the earliest Evangelists", (Primitive Christianity, Vol. II, pp. 343-344).

Gould says—

"It is to be noticed, first, that the difference between the form of the quotation in Mk. and Lk.

on the one hand, and Matt. on the other corresponds to a like difference between the original Hebrew and the LXX. In the Hebrew God says to his prophet "Go, make the heart of the people fat and make then ears heavy and shut then eyes, lest they see with their eyes, hear with their ears and understand with their heart and turn again and be healed."

That is, continues Gould, "God is represented as sending his prophet to harden the heart of the people by his prophetic message. In the LXX, on the contrary, the hardening is the cause, not the purpose. The people will not hear the prophet's message because their heart is hardened and they have shut their eyes."

Gould concludes by saying—

Mark rather than Matt. preserves the original form of Jesus' saying" (Mark, pp. 72-73).

But if we consider the Matt. text to be the original form, even then we must say that Matt. was influenced by the original Hebrew Text. He writes— "who-so-ever hath not from him shall be taken away even that which he hath" (Matt. XIII 12. Mark IV 25, vide supra).

What else can it mean, if it does not mean that the heart of the non-believers shall be hardened and whatever virtue they might still possess shall be taken away, thus making their degradation complete and damnation inevitable?

Hence we see that the purpose of Jesus parabolic teachings was to delude and degrade and damn the unbelievers. ("as a man imagine a more vindictive and monstrous principle and practice").

Gotama looked upon the universe with the eye of a Buddha, permeated it with *Maitri, Karuna* and *Mudita*, and preached the Dhamma without making any distinction between the exoteric and esoteric. But what did Jesus do? He narrowed the circumference of his love to a circle of a small number of disciples and explained to them and them only the secrets of the Kingdom of Heaven. To the non-believers he spoke in parables so that they might be deluded and damned.

PROSELYTISING

Buddha's and Christ's ways of recruiting new converts were different.

Siha, the Commander-in-chief of the Licchavis and a disciple of the Nigantha sect, once went to Gotama with a view to knowing his doctrine. He had a long talk with the Blessed One. He was perfectly satisfied and said to him—

"Glorious, Lord! glorious Lord! Just as if one should set up, Lord, what had been upturned or should reveal what had been hidden, or should point out the way to one who had lost his way, or should bring a lamp into the darkness, in order that those who had eyes might see visible things, thus has the Blessed one preached the doctrine in many ways. I take my refuge, Lord, in the Blessed one, and in the Dhamma and in the Fraternity, may the Blessed One receive me from this day forth while my life lasts as a disciple who has taken refuge in him."

But the Buddha said—

"Consider first, Siha, what you are doing. It is becoming that well-known persons like you should do nothing without due consideration."

Again they had a long talk and finally Siha was received as a disciple (Vinaya Pitaka M. VI 31 4-12).

"Jesus, walking by the sea of Galilee, saw two

brethren, Simon called Peter and Andrew his brother, casting a net into the sea, for they were fishers. And he saith unto them, 'Follow me and I will make you fishers of men. And they straightway left their nets and followed him' (Matt IV 16-20, Mk I 16-18 Lk V 1, 2ff).

Then he asked James and John to follow him and they too followed him (Matt IV 21-22, Mk I 19-20). That is, they became his disciples.

A comparative study of the proselytising methods of Gotama and Jesus is very interesting.

MESSIAH AND BUDDHA

Did Jesus claim to be the Messiah? Opinions differ. Some scholars (Wellhausen, Martineau and others) are of opinion that he did not claim to be the Messiah. But according to the majority of the scholars (Harnack and others) he declared himself to be the Messiah. Whatever the fact may be, the following passage occurs in the synoptic Gospels:

"When Jesus came to the Coasts of Cesarea Philippi he asked his disciples, saying, 'Whom do men say that I the son of man am?' And they said—some say that thou art John the Baptist, some Elias, and others, Jeremias, or one of the prophets.' He saith unto them, 'But whom say ye that I am?' And Simon Peter answered and said, 'Thou art the Christ, the son of the living God'." (Matt XVI 13-16, Mk VIII 27-29, Lk IX 18-20).

The following passage occurs only in Matthew:—
'And Jesus answered and said unto him, 'Blessed art thou Simon Barjona, for flesh and blood hath not revealed it unto thee, but my Father which is in heaven' (Mt XVI 17).

"Then charged he his disciples that they should tell no man that he was Jesus the Christ" (Mt XVI 20, Mk VIII 30, Lk IX 21).

Jesus gave his followers to understand that he was the Messiah but he charged them to keep it secret. Why this concealment? Was it cowardice, or policy or something else? But when Gotama attained Buddhahood, he declared it publicly. First it was declared to Upaka:

'The samship truly, I've gained,
I am the Teacher, unsurpassed,
I am the Buddha, sole, supreme,
Lust's fire is quenched, Nirvana gained."

(Maj 26, Vinaya P. M 168)

Then he went to the five Bhikkhus who had once been his disciples and declared to them that he was the *Tathagata* and the holy absolute *Sam-Buddha* (Maj 26, Vin P. P. M 16 12-16).

Jesus concealed his Messiahship but Gotama declared it publicly.

HEAVEN AND HELL

The Religion of Jesus was a Religion of rewards and punishments, enjoyments in Heaven and torments in Hell (*vide* M. R., 1923 Aug p 193, Oct 382-385, 1924, January, March). He could never transcend this lower statum of Religion. But in the Religion of the Buddha, there are different levels. Dr Carpenter writes:

"For those who only practised its common virtues, reward and punishment were held out with promises and threats after the fashion of popular Christianity. Heaven and Hell were realities in both creeds, though Indian imagination never conceived the horror of everlasting torments. *The advanced disciple, however, as he trod the Noble Path, ceased to regulate the conduct*

either by the hope of one or the fear of the other" (p 135) (*Italics ours*).

SALVATION AND DAMNATION

According to Jesus, the terrors and torments of Hell were in many cases eternal. Christianity in its most widespread historic forms still condemns an uncounted number to needless torment and unceasing sin" (p 306).

But Buddhism never declared them to be everlasting or attributed to a God of love the purpose of maintaining multitudes of his creatures not only in perfect suffering but also in eternal sin" (p 88).
'For the worst offender, there was at last an end of retribution and it might be his turn to ascend above the sky' (33). Devadatta attempted to take the life of Gotama, secure the leadership and to found a rival order. Even this 'wicked Devadatta will achieve Buddhahood at last' (p 215). 'The Buddhist scheme proclaims the ultimate salvation of all beings' (p 306). 'The 'Light of the World' will leave none to dwell in darkness' (p 215).

TOTAL DEPRAVITY

The doctrine of 'total depravity' is a Christian doctrine. Our author says—'The Church of England still declares in its 13th Article that works done before the grace of Christ and the inspiration of his spirit are not pleasant to God, and have the character of sin, for the nature of every man born into this world is corrupt and therefore deserves God's wrath and damnation' (p 132).

The depravity of human nature is an inherited corruption and is due to Adam's transgressions. But 'the disciple of Gotama,' says our author, 'had his fate in his own hand' (p 85). No share in another's guilt darkened his conscience, no inherited corruption rendered him incapable of good. He did not belong to a mass of perdition' (p 87).

THE PLACE OF MIRACLES

Miracles are attributed both to Gotama and Jesus. But Gotama, says our author, made no appeal for faith for the works' sake. He frankly admitted the danger of practising mystic wonders and declared his abhorrence of such calls for belief' (p 89).

But in the case of Jesus it was different. His power of working miracles was cited by him as a proof of his Messiahship. The following passage bearing on the point is taken from Matthew—

Now when John heard in the prison the works of the Christ, he sent by his disciples and said unto him, 'Art thou he that cometh or look we for another?' And Jesus answered and said unto them, 'Go your way and tell John the things which ye do hear and see, the blind receive their sight, and the lame walk, the lepers are cleansed, the deaf hear and the dead are raised and the poor have good tidings preached to them' (Matt XI 2-3).

The implication is that these works prove his Messiahship.

SLAVERY.

Harnack says—'The New Testament Epistles already assume that Christian masters have slaves.

Slaves are earnestly admonished to be faithful and obedient. The Apostle [Paul] counsels slaves not to avail themselves of the chance of freedom (*Mission and Expansion of Christianity*, pp 167-168).

Jesus himself said nothing against slavery,

But Gotama did not approve of it. Five evil trades," says Dr Carpenter, were condemned—the armourer, the *slave-dealer*, the butcher, the publican and the poison-seller (p 100, *Italics ours*).

"The trade of slave-dealer was forbidden to the lay hearer" (p 99).

SERVICE

That Jesus washed the feet of his disciples is a well-known Biblical fact. Here is a parallel fact described in the Vinaya Pitakam.

"One day the Buddha going round the sleeping places with Ananda, found a sick brother lying on the ground in his fifth unable to stir. He bade Ananda to fetch water, himself washed the sufferer tenderly and with Ananda's help lifted him into his bed. From the Indian point of view such aid from such a Being was an act of extraordinary condescension. A meeting of the brethren was called and Gotama enquired why the invalid had been left unattended." Gotama said, "You have no fathers or mothers who might wait upon you. If you do not wait upon one another, who will wait upon you? *Whoever wants to wait upon me should wait upon the sick*" (Vinaya Mahavagga VIII 26 *Italics ours*). Page 119.

DRINKING

Jesus and his followers used to drink wine. Eating and drinking at his table in his kingdom was a special privilege of his apostles (Lk XXII 30). This repast was no mere figure of speech" (Dalman, The Words of Jesus, p 111). Jesus himself said that he drank wine and that his enemies called him a "wine-bibber" (Matt XI 19, Lk VII 34). This proves that some of his enemies condemned drinking, but he, the Messiah, had no objection to drinking.

But Gotama said, "Let the householders who approve of this Dhamma not give himself to *intoxicating drinks*, let him not cause others to drink nor approve of those that drink knowing it to end in madness. For through intoxication the stupid commit sins and make other people intoxicated, let him avoid this seat of sin, this madness, this folly, delightful to the stupid" (Sutta Nipata, Dhammika Sutta 23—24).

Then follow Eight Commandments the fourth of which is "*let him not drink intoxicating drinks*" (p 25).

Jesus was a wine-drinker and Gotama a total abstainer.

TOLERANCE

Gotama was always charitable and sympathetic towards a person who could not understand or follow his doctrines. To such a person he would say—

"It is a hard doctrine for you to learn, who belong to another sect, to another faith, to another persuasion, to another discipline, and sit at the feet of another teacher" (Majjhima N 72, Digha N IX 24, etc.).

But Jesus could never tolerate the persons who did not follow him. He once said—

"Woe unto you, Scribes and Pharisees, hypocrites! because ye shut the kingdom of heaven against men, for ye enter not in yourselves, neither suffer ye them that are entering in to enter. Woe unto you, Scribes and Pharisees, hypocrites! For ye

compass sea and land to make one proselyte, and when he is become so, ye make him twofold more a son of hell than yourselves" (Matt XXIII 13-15 Rv).

Jesus could not understand why they could not accept him as their saviour and hence he denounced them. They would go to distant countries to make even one proselyte, and thus also Jesus could not appreciate and tolerate.

Gotama was tolerant and sympathetic while Jesus was very intolerant and abusive.

REQUEST FOR MIRACLES

Kevaddha a young householder of Nalanda, once said to the Buddha—

"Thus Nalanda of ours, Su is influential and prosperous, full of folk, crowded with people devoted to the Exalted One. It were well if the Exalted One were to give command to some brother to perform by power surpassing that of ordinary men a mystic wonder. Thus would this Nalanda of ours become even so much the more devoted to the Exalted One" (Kevaddha Sutta 1).

Gotama did not comply with the request. He said that miracles could not convince the unbeliever and that there was spiritual danger in the practice of the miracle. He then said "I loathe and abhor the practice and am ashamed thereof" (Ibid 7). He then explained to Kevaddha what true spiritual discipline was. "The young householder, pleased at heart, rejoiced at the spoken word" (Ibid 85).

But the conduct of Jesus was different. "Certain of the Scribes and Pharisees said to Jesus—

"Master, we would see a sign from thee."

But he answered and said unto them—

"An evil and adulterous nation seeketh after a sign, there shall no sign be given to it but the sign of Jonah the Prophet" (Matt XII 38, 39, Luke XI 29).

Messiahship was claimed for him and they were perfectly justified in demanding a sign. But the language used by Jesus was highly offensive.

Jesus became furious but Gotama showed love and sympathy.

ADVERSE CRITICISM

One day Suppiya the mendicant, was speaking in dispraise of the Buddha, of the Doctrine and of the Order. But Brahmadatta, his pupil, contradicted him and spoke in praise of the Buddha, of the Doctrine and of the Order. This discussion they carried on even at night and in the presence of a number of disciples of the Buddha. On the morrow the latter were talking on the subject, when the Buddha entered the place. He asked them what the subject of their conversation was. They told him all. He then said—

"Brethren, if outsiders should speak against me, or against the Doctrine, or against the Order, you should not on that account either bear malice, or suffer heart-burning or feel ill-will. If you, on that account, should be angry and hurt, that would stand in the way of your self-conquest. If, when others speak against us, you feel angry at that, and displeased, would you then be able to judge how far that speech of theirs is well said or ill?"

"That would not be so, Su."

"But when outsiders speak in dispraise of me, or of the Doctrine, or of the Order, you should unravel what is false and point out what is wrong, saying, 'For this or that reason this is not the

fact that is not so, such a thing is not found among us, is not in us?"

"But also, brethren if outsiders should speak in praise of me, or of the Doctrine or of the Order you should not, on that account be filled with pleasure or gladness or be lifted up in heart. Were you to be so, that also would stand in the way of your self-conquest" (Brahma-Jala-Suttam 1-6)

But Jesus could not bear any adverse criticism. Here are some instances—

A certain Pharisee asked Jesus to take a meal in his house, so he went in and sat down at table. The Pharisee was astonished to see that he had not washed before the meal. Thereupon the Lord said unto him

"Now do ye Pharisees cleanse the outside of the cup and the platter, but your inward part is full of extortion and wickedness. Ye foolish ones! woe unto Pharisees! woe unto you Pharisees! woe unto you!" (Lk XI 39-44)

The Pharisee was simply astonished and Jesus could not tolerate even that.

When Peter declared that Jesus was the Christ "Jesus told his disciples of his resolve to bring his cause to a decisive issue in Jerusalem in spite of all the dangers which such a course involved. Peter took him aside and began to remonstrate with him, endeavouring evidently to dissuade him from this rash purpose. But Jesus turned from him with the sharp rebuke" (Pfleiderer). He said—

"Get thee behind me, Satan, for thou favorest not the things that be of God, but the things that be of men" (Mk VIII 34)

Jesus was impatient even of friendly remonstrance. What he lacked was sympathy.

FEAR

One of the *Sadhana* (spiritual disciplines) of Gotama was how to conquer "*Fear and Terror*." In the autobiographical sermon called *Bhaya-Bharaa Suttam* Gotama has described how he succeeded in mastering Fear and Terror (Majjhima N IV)

Fear and Terror are biological instincts and those who have thirst for life and tenaciously cling to life, are mastered by these animal instincts. But in Gotama's religion this biological thirst has been declared to be one of the depravities, and the ideal of Buddhism is to conquer this thirst. Gotama himself became a *Jina* (conqueror) and *Sabbabuddhi* (all-conquering) (Majjhima N Ariyap Suttam)

But Jesus could not conquer Fear and Terror. Whenever there was apprehension of danger, he hid himself or fled from the place (vide M R 1924 January p 18.) Such was his thirst for life that at Gethsemane "his sweat was as it were great drops of blood falling down to the ground" (Ibid p 19 Luke, XXII 44)

ATTITUDE TOWARDS PARENTS

Now let us see what their attitude was towards their parents and relations.

"There came his mother and his brethren, and, standing without, they sent unto him, calling him. And a multitude was sitting about him, and they say unto him, Behold, thy mother and thy brethren without seek for thee. And he answered them, and

said, Who is my mother and my brethren? And looking round on them which sat about him, he said, Behold my mother and my brethren" (Mk III 31-34)

Why did his mother and brother go to him? Mark seems to assign a motive. According to Mk III 21 they went to take charge of him, for the people said that he was out of his mind. Matthew and Luke say nothing about their motive. If Mark's version be accepted as true, still it remains doubtful whether Jesus knew anything about their motive. With reference to the narrative of Matt & Lk, Pfeiderer writes—

The conduct of Jesus appears in their narrative to be characterised by a *causeless rudeness and harshness* (*Prima Christian* vol II, p 15) *Italics ours*

Causeless or not the conduct of Jesus was unsympathetic and disrespectful. And Jesus lost an opportunity of converting his relations.

But the conduct of Gotama was quite the reverse. He was once residing at Rajagriha where his father, Siddhodhana, sent messengers to him asking him to come to Kapilavastu so that he might see him before he died. Gotama started for Kapilavastu and on his arrival there, rested in a grove outside the town. A Christian biographer writes—"Very tenderly but very firmly he dealt with his old father, who complained that this mendicant life was no life for the son of an illustrious line" (Snodgrass's Gotama Buddha, p 44). "Eventually Siddhodhana was convinced and became a lay-adherent. After supper the women of the household came and paid him homage, except the Princess Yasodhara who felt not unreasonably that it was for the wanderer to seek her out" (Ibid p 44). Gautama noticed her absence and attended by two of his disciples (Sarpatta and Moggallana) went to the place where she was, first warning his followers not to prevent her should she try to embrace him, although no member of the Order might touch or be touched by a woman. When she saw him enter a recluse in yellow robes with shaven head and shaven face, though she knew it to be so she could not contain herself and falling on the ground she held him by the feet and burst into tears. Then remembering the impassable gulf between them, she rose and stood on one side. The raja thought it necessary to apologise for her, telling Gautama how entirely she continued to love him, refusing comforts which he denied himself, taking but one meal a day, and sleeping, not on a bed but on a mat spread on the ground" (Rays Davids' Buddhism p 66). Gotama then muted her by a discourse and she then became an earnest hearer of the new doctrine. What a contrast! Jesus was unsympathetic, if not harsh and rude, while Gotama was tender and sympathetic, though calm and firm.

But our space is limited and we must stop here.

There are many points of similarity and more points of difference. Some of these points have been discussed by Dr Carpenter. Those who are interested in the subject, should read this book carefully. It will repay perusal.

MAHESCHANDRA GHOSH,

SHOULD THERE BE A SEPARATE RAILWAY BUDGET?

By RAI SAHEB CHANDRIKA PRASADA

VERY large issues are involved in the question of separation of the Railway Budget from the general budget of the country. It is necessary to consider those issues before coming to a decision on the subject. The proposal is financially unsound, and hence it is surprising that the Finance Department of the Government of India has not opposed it. The recommendation of the Acworth Committee was based upon superficial consideration without going deep into the higher questions of railway finance and the general principles which were laid down by the financial experts of the British Parliament in the seventies of the last century for the guidance of the Secretary of State and the Government of India. It is a pity, those safeguards were set aside by the Railway Committee of 1884 and again by the Mackay Committee of 1907-8. The results so far have been very unsatisfactory. The whole thing is in a mess and heavy losses have been occasioned to the country. As this question has been raised, it is highly desirable that it should be carefully examined and thoroughly gone into, so that there may be no further loss to the country.

The proposal originated with the Acworth Committee, who recommended the separation of the Railway Budget chiefly upon the grounds that sufficient funds were not allotted for the requirements of the railways, and that consequently works in progress were stopped owing to sudden stoppage of funds, causing serious loss. Certain railways were under construction and then work was stopped. Had those lines been completed without interruption, they would have been earning revenues, while owing to the interruption there was loss on the capital expended before the interruption.

No doubt that was a defect in the old financial system of the Government of India, but it appears to have been already remedied as far as possible by the arrangement under which the Assembly has voted a sum of 150 crores for five years. As that defect has been remedied without separation of the Railway budget, there is no need for the separation on that ground. Similar arrangements may be made for the future as well.

The stoppage of funds was caused by the

tightness of the money market under exceptional conditions due to war, famine, etc. If those conditions occur again, would the Railway Commission be able to find a continuous supply of funds for the railways? It will be more difficult for the Railway Commission to raise loans where the Government is unable to raise money. The Railway Commission is a part of the Government of India. How can a part succeed where the whole fails? The Government of India raise their loans on the security of the general resources of the country including railway revenues, while the Railway Commission might offer the security of railway revenues only. The credit of the Government is decidedly higher than that of the Railway Commission. The Railway Commission will not therefore be able to raise loans on more favourable terms than the Government of India. The separation of the Railway Budget would not therefore give any advantage in the matter of railway loans.

A private company undertaking the construction of a new railway, raises the funds by shares. Its work goes on uninterruptedly until the line is completed. The Government of India also can do the same by raising loans in times of peace. But in war-times, neither the Government nor a private company can raise much money except on high rates of interest. During the late war, the guaranteed companies completely failed to raise any capital. As a matter of fact, the companies raise their loans on the guarantee of the Government.

There is one way of strengthening the position of the Government Railway Commission, and that is by the accumulation of large funds earmarked for railway purposes. But prospects of such overflowing funds are not in sight, not even by extra taxation or increased rates and fares, both of which are undesirable. Extra taxation depends upon the paying capacity of the people. Government have already given a pledge that extra taxation will not be resorted to for railway purposes. Raising of Rates and Fares is no doubt a form of extra taxation but high charges would give diminishing returns and the object would eventually be defeated. Should it be possible to accumulate

a large fund by any other means, it could be done without the separation of the Railway Budget. The Finance Department may keep the Railway Reserve Fund separate like the Gold Reserve Fund. Thus, there is no real need for the separation of the Railway Budget. However, it is very improbable that large sums of money would be accumulated out of the surplus profits of the railways to supply anything like 30 crores of rupees annually for capital outlay on the State Railways. The accumulation of large sums in the Reserve Fund will depend upon railway profits. Have the railways made such profits in the past 75 years as would enable the Railway Commission to accumulate large sums in the Reserve Fund? The accounts show that the railways have not even discharged their own liabilities in the past.

Appendix 8 to my Economic and Financial History—"The Indian Railways"—clearly shows a net loss of 300 crores from 1848-49 to 1919-20. Of this sum 1875 crores were probably chargeable to capital, leaving a net loss of 281.25 crores on 31st March 1920. Taking the subsequent figures, the net loss rose to 322 crores on 31st March 1923. As the railways have not been able to clear all their liabilities in the past, it would be hardly possible to accumulate large surplus profits in the future.

The separation of the Railway Budget, as proposed by the Hon'ble the Commerce Member, would increase the autocracy of the Railway Administration. The country will not allow such autocracy. The autocratic system of government stands condemned to-day more than ever before. It is idle to put it before the country under the veil of a separate budget.

The Railway Administrations are well known to be autocratic. By their sweet will, they allow fabulous salaries, allowances and privileges to their favourite officials, adding largely to railway expenditure. During recent years, they have enhanced the passenger fares to a prohibitive extent, repeating the history of the sixties of the last century, the law of diminishing returns has begun to operate, as is evident from the statistics published in the recent administration report for 1922-23. The service rendered to the large masses of Indian travellers is very unsatisfactory, while the burdens are being increased and thrown upon the people of India. If further powers, as now proposed, be given to the Railway Board, its autocracy would be increased to the detriment of India and Indians. The proposal for a separate budget should be rejected specially on this ground.

The financial unsoundness of the proposal is a still more important consideration and calls for special notice. Neither the Acworth Committee nor the Hon'ble the Commerce Member has shown that the railway investments of the Government of India are profitable. The statistics given in paragraph 63 of the Railway Committee's Report of 1921 are not accurate. The percentages of profits shown in the accounts have been calculated upon incomplete figures of State outlay. The capital account of State Railways does not include large sums of money which have been paid out of the general revenues of India to meet the deficits of guaranteed interest or of the working expenses from 1848-49 to the end of the last century.

The instance of surcharge on goods traffic referred to by the Hon'ble the Commerce Member as a ground for separating the Railway budget is irrelevant. The surcharge was a wrong measure and should not have been introduced by the Government. It was introduced with the object of increasing the general revenue. That should not have been done and objections were justly raised by the railway administrations. That mistake has been rectified and it furnishes no valid ground for the separation of the Railway Budget.

The Commerce Member is flogging a dead horse by citing that instance as a ground for the proper regulation of Rates and Fares. The Rates and Fares have always been regulated by the railways according to the requirements of trade and conditions of traffic. They can always be adjusted without reference to the budget, whether the Budget is a combined one or a separate one, for the railways. The budget may be changed yearly, but a general revision of Rates and Fares annually is out of the question, considering the thousands of railway stations and millions of Rates and Fares between all those stations. It takes several months and a large number of extra clerks on each railway to recalculate new Rates and Fares, which must be supplied to each station before a change can be brought into force.

Up to the year 1884, it was strictly laid down that the amount to be annually expended upon productive public works should be limited to 1/2 millions sterling. That was a very sound limit in view of the financial condition of India. Had that limit not been relaxed by the Railway Committee of 1884, we should not have faced the difficulties we are facing now in regard to shortage of funds for capital outlay on the existing State Railways. These lines were constructed with

undue haste between 1885 and 1899, with insufficient equipment, and ever since then wants for works of rehabilitation and improvements have been increasing. The past accounts of the railways do not show profitable investment. Are we to go on making thirty crores of additional capital outlay every year, without taking stock of the real position? This is a blind policy and no commercial house would allow business to go on in such darkness. The railway administrations are spending Indian money without regard to the ultimate results. Look at the recent proposal of writing off three crores of rupees in the value of stores in stock. Why these stores were purchased and under what circumstances, we have not been told.

We do not know what is the depreciated value of the lines, works and stock of the State Railways. According to the capital account, the capital cost of the State Railways amounted to 603 crores on 31st March 1923. To this should be added the 322 crores of railway deficits met from the general revenues of India up to the same date. Will the Railway Board have a valuation of the lines, works and stock made at the present worth, allowing depreciation due to wear and tear? Such a statement will show the commercial value of the concern.

No case has been made out by the Hon'ble the Commerce Member for the separation of the Railway Budget. The difficulties he has set forth in the way of carrying out works of rehabilitation and improvement of existing lines are more imaginary than real. The difficulties may be due to obtaining stock from foreign countries, but they are not insurmountable. They can be effectually overcome by arranging to manufacture the stock in India, either in the Railway workshops or in the works of private companies. The Hon'ble Member has completely failed to show that the proposed separation of the Budget would solve the difficulties of (1) finding a continuous supply of funds during exceptional periods of stringency of the money market, and (2) of regulating railway receipts or adjusting the Rates and Fares, beyond what is done at present under the combined budget. The railway administrations even now change their Rates and Fares as they like within the prescribed maxima and minima, without obtaining sanction from the Legislative Assembly. In what way would the separation of the Budget help these operations?

According to the memorandum published in the newspapers, he proposes to withdraw the

healthy control (see paragraph 53, page 25 of the Acworth Committee's Report) at present exercised by the Finance Department over the railway finances. This is very undesirable, knowing as we do the extravagance and general mismanagement of the railways by the Railway Board. Even with the check exercised by the Finance Department, the financial results of the State Railways in the past have not been satisfactory, and if we are to withdraw the only check we have at present, we do not know where the Railway Administration may land us.

From clause (5) of the draft resolution of the Commerce Member, it appears that the Railway Budget would be presented to the Assembly in the same form as at present, i.e., with much less information than was given in 1921-22 and with much the same ceremony as has been followed in the past years. The changes proposed are—

(1) A separate budget for the railways instead of the combined one.

(2) Instead of the whole surplus profits hitherto credited to the general revenues of India, a fixed contribution of 5/6ths of 1 per cent on the capital charge of the railways (excluding a portion of the capital) plus 1/5th of any surplus profits remaining after payment of this fixed return, from the contribution so fixed, will be deducted the loss in working and the interest on capital expenditure on strategic railways.

(3) Any surplus profits that exist after payment of these charges shall form a Reserve to be at the disposal of the Railway Administration for certain specified purposes, without any outside control.

(4) The Railway Administration shall be entitled to borrow temporarily from Capital or from the "Reserve" for expenditure for which there is no provision or insufficient provision in the Revenue Budget. These proposals in the first instance would take out of the Assembly's control, a large portion of the surplus profits to be used entirely at the discretion of the Railway Administration, though for specified purposes, and in the second place, would entitle the Railway Administration to use Capital and Revenue Funds for current expenses; it may amount to large sums and its refund may take years. I do not think the Assembly should give such powers to the autocratic body of Railway Administration.

The Railway Committee laid great stress on the Railways being treated as a commercial concern. Has the Hon'ble Member for Commerce

done anything to place the railway accounts on a commercial basis? Has he brought out a statement showing the financial results from the commencement of the railways up to date? If so, will he kindly publish the same? Does that statement show the contributions made from the general revenues of India towards interest on capital and the deficits of working expenses during the 52 years of the last century? According to the table I have compiled from the Government records, the net balance of such contributions, after deducting the so-called surplus profits of the present century, amounted to 322 crores at the end of 1922-23. If the railways were treated as a commercial concern, that loss of 322 crores should not have been borne by the general revenues of India.

If the railways are to be worked on sound lines, first of all their accounts should be clearly drawn up, showing the total cost of each railway incurred up to date by the State, whether from general revenues, or from borrowed funds, whether incurred on first construction or paid towards the deficits of working expenses or interest charges. These have been mostly written off and charged to the general expenditure of the country. While these losses were paid from the general revenues, loans for general expenditure were taken. The deficits were therefore paid practically from borrowed money, and should bear compound interest, as shown in Appendix 8 to my book "The Indian Railways." The Capital Accounts of State Railways given in the Finance and Revenue Accounts of India do not include the losses paid from the general revenues of India.

All these losses should be brought on to the Railway Capital Account. Then omission in the past has misled the general public. A commercial concern has only one account (the capital) to draw funds from, and it should have met those deficits from its capital. A commercial house cannot draw money from the general revenues of India to meet the deficits of railway charges. Such charges must be brought on to the Railway Account in order to show the real position. The figures must be available in the annual accounts of the Government.

The proposals of the Hon'ble the Commerce Member would increase the autocracy of the Railway Administration, which is not advisable. As is evident from the Report of Acworth Committee, the Railway Board seriously neglected to see that the railways were properly working. The Railway Board

is responsible for many of the shortcomings of the railways. I may mention the following among the numerous complaints of the Indian public —

1 Continued overcrowding of third class carriages due chiefly to insufficient number of trains daily run, on the plea of economy—a *criminal* withholding of accommodation fully paid for by the best-paying passengers. The Railway Board has during recent years deliberately suppressed the statistics showing the profits and losses from the different classes of passengers. This cunning device has made wholesome criticism impossible.

2 Disregard of Indian requirements, especially in the seating and latrine arrangements in carriages and in waiting rooms at stations, and as regards supply of proper meals at stations, etc.

3 Enhancement of passenger fares since 1917.

4 Sending away of railway material and stock from India to Mesopotamia to the serious inconvenience of Indians.

5 The waste of public money which is going on in the State Railways, as is evident from the serious rise in the percentage of working expenses and poor returns from the State Railways as compared with returns of independent companies, District Boards, etc. In 1921-22, the returns from the four groups of State Railways were 119, 200, 353 and 485 per cent only, whilst other lines gave 6 to 1281 per cent, see Appendix to the Administration Report for 1921-22.

6 Distrust and keeping down of Indians employed on the railways. Restrictions against mechanical training of educated Indians.

7 Unfair treatment of Indian merchants in the supply of wagons.

8 Waste of money on wagon stock, which gave an average service of 24 to 37 miles per day on the Broad Gauge and of 13 to 34 miles per day on the metric gauge in 1921-22.

9 Neglect to amend the Indian Railways Act, which is long overdue.

As shown above, separation of the Railway Budget is not necessary. If, however, we have to separate it, the separation may be done on the following amended lines —

"This Assembly recommends to the Governor-General-in-Council that in order to enable the railways to carry out a continuous programme of railway works and to ensure efficient and economic working of the railways,

(1) The railway finances shall be separated from the general finances of the country, and the general revenues shall receive no more

than an interest of 4 per cent per annum on the net balance of advances made in the past from the general revenues towards the capital cost of railways, and towards the deficits of interest, working expenses, etc., of the railways comprised in the State Railways, including in such balance compound interest at 4 per cent per annum on those balances outstanding at the end of each year,

(2) The railway receipts shall meet the working expenses and interest on the loans contracted for the railways, including the capital contributed by the Agency Companies and the Indian States,

(3) Separate capital and revenue accounts shall be kept of the strategic railways included in the N. W. Railway system, and all the deficits of interest, working expenses, etc., on their account shall be charged under the head "Military Services" of the general budget

(4) If in any year, the railway revenues are insufficient to provide the interest due to the general revenues under sub-clause (1) above, the surplus profits in the next or subsequent years will not be deemed to have accrued until such deficiency has been made good,

(5) Any surplus profits that exist after payment of the above charges shall be available for the railway administration to be utilized in forming reserves for

(a) securing in lean years the payment to the general revenues under sub-clause (1),

(b) depreciation,

(c) writing down and writing off of capital,

(d) the improvement of services rendered to the public,

(e) reduction of Rates and Fares;

(6) The Railway Commission may, subject to such conditions as may be prescribed by the Legislative Assembly, borrow temporarily from Capital or from the reserves, for the purpose of meeting expenditure for which there is no provision or insufficient provision in the revenue budget, subject to the obligation to make repayment of such borrowings out of the revenue budget of the subsequent years,

(7) According to the practice in force before the year 1905-6, the figures of Railway Receipts, viz., Gross Receipts of the State Railways, the receipts from the subsidized companies, etc., shall be shown in the Revenue Abstract of the general budget of the country. The Expenditure Abstract of the general budget shall show all the items of railway expenditure viz., the working expenses, the surplus profits paid to the companies, the interest on loans, the annuity payments, etc.

(8) The proposed expenditure with full details of works and establishment charges shall be placed before the Assembly in the form of a demand for grants and on a separate day or days among the days allotted for the discussion of the demands for grants.

The member in charge of railways shall make a general statement on railway accounts and working. Any reduction in the demand for grants for railways resulting from the vote of the Legislative Assembly will not have the effect of increasing the payment to the general revenues.

(9) The Railway Commission shall place the detailed estimates of railway expenditure before the Central Advisory Council on some date prior to the date for discussion of the demand for grants for railways.

The details given in the Statements of Demand for State Railways, in Appendices B and C to the Budget estimate for 1923-24, are very scanty, scantier than those given for the year 1921-22. The Statement of Demands for Capital expenditure showed items of one lakh and above only. The smaller items should also be shown separately, say, up to Rs. 5,000.

In the statement of demands for Revenue expenditure, the details of establishment are very meagre for 1921-22, the staff on Rs 250 per month and above was shown, but not that on smaller pay. For 1923-24 the details of staff under Rs 1000 per month were further suppressed and the working estimates were given in lump sums only. These are insufficient and should be supplemented with full details of establishment and working estimates.

THE RENAISSANCE IN INDIA IN THE 19th CENTURY.

(Patna College "Extension" Lecture)

IT is known to very few in Europe and it is often forgotten by many of our countrymen here that the 19th century witnessed a new birth in India as great, as beneficial, and as far-reaching in its consequences as the Renaissance of the 15th century was to Europe. It has been well said that the European Renaissance was not merely the recovery of the lost literatures of ancient Greece and Rome, but it was primarily the gaining of a new outlook upon the world and the complete emancipation of the human mind from the bondage of all conventions and traditional authorities. Such, too, was the change in India in the 19th century, though it has operated more slowly and extended less generally.

In the middle of the 18th century Mughal civilisation was like a spent bullet, its vital force was gone, as was the case with Anglo-Saxon civilisation on the eve of the Norman Conquest. This rottenness at the core of Indian life and thought first made itself felt in the form of military and political weakness. The country could not defend itself, royalty was hopelessly depaupered and imbecile, the nobles were selfish and short-sighted, corruption, inefficiency and treachery discredited the public services. In the midst of this decay and confusion literature, art, and even true religion perished.

Just at this time the West struck India with irresistible impact, though its full force was concealed for some half-a-century (the period from Clive to Cornwallis).

Then followed what has been called the dark age of modern India, the period extending from Cornwallis to Bentinck (roughly 1790 to 1830), during which the old order was dead, but the new had not yet begun, and nobody could foresee what shape the life and thought of India to come would take. I prefer to call this interval the 'seed-time of New India'.

At the end of this period,—just when the era of Reform had dawned upon England—we find Indians again beginning to take an honourable and distinguished part in guiding their countrymen's thoughts, shaping the national life, and conducting the country's government. But these were Indians of a new breed, they drew their inspiration and then strength not from the East but from the West. They had acquired English learning and had thus truly equipped themselves for the work of the modern age. These were the first fruits of the Indian Renaissance, and their prophet was Ram Mohan Roy, whose life (1774-1833) exactly bridges this dark age in the history of modern India.

The movement, as might be expected, was at first purely intellectual. The people of Bengal,—the first Indian province of any size to come under British rule,—had been least touched by the Persian culture of the Mughal age, and hence it cost them nothing to set their faces to the new light from the West. There was, throughout the first half of the 19th century, a spontaneous rush on the part of the Indian people themselves and their thoughtful leaders towards English education as the only

means of raising themselves from their fallen condition. We can realise how voluntary this intellectual awakening was when we bear in mind that the State did not yet recognise its duty to give education to the people nor were lucrative careers then open to English-educated Indians as they came to be after 1844. The public posts open to Indians were few and still required a knowledge of Persian, legal judgments continued to be written in Persian till 1827, and there were not in those days countless European firms at Calcutta, Cawnpur, Karachi, Bombay, and Madras to employ tens of thousands of Indian clerks and accountants versed in the English tongue.

The success of the movement for giving modern knowledge to our people through the English language, like its inception, was due to the voluntary zeal of the people and the splendid devotion of the Christian missionaries assisted by the private guidance and help of many European officers and private gentlemen acting in an unofficial capacity. After 1835 the State came into the field with its resources and administrative machinery, and the work spread throughout the country.

The first effect of the Indian Renaissance was felt in our literature. It has undergone a complete change, and the work of centuries has been crowded into two generations. By what was nothing less than a happy dispensation of Providence, a succession of geniuses arose in the period (1850-1890) to revolutionise Bengali literature, and afterwards the other Indian literatures by the example of their works.

The earlier generation, represented by K. M. Banerji (1813-1885), Rajendra Lal Mitra (1824-1892), Peary Chandra Mitra (1815-1883), and Ishwar Chandra Vidyasagar (1821-1892) devoted themselves to the diffusion of the new learning among their countrymen by translation and compilation. They were pioneers, not original writers.

A little later came another group of authors, who introduced the new order in its full majesty. They were Madhusudan Dutt (1824-1873), Dinabandhu Mitra (1830-1874) and Bankim Chandra Chattopadhyay (1838-1894),—each of whom reigned over one branch of this new literature, as Victor Hugo did over the new poetry of France. Their work has been happily continued and carried to the full height of maturity by Rabindranath Tagore, who though born as late as 1862, was a precocious genius and began to influence Bengali poetry and criticism from the early age of fifteen.

The nature of this transformation of our literature needs some description to make it clear to foreigners. In one word, its best specimens are European in spirit, in outlook, in literary devices and in the choice and treatment of subjects, but they retain a close connection with the best in the literature and life of ancient India. I cannot put it better than in the paradoxical form that the new Bengali literature represents the spirit of old Bengal poured into English moulds and at the same time the spirit of England clad in a half-oriental

gaib. There has been no wholesale borrowing but an assimilation, as Chaucer assimilated the old French romantic poetry, while retaining his originality as an English writer.

The vernacular languages of India have been wonderfully developed and in some cases almost revolutionised by the example of English and the needs of the modern age. Our literary language has become both simpler and harder at the same time, from different points of view.

Madhusudan and Vidyasagar modernised the Bengali tongue and made it a proper vehicle for expressing the varied thoughts and feelings of the present-day world. Both followed the classical style, *i.e.*, they used Sanskrit words by preference and avoided colloquial or homely expressions. But at the same time there was no stiffness, no pedantry, no obscurity in their style, and their genius was shown in combining clearness, sweetness and beauty of expression with strength and purity of diction and a certain music of sound.

The Indian drama has been completely changed since the middle of the 19th century and is now really a close imitation of the modern European drama.

The influence of Europe has also enriched our literature by kindling the nationalist spirit and developing our regard for our historic. This awakened sense of nationality has added a manly and noble element to the Indian literature of our day. In plot, in treatment of the subject, in the general characteristics of the style, modern Indian literature approximates to the spirit of Europe, though retaining the distinctive features of our vernacular languages and contributing a peculiar Indian element to the store-house of modern thought. Hence, the best things in modern Indian literature do not appear quite foreign or grotesque to European readers.

Secondly, in the 19th century we have recovered our long-lost past. Our oldest literature, namely, the *Vedas*, and their commentaries had entirely disappeared from the plains of Aryavarta (Northern India); none could interpret them here, none had even a MS. of the text. But MSS. were secured by the English in the Deccan and Kashmir, and the zeal and learning of Max Mueller and Wilson and the modern gift of the printing press have brought them to our doors in every part of India. The same happy process of rediscovery is still going on. If Europe has recovered Aristotle's treatise on the Athenian constitution, within the present generation, we have found once again the *Polity of Kautilya* and the dramas ascribed to *Bhasa*. In many other respects, too, we can now go back to the very fountainhead of our Sanskrit literature.

At the same time Buddhism, which had totally disappeared from the land of its birth, has come back to us by a circuitous path, *viz.* Europe,—a path which would have been closed to us except for our English education and close political contact with Europe. The scriptures of the Northern Buddhists, were secured by Brian Hodgson in Nepal and sent to Paris, where a French scholar, Burnouf, studied and translated them (1844 and 1852), and when his works reached India, there began a rediscovery of old Buddhism by the countrymen of Buddha. A little later, the *Tripitaka*, secured in MS. from China by a European ambassador, was printed and translated in Europe and thus came to the knowledge of the Indians.

But the mere study of a foreign or long-lost

literature does not constitute a Renaissance. One would naturally ask—How has India used this new knowledge? Has there been a new birth of the spirit? Have there been reforms in society, religion and morals, at all corresponding to this intellectual revival?

The answer cannot be very briefly put. Considering the vastness and variety of the Indian population, our backwardness in moral and social life in the 18th century, the ignorance of the masses and their lack of practical discipline, the reformer in India has to encounter unspeakable difficulties. Reform has come, but it has come slowly and imperfectly, first in morals, then in religion, and last of all in social organisation.

Apart from the elevation of the moral tone of private life and the creation of a social consciousness, what is called social service first began in an appreciable form under Kesav Chandra Sen (b. 1833 d. 1884) who gathered round himself a band of devoted disciples to whom he imparted his own ardour. Outside the Christian Church the Brahmo Samaj has been the first to undertake social reform—preach it and set examples of it. There have been imitators of it, only in very recent times—in the Aiva Samaj, the Vivekananda Society and other Hindu organisations. But the impetus came from Kesav. The value of the reform has consisted in its being from within and by the *people's* efforts—hence its extension has been necessarily slow.

Our religion has been liberalised. The early students of English learning turned Christians or atheists. The Brahmo Samaj at least stopped the conversion to Christianity (*vide* the controversy between Lal B. De and Protap Chandra Majumdar). Finally, a reformed Hinduism—with a reform of morals and liberalisation of dogma (or rather the recognition of your right to hold any belief provided that you remain in Hindu Society and do as it does) has taken away from nearly all of us discontent with the present and has thus stopped conversion. Liberal Hinduism is the child (often repudiating its parent) of Brahmoism, and is only removed from Christianity in the third generation.

What is called the Hindu revival or aggressive Hinduism, is not really a return to the old. It is the direct product of the Renaissance in its policy, instruments and method.

I can refer only briefly to two other aspects of our renaissance, namely, the new method in education (humanising and liberalising our teaching and methods) and the economic modernisation of India (which began in full force after 1874, from the opening of the Suez Canal, the adoption of Free trade, and the pouring into India of vast amounts of foreign capital for railways and canals).

Taking a survey of the entire movement, we find that it has passed through three stages—

(i) 1830-1860, when it was confined to the highest intellects, a handful of leaders or pioneers.

(ii) 1860-1890, when it influenced the vast middle class through the teaching of our new vernacular literature and the ever-expanding operations of our Universities (founded in 1856).

(iii) 1890 onwards, when it began to filter down to the masses, who have been really influenced only during the last five or six years.

Hitherto I have shown India only as a borrower from the West. But our Renaissance cannot be said to have reached its consummation unless India is able to give to Europe as well as take from it. It is

our supreme happiness that we have lived to see the day when Rabindranath Tagore has made "Song Offerings," which Europe will not willingly let die,

and Jagadish Chandra Bose has made equally valuable contributions to the world's stock of knowledge in the exact sciences

JADUNATH SARKAR

MARIE CORELLI.

By PROFESSOR DEWAN CHAND SHARMA, M.A.

BY the death of Marie Corelli people have lost a novelist of distinction and the obituary notices of her which have appeared in the Indian Press show how dear she was to Indian readers of English fiction and how her loss has been genuinely felt. In fact, in India as everywhere else she was popular with all sorts and conditions of men and there was always a rush on public libraries and bookstalls for her latest novels. Students buried themselves in their beds and read her books with indiscriminating voracity; young men and women devoured her pages eagerly and sighed over the fate of Innocent, while grave, reverend and elderly gentlemen studied her for moral edification and thought her to be a spiritual writer dealing with the Unseen and the Unknown with Here and the Hereafter. Such was her popularity that very few educated persons could plead ignorance of her works. Her fame steadily climbed upwards till the climax was reached by the publication of the Sorrows of Satan. Henceforth she was in firm possession of a public, and her works were ever sure of a large sale. Her success was phenomenal: the number of the copies of her books published ran into thousands and she was always able to hit the public taste. Yet this was in spite of the fact that she was a prey of the reviewers and much disliked by men of delicate critical palate.

Marie Corelli was the adopted child of Dr Mackay, a journalist, poet, song-writer and author. She was brought up in a household whose atmosphere was conducive to literary aspirations and whose members had some literary pretensions. From her early life, she was studious, thoughtful and religious, devoted to books, unmindful of games, and aware of the presence of God and His angels around her. One governess said to her, "Little girls must be good and try to please God" and to this she replied, "why, of course, everybody and

everything 'must try to please God, else where would be the use of living at all.' She spent the first ten years of her life in Dr Mackay's house, reading Dickens, Thackeray, Shakespeare, Scott and Keats under a tutor who was ever close at hand to explain difficulties to her. She was deeply impressed by the Bible and the New Testament became her constant companion. Here she cultivated that love of flowers which grew upon her with years and also evinced special liking for music. At the age of ten she left the peaceful and sweet home and went to a French Convent to receive her education. The holy peace and serene sweetness of this retreat sank deep in her heart and she became wise and experienced beyond her years. Here her chief delight was to play upon an organ which was kept in the chapel. It is no wonder that in her novels she made many references to the organs and to the soothing influence of its music. She remained in the Convent for some time but then her health broke down and she returned home. Here her time was divided between nursing Dr Mackay who was feeble, old and ailing and working at her desk. Even at this age she felt literary ambition stirring in her heart and she began to put in black and white immature fancies and wild dreams of a school-girl. She wrote a story which was returned to her with the remarks that story-writing was not meant for her. This damped her ardour considerably and she thought of abandoning a literary profession altogether. From her early life she had had a love of music and now her thoughts turned to singing as a profession. She, therefore, thought of completing her musical training but since money was not forthcoming for this venture, she had to put up with the dudgey of the desk. Her first work was "A Romance of Two Worlds" which sold by thousands in

spite of the shrill denunciation of the Press. Her first novel was a big hit and won for her the ear of a large audience, her fame as a novelist was established and her future career became hopeful.

What sort of woman was then Marie Corelli and what was the secret of her popularity? This is a question which cannot be easily answered. Marie Corelli has been judged from quite different angles and the estimates of her character and works have been contradictory. Some have regarded her as a bold, courageous and audacious Amazon exploding the tricks of marriage and poking fun at education, whereas others have considered her to be a tender, sensitive and simple woman likely to be snuffed by a review. Some have accused her of vulgar self-advertisement whereas others have thought her to be endowed with immense capacity for self-effacement. In her life-time she was charged with atheism though a man like Gladstone thought her to be "a power working for good and eminently calculated to sway the thoughts of the people." By some condemned as a pretentious literary upstart, by others she was held as a new force in literature, by some given credit for originality and versatility, by others she was dubbed as a mannerist repeating old tricks and containing nothing new and unexpected. Gladstone, the Grand Old man wrote to her, "It is a wonderful gift you have, and I do not think you will abuse it. There is a magnetism in your pen which will influence many. Take care always to do your best. As a woman, you are pretty and good, as a writer be brave and true. God bless you, my dear child, Be brave. You have got a great future before you. Don't lose heart on the way." Similarly George Bentley, the Publisher entertained high hopes of her and wrote to her "You have shown not only talent, but versatility, and that you are not a mere mannerist with one idea repeating itself in each book." Such were her believers and witnesses and though she never enjoyed the good-will of the professional critics and was always condemned by the reviewers, she had firm hold on the public, not only of England, but of France, Sweden, Russia, America and India. What was the reason?

She was popular as a writer as Mary Pickford is popular as a Cinema Star to-day or as Edna Lytton was popular as a Novelist in his own day. The self-restraint, the delicate suggestion, the careful finish, the fine balance were never hers and, therefore, she missed a place in the fore-front ranks of the Novel-

ists. She could dazzle, she could charm but she could not illumine and inspire. She was clear always clever and always brilliant and she said what she had to say with point and emphasis. She exploited to the fullest extent people's love of remote places, strange characters and strange problems and laid the scenes of her stories in Norway, Naples, Egypt, in the Centre of the Universe and in the city of Al-Kyris. She portrayed physicians who had discovered the physical Electricity which was a panacea for shattered nerves and low vitality, prophets of 'Electric creed, who could separate the soul from the body and allow it to float to other spheres, Counts who were buried alive in sepulchres and came back to the earth, furnished with the secret hoards of the bandits, to take revenge upon their faithless wives, sweet girls, as trusting and innocent as babies who could pledge their wealth and their souls to their husbands who were monsters of cruelty and selfishness, poets who possessed ante-natal affinities for girls whom they saw in their visions and to find whom they traversed all the world, ingenuous and alluring maids who were betrayed and ruined by young men addicted to absinthe drinking, men of Arabian origin who could inject a peculiar fluid into the veins of a dead girl and keep her alive for years together, and people who had sold their souls to the devil. This was the stuff of which her stories were made and this had a strong appeal for those who craved for excitement, novelty and something out of the way. Above all, her stories were stories with a purpose. She thought herself to be the upholder of true Christianity and the scourge of vice and belief. She raised questions about marriage, religious educations, infidelity, love, revenge, and women in her novels and sought to furnish her own solutions to these insistent problems. To some extent, she posed as a healer who could cure the distempers of State and the disorders of society and occasionally she fell into that pseudo-prophetic strain which is a trap for the unwary. Correspondents wrote to her how her books had delivered them from black thoughts and even from thoughts of suicide. All this confirmed her moral pose and led her to overload her pages with reflections, obvious, and homely but expressed with authority and point to carry conviction to the mind of the general readers. Her descriptive skill also ensured her popularity. She gave full-dress portraits of her characters and was a clever hand at describing a scene. She could give those subtle shades of character which only a fine

artist can give but she divided all her personages into the good, and the bad, the gentle and the strong, the innocent and the unfaithful. There was no half-way house for her between them and she could paint a thing either white or black. She was a master of the flashy, gorgeous, and elaborate description. Here she describes a place—"A miniature palace of white marble, situated on a wooden height overlooking the Bay of Naples, whose pleasure grounds were fringed with fragrant groves of orange and myrtle, where hundreds of full-voiced nightingales warbled their love melodies to the golden moon."

This is how she describes a woman—"A woman or a Goddess, a rainbow, Flame in mortal shape"—a spirit of earth, air, fire, water—"or a Thought of Beauty embodied into human sweetness and made perfect. Clothed in gold attire, and girded with gems, she stood, leaning indolently against the middle mast of the vessel, her great sombre dusky eyes resting drowsily on the swarming masses of people, whose frenzied roar of rapture and admiration sounded like the breaking of the billows." This is how a woman confesses her love—"And I love you," she said. "I love you with every breath of my body, every pulse of my

heart. I love you with the entire passion of my life. I love you with all the love pent up in my poor starved soul since childhood until now. I love you more than woman ever loved either lover or husband. I love you my lord and King—but even as I love you, I honour you." After reading all this we are led to exclaim, "showy, and rhetorical" and so she is generally. In spite of all this no one can doubt her popularity, popularity which may not be long-lived. It has been well said of her "She writes,—has always written,—to reach the hearts and minds of those thinking people of to-day who are striving to combat the subtleties of the Agnostic and Atheist, to strengthen their faith in the truth, the reality, the goodness of God and Christianity, the people who have hearts that throb with tenderness, hope, love and sincerity. She would purify society. She would exalt everything that is noble and good. She would destroy the rule of unbelief and insincerity, and raise in its place ideal characters and conditions strongly built upon a foundation of faith and truth."

This was her aim though she fell far short of it. In fact, she spoiled her case by over-emphasis and cheap insistence.

SIPI FAIR.

FAIRS have a great attraction for men and women. People toil hard to reach the place where a fair is held. In Simla District, no Sunday passes without a fair being held here or there. Generally these fairs are annual gatherings and are confined to summer months. The attractions of an annual fair at Sipi, a pleasant little valley clothed with deodar (*cedrus deodara*) trees and situated at the foot of Mashobara some seven miles from Simla, are so entirely different from those of other parts of India that a holiday spent there is most profitable and pleasant to one who is specially interested in natural scenery. People throng from all adjoining hill-states. The Simla public is mostly represented by petty traders, shopkeepers and the staff, both English and Indian, of the Government of India. There was a time when the whole society of Simla, including the Viceroy, spent the afternoon

in the delightful vale, which is surrounded by an overgrowth of trees and cooled by foaming springs, but the last two Viceroys did not avail themselves of this custom.

Last year the fair came off on the 14th and 15th of May, and the days, as usual, were not free from rain.

The reader will naturally like to be acquainted with the origin and significance of this fair. But strange as it is, no one among the hillmen seems capable of enlightening us on the point. Indian people generally go by traditions and the hillmen more so. To a hillman these fairs are sacred in the extreme. I was overjoyed to meet an old man at the fair whom I requested to give me particulars as to the origin of this fair. He told me that even if one went back to times immemorial he would still be unable to find out its origin. He believed that this very fair used to be held during the rule of the Gukhas whom the



Rana Raghubir Singh
—(The Ruler of Koti State)

British expelled in 1814 from the hill territories with the help of the hill chiefs. The continuance of this fair is also rightly attributed to the fact that the place being one of pilgrimage, it could never have been forgotten by a devotional hillman.



Hill Women at the Fair

Siti, after which this evergreen beautiful vale is named, is a local divinity of the Koti State. Even an ignorant hillman clings with the greatest fervour to the worship of his village deity. This sort of worship is found all over India, varying everywhere yet retaining certain similarities everywhere.

The image of this goddess is made up of brass with a trident in the right hand and lotus in the left. The temple is a common object of interest to all visitors, though not grand and imposing like many others in Southern



A Typical Hill Beauty

India. The hill men make contingent promises to this divinity to do this or that thing in her honour, if a certain favour is granted, e.g. the birth of a child or recovery from illness, and they scrupulously fulfil their promises if the expectation is realised. Goats are also sacrificed. The head of the victim is placed before the image and the remainder is distributed by the offerer among his kinsmen. The head is kept by the priest for his consumption.

The priest who officiates at the time of the sacrifice is held in much reverence by the hillmen—even the ruler of the State bows to him.

The event of last year's fair began at the arrival of Rana Raghubir Singh, the ruler of the State in whose jurisdiction the place is situated. He was accompanied by the hereditary and his courtiers. The Ranas were in strict *parda* and seated in beautiful and handsomely decorated palanquins carried by hillmen. The royal family and the retinue made their way to the temple through thick crowds and paid their homage to the deity. Sacrifices of goats were made and presents offered to the goddess. On completion of these ceremonies the chief was blessed by the priest and escorted by him to the specially



The Dancing Boys



A View of the Merry-go-rounds



An Old Beggar-Woman of South India Seen Begging at the Fair

erected *shamiana*. He was warmly greeted by the large crowds. National dances were given in his honour and a few feats with bows and arrows were displayed by the hillmen.

The girls and women who had assembled here were seated on a raised platform surrounded by tall green shady trees. All of them were gorgeously dressed and loaded with unwieldy silver and gold ornaments. They sat in rows and the various hues of their costumes presented a rainbow view to the foreign eye. They attracted a concourse of people both English and Indian. A number of English ladies and gentlemen were seen busy taking their photographs.

It may be mentioned that in the past this particular place was notorious for arranging marriages by selection, exchanging wives and purchasing maids. But this custom seems to have been abandoned. The Himalaya Vidya-Piabhandhm Sabha have no doubt been

doing yeomen's service in eradicating the remaining vices, e.g. gambling, open drinking, etc.

Among the several amusements I would mention only the dance of the boys, who had an exquisitely melodious voice and various cleverly exhibited modes of hill-dance. Their songs were much appreciated by the enthusiastic crowds and they were remunerated with scant gifts by some of them. The place is also frequented by other groups of musicians, dancing girls, snake charmers and jugglers. Many of them were present this year also, who kept groups of people engaged here and there. The *Jhulas* or merry-go-rounds were mostly patronised by hill-girls.

Beggars of different sects were also present. An old woman had travelled all the way from South India and was seen begging at the fair.

R. GAUTAM

STYLE AND DYNAMIC NATURE OF MUSIC.

By DILIP KUMAR ROY

IN a previous article I had the hardihood to suggest that glorious though our heritage of music is, it requires many reforms and that very badly. It may however be pertinently questioned if it is such a crying need after all. It may be asked for instance that, if our old classical music can boast of perennial interest, is it not likely to be a bit risky to try to tamper with the same, whether for reform or not? It must be conceded that such doubts are not altogether unwarranted. For an element of risk is bound to be there in any reform whatsoever. I have briefly pointed out in my previous article what such risks may amount to in music. So, I will not expatiate on the same any further. I should only venture the remark that the mere circumstance of an attempt being fraught with risks is not an argument against its desirability. Were it so, then the bullock-cart would have surely been about the ideal conveyance, as nobody has, since the day of the Fall of Man, ever heard of its coming to grief

through accidents or otherwise. But an automobile is, I think, preferable in spite of the said advantage of security of the historic vehicle. It would be almost a commonplace to assert that risk is the law of life. Absence of risks of all sorts may give one a comfortable sort of feeling, but it can hardly be a desideratum far less an ideal. For if such were the case, then stagnancy might be only too plausibly advocated without a large dose of sophistry, since such an inert state involves the least possible danger,—on the surface anyway. But life as well as experience has proved time and again, that a lively current is to be preferred to still waters, even if the former were to bring refuse matters and dirt in its train. Anything with the gift of life must entail risks, but it has nevertheless this much to say for itself that it is a vital force whose nature it is to create. Our music, glorious though it is, must create so that we may not have to be content merely with the past achievements of our predecessors, however glorious they may be. It is incumbent on us

to bequeath something in our turn to posterity. Mere transmission of our heritage intact to our successors is by no means all that is expected of us.

If new creation is a duty with us, then the expression of our music must not be stereotyped once and for all. Time never fails to leave its imprint on the mentality of every passing generation. Try ever so hard as we would, we could not become what our fathers have been, any more than our children could be the exact counterparts of ourselves. That being so, our conception of an art can scarcely be expected to be constant or unchangeable. Such is not the law of life, nor consequently of art since art is but a flower of life, and as such dependent on the latter for its growth as well as evolution. Consequently our outlook on art is bound to be modified along with the change in our mentality. So that, music as an art must be susceptible of delicate modifications and sometimes even metamorphoses, in order that it might adapt itself to the subtle changes that our creative mind continually undergoes. Thus the nature of music is essentially dynamic, not static. In practice however it has just been the other way about with our music of recent years—at any rate since the advent of the British in India. I think I should explain what I mean more fully. In former times when people found that Dhrupad (or sonorous devotional music) could not give them the same joy it used to, Amu Khasru and his school invented Kheyal (or ornate music) and developed it marvellously. Later, even Kheyal became a little antiquated and Tappa and Thumri (which are lighter but more subtle music) were evolved almost as spontaneously as Kheyal. There are many ostads whose attitude is so orthodox that it amounts to their cursing the day when Kheyal was introduced. I have heard of cases in which Dhrupad singers have taken not a little umbrage at Kheyal being sung in their august presence, the simple fact of singing Kheyal being taken as an insult to its elder brother—Dhrupad. I for my part, utterly fail to echo such a superstitious sentiment. I do heartily congratulate the age when Kheyal came into vogue, as well as the later age when the beautiful and dancing Tappa Thumri came into being. For all these distinct inventions should, I think, be looked upon as an index to the living nature of our music in the days gone by. That fresh styles should have been evolved only serves to prove that the creative spirit was then alive

and not languid as it is to-day. Hardly anything new has been added to our music since the 18th century. We have ceased to think independently about music as an art in the light of our complex modern experiences and changed mentality due to the same.

But can such a state of affairs be looked upon as *comme il faut*? I have heard it urged more than once that our music has long ago evolved to its maximum height, as if no more fresh experiences are possible in the same. Admiration of past achievements is too liable to overstep the limits of reason or good sense and as such should be watchfully guarded against. The aforesaid superficial remark for instance is a result of this kind of ultra-admiration. It is superficial because it amounts to an insult to our noble art by denying, as it does in effect, the latter's capacity for infinite suggestiveness and development. It is besides idle to assert that expression ought to remain the same, even though our conception of music should have changed, as it must have, through the lapse of time.

The preceding remarks must not however be construed to be a challenge to the greatness of classical music. I have nothing but reverence for the classical when it is taken to mean a work that "belongs to the class of the very best".¹ For then "the great thing for us is to feel and enjoy his work (i.e. the poet's work, in our case the musical composer's) as deeply as ever we can".

The classical has earned the name because it is pregnant with irresistible gems of perennial beauty, which defies time to a great extent, if not altogether. This applies no less to our classical music, inasmuch as the latter still possesses an appeal of no small beauty. I yield to none—let there be no mistake about it—in my admiration for such greatness, for pre-eminently great it is. The classical comes to be composed once in an age and when it comes, it comes to stay. Thus, I can have no possible quarrel with classicism as such. What I object to chiefly, is the fixing, once for all, of the mode of its expression. I mean that our classical music ought to be made more susceptible of a remoulding and retouching in its expression, along with of course introduction of new types of music which is not to replace the classical music, but exist side by side with the latter. To be more precise I might say

¹ Matthew Arnold. The Study of Poetry in Essays in Criticism.

that our Ragas may remain—or rather should—only their exposition must not be stereotyped. To give an illustration. Anybody who has heard, the few surviving singers of the old School of Dhrupad will understand what I mean. This School of Dhrupad is in its last gasp, and the barely half-a-dozen survivors belonging to this school are marching fast towards their grave, as I found out in the course of my recent tour through India in search of the best kind of music still extant in our country. After their death this old style of singing, that has outlived its appeal already, will be a thing of the past. Now, why is this style of music in such a moribund condition to-day? When I heard one of the two greatest Mahomedan Dhrupad-singers of this style in Ahmedabad, the answer to the former question came to me. Our art has been decadent for some time past. There was, I must admit, a certain hypnotic charm about this difficult acrobatic style notwithstanding its being singularly devoid of all sweetness. But its artistic appeal was very feeble to most of us because it has long ceased to be instinct with life, so that it seems hopelessly stereotyped and antiquated. I realized, nevertheless, how great this music could be if it throbbled with sincerity, which it does not, being fossilized by now. So that what is needed is the revitalization of our music, to the exclusion of the insidious fetish for mere technical skill.

What I mean is this. Let our genius for improvisation subtlety and finesse in music have the fullest possible scope, only let us be true to our emotional experiences, refusing to slavishly imitate where the heart fails to respond. Let us recognize the fact that our outlook on music has been modified so that it behoves us to readjust our values boldly and without superstition. For this is essential if our art is to continue to be a fresh source of inspiration to us. Let us learn to analyse our musical joy—for this is most necessary to any true orientation—and let us above all be open to new ideas and suggestions in music. Now this is precisely what the ostads of to-day are dead against through short-sightedness, and no wonder that this attitude of theirs has become one of the greatest reasons, if not the greatest, of the want of freshness in their execution, marvellous though it often is.

Thus the cultivation of an open mind is of the utmost importance in the development of new styles in music. Anything new in music, instead of being condemned unheard,

should be fostered and encouraged if it is found to contain any new truth or beauty. Now the ostads almost always look askance at the slightest departure from the orthodox style. Dhrupad singers grow eloquent in their depreciation of Kheyal. Kheyal-singers are indefatigable in the disparagement of Tappa-Thumri and all of them join hands in condemning any new melody, however beautiful, if it does not fall under the category of the four principal divisions in classical music. Anything new must stand self-condemned in their critical estimation. I have had the good fortune of coming into intimate contact with a really beautiful and original amateur singer who has successfully incorporated the delicate touches of Tappa into his Kheyal. I was told that many ostads complained in consequence that he sang sweetly no doubt, but his Kheyls are not worth the name. And yet as an artist he is second to none that I have heard, and I have heard most of the best living musicians of India in the course of my travels.

That the ostads should fail to see the great beauty of novel and composite styles (such as the one referred to) should be a matter of no small regret to real lovers of music. This circumstance may however serve as an object-lesson to the latter, as furnishing one more instance of how a blind admiration for classicism could render people impervious to new beauties. Of course it is the ostads who are the losers through such undiscerning bigotry, but it is none the less sad to reflect how insensible people may become due to their onesidedness and superstition. Classicism is all very well, but it is of little avail to maintain that everything modern must needs be unworthy in art, for it can hardly be supposed that it is only at some particular past age that people had the monopoly of vision and artistic perception, which have died never to be revived again. It is impossible for me to believe that our art can never again rise to its old lofty heights, and I can hardly persuade myself that crying down the present and indulging in gloomy auguries as to the future are the only true ways of appreciating past greatness.

New styles in music should be given a free scope for another potent reason. It is, that style has got an intimate connection with personality. A great musician infuses not a little of his individuality into his music. And this personality finds expression mostly in what is known as one's style in art. This

applies to European music as well, though not perhaps to the same extent as in Indian music. For in our music the executant enjoys far greater freedom of expression, not being constrained to sing or play to music written out by others. Be that as it may, if we focus our attention for the present on our music, it may not be too much to say that style is perhaps more important in music than in the other five arts. For in music the surrender of the artist through his exposition is certainly more direct and intimate—due to his actual presence—than in literature, sculpture or painting. For in the latter case you do not need to see the artist face to face in order to be able to appreciate his art fully. But in music the artist surrenders himself not only through the vehicle of sound but also through his every single concomitant gesture. The style of a musician is his whole mode of expression, and the latter depends of necessity on his personality. The more a musician succeeds in infusing his whole personality into his music, the more complete and satisfying will his expression be. So that for the personality of a musician to enter into his execution fully, free scope must be given to his development of an independent style. This may sound as a truism to those who have not come in contact with the mentality of our ostads. But anybody who knows their absurd insistence on the most faithful imitation of the minutest detail of their execution will have little difficulty in realising what I am up against when I deprecate the slavish imitation of style in music. These ostads have in general little idea of the higher function of music, they forget that the musician's task is not that of a copyist, and they are not sufficiently alive to the fact that the mission of music as an art is self-expression and not the faithful reproduction of another's achievement. Of course the teacher should help the pupil to differentiate between good styles and bad at the same time directing the latter's attention to the

supreme importance of cultivating a good style in music. But his principal function is to aid his pupil in finding out for himself his true self through a distinctive style which must needs be peculiar to himself. The teacher's style should confine itself to only *suggesting* the sort of style the pupil should set before himself as a sort of model, but the former should never *impose* itself on the latter. True, some styles are so beautiful that it would be interesting as well as profitable to posterity if they could be preserved. But this would properly speaking be the business of a gramophone and not that of a pupil who aspires to be an artist. For by sheer imitation of one's master's style, however beautiful, one can never become a great artist. I do not hereby mean that one's style may never influence another's. That is not only an impossibility, but not desirable either. It is next to impossible because we are much too influenced in our daily lives by others' personalities to be able to escape their reaction altogether—and this applies to music as well. And it is not desirable because the complex and mostly influences in our life of day by day enrich our characters not a little so that we would be more likely to stand to lose than otherwise, if we were to hold ourselves aloof from all such influences. Thus, there is nothing wrong in a good style exerting a healthy influence on another's style, provided the former does not dominate the latter. For this hampers full self-expression. So the importance of quickness on the part of the teacher to discover intrinsic beauties of new style can scarcely be over-estimated. The teacher must never lose sight of the fact that he is merely entrusted with the task of helping his pupil to express himself. This is not an easy responsibility and requires not only sympathy but breadth of mind and imagination as well on the part of the teacher. But unless such teachers are turned out there is little hope of our music gaining fundamentally in freshness and variety.

ALOIS BRANDL'S SHAKESPEARE

By BENOY KUMAR SARKAR

1 THE TECHNIQUE OF CREATION

AMONG literary biographies, Lewis' *Life of Goethe* is an English classic. A German classic in the same line and of the same rank is *Shakespeare's Leben-Umwelt-Kunst* (Ernst Hofmann & Co., Berlin 1922 pp. xvi+516) by Alois Brandl.

The book has won appreciation in the United States. It will be read with profit in India. Fortunately German language is not to-day all unknown among Indian scholars. Besides, Brandl's style and treatment are inviting enough to induce them to his work although they may have thoroughly digested the contents of Sidney Lee's *Life of Shakespeare*.

Aesthetic criticism is not the avowed theme of the volume. It is a study in the origins and surroundings of the dramatists and the dramatic themes. Where did Shakespeare get such and such characters? How did such and such phrases get admitted into his plays and songs? What use did he make of his sources? How did he modify his material? These are the problems that have interested Brandl most.

He has tried to attack the creator in his very studio or catch him in the very act of creation, so to speak. Discussions relating to literary ancestry, philosophical relationships, history of words, or the problem of ideological and verbal borrowings are thus lifted up to a higher plane,—that of studies bearing on the creative urges of an artistic personality.

Evidently, from this standpoint, even Shakespeare has not been over-studied during the last three hundred years. Much remains yet to learn about the laboratory technique in the brain of Shakespeare. And Brandl will furnish a new point of view or a fresh suggestion at almost every turn.

2 ENGLISH PATRIOTISM OVER SHAKESPEARE

The question of authenticity in Shakespeare's plays is complicated by the fact that English prejudices *ie* Shakespeare are very strong (pp. 90, 91). In all literary and historical evaluation prejudices play a great part.

It goes against the patriotic feeling of

many Englishmen, says Brandl, that their Shakespeare should have written such a bloody piece as *Titus Andronicus*. They are prepared to admit at the highest not more than a few sections as Shakespeare's own work. Similarly it is for them unbelievable that Shakespeare should have been the author of *Henry VI A* in which the Maid of Orleans is abused as whore and hag.

Brandl asks: Why should the English people be so unreasonable about their Shakespeare? The fact that many literary scruples of the twentieth century had hardly any significance in Tudor times should cool their over-sensitiveness in this regard.

Such prejudices regarding *Henry VII B* and *C* as well as Tennyson's purging of *Henry VIII* are also pointed out by Brandl. On the continent, says he by way of general comment, critics allow Shakespeare a period of growth at the beginning and a period of decline at the end. The German interpretation of Shakespeare thus differs materially from the English.

3 THE PROBLEM OF PERFECTION

Neither Shakespeare nor any of his contemporaries produced a character so full of philosophical reflections as Hamlet. All these Hamletisms are fundamentally grounded in the problem of the perfect man. And yet this was not a peculiar item in Shakespeare's thought. It was a normal incident in the floating philosophy of those days, says Brandl.

The problem as to how to become a "perfect man" (p. 325) was the moot question of the moralists of the Renaissance exactly as the problem of the genuine "knight" those of the period of the Crusades and that of the best warrior those of the "heroic ages". The solution was found by the researchers in the teachings of the sage Cicero, who was respected even by the Anglican theologians for he had anticipated Christian divinity and righteousness. To Cicero, however, perfection consisted in *honestum*. And accordingly in Shakespeare's *Hamlet* it is the ideal of "honesty" that finds expression on frequent occasions.

Hamlet's monologue on the imperfections of the world beginning with "to be or not to be" is analysed by Brandl word by word (p 322) The question is asked "Did Hamlet himself experience all this evils?" Regarding very few people can these statement be asserted, answers the author "Do we then here have a lyrical presentation of the dramatist's own experiences?" This also is improbable, for Shakespeare was a perfectly level-headed man and his life was on the whole well-regulated, successful and happy.

This philosophy of evils and the "way" of getting rid of them was derived by Shakespeare direct from Cicero, says Brandl, perhaps also through dilutions in the Latin Seneca, the English Elyot and the French Montaigne (p 328) To Cicero this—the Western counterpart of the Buddhist psychology of the "four truths" and "eight fold path"—was the most favourite theme of thought

4 SHAKESPEARE THE NATIONALIST

Shakespeare's patriotism was up-to-date. He was as keen a champion of the idea of "Great Britain" as the Earl of Essex. He had learned from Holinshed "If France you will win, with Scotland begin." And what kind of King is it that the dramatist pits against France? Shakespeare, as nationalist, created a character, Henry V, in which are united all the qualities which the philosophers of all ages had idealized and moralists piously wished (p 271)

Henry V is an ideal king—the mirror for all princes. *Niti-shastras* from Xenophon's *Cyropædiæ* and Marcus Aurelius' *Golden Book* down to Erasmus' *Morals*, Elyot's *Governor*, Machiavelli's *Prince*, Montaigne's *Essays* and James' *Basilicon* were all ransacked by Shakespeare in order to produce this "model Christian king." Accordingly Henry V is a kind-hearted ruler as Erasmus would have, an friend of the church as the Anglican Theologians would like to see, a philosopher as Plato and the humanists would demand. He knows also how to be popular (*Prakrit-ranjaka*) as Elyot wants the king to be (p 272-275). Altogether, the English patriot has presented his people with nothing short of a Kautliyan *rajashilp*. Shakespeare's Henry V is in other words, the Raghu of Kalidasa's epic or the hero of the thirteenth century *Le comonnement durois*.

5 WHAT IS HUMOUR?

In the literary circles of London in the sixteenth century "humour" was a very com-

mon word. But, says Brandl, it did not simply what it does today, viz anything comic. Bearing fundamentally as it did, a medicinal association, it came to signify a fantastical type of manners (p 202)

The physiologists of the latter Middle Ages had used the word for any fluid in the human body. This is the cold sleeping humour of which Lorenzo speaks in *Romeo and Juliet*.

The "humanists", however, propagated the doctrine of temperaments as taught by the ancients, Galen for example. The proportion in the mixture of juices in the human system or rather the preponderance of one over the others is the idea which began to be associated with humour.

To propagate this doctrine in Henry VIII's time Elyot wrote *The Castle of Health*, a veritable calendar of herbs, seasons, *panchan* and so forth, such as Ayurvedic books on *Dravya-Guna* teach the Indian masses. The same humour pervades Elizabethan novels and comedies, for instance, the spirit of the tyrant Dionys in *Damon and Pythias* is saturated with it.

In the Middle Ages the errors or confusions of mankind were supposed to be due to deadly sins. The early renaissance explained the same phenomena as the jokes or tricks of fools. In Elizabethan age the cause was sought in the over-abundance of temperament. As complains Nashe in *Peter Pennyless*, there are no more sins and devils but only "a pestilent humour" (203-204)

Shakespeare, according to Brandl, is well up in what may be called, the medical interpretation of human weaknesses and passions. The black tyrannical humour crushes Sir Aimado as a physical pain. Titus Andronicus in his thirst for revenge is suffering from the humour of madness. The ambitious rebel, York, in *Henry VI B* as well as the bold usurper Richard III are obsessed by the humour of pride (p 204)

6 Humours as Leading Characters

Not the light comic pieces alone have made use of such exceptional oddities and idiosyncrasies. These 'humours' are developed by Shakespeare, as he acquires mastery over his art, into important characters such as play a prominent role in the dramas.

It is these "humours" that control the situation in *King John* e g Faulconbridge in *Much Ado About Nothing*, e g Benedict and Beatrice, in *The Merchant of Venice*, e g.

Shylock. They acquire their significance not through the situation in which they are exhibited but by something in their very nature, viz. the discord of conflicting qualities which gives rise to the bizarre (pp. 205-206).

In this elevation of the 'humour' into the hero Shakespeare was anticipated in practice by authors like John Donne. Theoretically his path was prepared by Sidney who in his *Defence of Poesie* had recommended the technique such, for example, as Terence among the ancients had employed (p. 206).

7 JULIUS CAESAR

Why of all the personalities described by Plutarch Shakespeare should have just selected Caesar as the protagonist of one of his dramas is easy to explain, says Brandl. The history of Rome was to the dramatist as to every Englishman of the Elizabethan age the incomparable prototype of their own political development. The idea is adumbrated by the greatest historians of those days, Camden in his work on Britain and Raleigh in his *History of the World*.

And according to Shakespeare, nobody was more glorious among the Romans than this "godly Julius." Caesar was to him the greatest of the Elizabethan "Tameilanes." His Caesarophilism is apparent in *Richard II*, *Richard III*, *Henry VI B*, *Henry VI C*. More than one English author had sought to dramatise the story. It would have been a wonder if Shakespeare should have overlooked the hero of his early years (pp. 297-298).

8 A METHOD IN LITERARY BIOGRAPHY

These are some specimens of the manner in which Brandl illustrates what great use Shakespeare made of his "small Latin and less Greek." Brandl has studied Shakespeare frankly from the standpoint of a philologist and an antiquarian.

But his work is that of a humanist who is ever seeking the key to the creative mystery. He is keen on the question as to how Shakespeare grew from phase to phase until he reached proportions in which neither Euripides nor Calderon could challenge his comparison, and if anybody, only "our Goethe" (p. 471).

And the key Brandl discovers in Shakespeare's devotion to the theatre. Shakespeare saw Sophocles and Seneca on the stage at Oxford but not with the enthusiasm of the pedants. He was not prepared to clap with the University, as Molière would have done, on the glories of the ancients, as if the last word had been said by them on the question of dramatic forms. No, to him the life's problem was that of new creations (pp. 472-473).

Brandl's methodology will be appreciated among Indian scholars, students of comparative literature, and of Elizabethan England will find much in this work which can be profitably employed both for historical research and artistic enjoyment. On the other hand, the technique of literary biography made use of in this book will prove to be fruitful to those who are investigating ancient and mediæval Indian authors such as Ashvaghosha, Bhasa, Kalidasa, Kavikamkana and others.

Professor Brandl is head of the English department at the University of Berlin.

KANT

By HEINRICH MEYER-BENFELY

WE count our years from the birth of Christ, thus expressing the fact that Jesus is, in what concerns religion, the beginning of the era to which we belong. And whether we feel ourselves Christians or not, this much is certain, that with Him all pre-Christian forms of religion come to an end—neither a return to Greek nor to Teutonic paganism could seriously be thought of—and that on the

other hand all new forms of religion that have appeared since, embody somehow his peculiar achievement and develop it further. In the history of human thought Kant occupies a place of similar importance. He is the great landmark, the boundary-stone of two spiritual ages, the past and the present. Everything that had been thought before him—and mighty and marvellous systems of

thought had come into being—was overcome and rendered null and void by him. However highly we value the importance of a Plato, a Spinoza or a Leibnitz, however much we enjoy reading their works and plunging, with enthusiasm, into their worlds of thought, to no true philosopher will occur the idea of founding his thought and life solely on them, to the exclusion of Kant. On the other hand, Kant has neither been superseded nor rendered superfluous by any later philosopher, rather is he the foundation of further development. Fichte, Hegel, Schopenhauer, all of them got their inspiration from him, and however far they departed from him, or imagined that they surpassed him, they remained his pupils and his debtors. Those naturalistic and materialistic schools, however, which deliberately rejected him, are in fact a retrogression, then insufficiency is plain to any serious thinker of our time, and his history has judged and condemned them, for they have been known by their fruits. To-day we know, know from our own most painful experience, if we did not know it before, that idealism alone can give value and meaning to our life, and among the prophets of idealism none is more living than Kant. His prophecy (1797) "Not until a hundred years have passed will the world really understand me, and then it will appreciate my books and begin to study them anew," has come true beyond expectation. And perhaps we are not too bold in believing that only in future times he will be fully understood and appreciated, that we but stand on the threshold of the true Kantian era.

Kant himself likened his achievement to that of Copernicus, and this very striking parallel shows us at one glance how fundamental was the revolution of thought which he brought about. Up to Copernicus the earth was looked upon as standing still and the sun as moving round her, and thus all attempts to explain the movements of the stars remained vain. Copernicus made the sun stand still and the earth move round him, and immediately order came into the chaos. The same thing happened in the field of philosophy. As long as people take things for granted, as they did before Kant, deriving their knowledge from them, they cannot tell us anything certain about the things, nor can the possibility of real knowledge be understood. But our mind is not a photographic plate which passively receives objects from outside and mechanically copies them; it is rather a living organism spontaneously

producing them according to innate laws which constitute its being. Only inasmuch as our intellect, with the help of its notions, combines and ranges the perceptions supplied to it by the senses, experience, as a continuity of knowledge, can result. But already in the perceptions of our senses there is, as it were, some spiritual element—being from the first ranged in space and time they accommodate themselves to the forms of our perception. It is not the mind that adjusts itself to the things, but the things that adjust themselves to our mind, thus only a knowledge of things is possible. According to Schiller's wonderfully pregnant formulation: "Nature stands under the law of the intellect."

But though Kant so decidedly insists upon the spontaneity of the mind he does not at all mean that knowledge can be produced by it without the supply of material from outside. On the contrary, though our present time needs and calls for Kant as the champion of idealism against a naturalistic view of life, the impression he made on his time was just the opposite. To his time he rather appeared as the fighter against false idealism, the destroyer of the sham wisdom of a dogmatic speculation which took upon itself to produce knowledge by mere thought, without the help of the senses,—a supersensual knowledge of the highest objects of human thought, God, freedom, immortality. The greatest part of the "Criticism of Pure Reason" (*Kritik der reinen Vernunft*) is devoted to the final proof, that the knowledge which the philosophy of rationalism (*Aufklärung*) believed to possess of those things, is nothing but fancy and fraud, that any metaphysical knowledge derived from pure reason is denied to us,—and it was just this proof that brought about such a violent shock in his time and earned him the surname of "all-destroyer." As surely as the fundamental notions of our intellect, such as substance, causality, necessity etc. do not originate from experience which itself becomes possible only through them, so surely they have been given to us for the sake of experience and have value and application only within its domain. Though Kant continues to use the expression "metaphysics," the moral has now quite a new meaning and substance: it just signifies the science of the elements and conditions of that knowledge which he had newly created and which we now call theory of knowledge, the science not of what lies beyond experience, but of what lies at the

bottom of it Kant is not bent on metaphysical speculation, but on experience, especially on exact science, which he himself energetically promoted in his earlier period. This intention is to show the possibility of experience and the foundation of its validity, to establish its right and therewith its limits, to give it a conscience and a good conscience in the double sense of self-reliance and of sense of responsibility. It is utterly to mistake Kant's meaning to think that by defining things as phenomena, he means to question or restrict their reality or to oppose to the world of phenomena a duplicate world of things by themselves ("an sich") as the properly real one. Kant himself has energetically protested against this confusion of phenomenon ("Erscheinung") and appearance ("Schein"). He only means to define their nature more exactly: they are phenomena, i. e. they are objects of our consciousness. Things exist for us inasmuch as we perceive them, if we perceive them, they, even by this fact, spontaneously and inevitably strike our consciousness (they "appear" to us). The table I see and feel before me is undoubtedly real, itself, and is not an image of another table, which is not perceived, it is real, just because I perceive it with my eye and my touch. The question of what the table is outside my consciousness is meaningless in itself, if it were possible to assert anything about that, it would at the same time (even by that assertion) strike my consciousness. Kant has laid the solid foundation of all empirical knowledge, and all sciences, consciously or not, ultimately make use of the tools prepared by him. His "transcendental idealism" (things are, in regard to their foundation of knowledge, ideas) has as its reverse the 'empirical realism' (things are, as objects of experience, real). And the leading reviver of Kantian philosophy, Hermann Cohen, justly names the first theoretical part of his system of philosophy "Logics of pure experience."

Enormously great is the importance for science of Kant's theory of knowledge. But far greater still is that of his practical philosophy, for it concerns everybody directly and immediately. While thought and action are the two chief regions of our spiritual life, only a small minority attains to those heights of thought where it becomes necessary to call to mind the foundations. The command to rightful action, to moral life stands before all of us alike and continually calls us to self-examination. This command too Kant sets up

in the sense of idealism. His watchword is autonomy, freedom, self-determination. Do not suffer thyself to be determined by things nor by anything outside thyself, but only from within, by the law of thy practical reason! The word 'autonomy', meaning determination by innate law, has a twofold antithesis: heteronomy and lawlessness. We are unfree if we obey a law-giver outside ourselves, some outward authority. But we are quite as unfree if in questions of moral life we allow ourselves to be guided by the compulsion of circumstances, the regard of our profit or the opinion of others, or if we are driven by our own desires and instincts. For they too do not belong to our true being, but to nature within us, and there is no freedom in nature, but only limitation and the urge of necessity. It is only when we are entirely guided by the innate law of the God which constitutes our real self that we escape the endless enchantments of nature, the compulsion of causal connection. Only in our pure, moral volition and action do the freedom, the absolute, the "an sich" become reality. Schiller with his ingenious art of wording has pressed the whole contents of Kantian philosophy into two short sentences. He writes to Koerner, February 8th, 1793: "Certainly no greater word has ever been spoken by any mortal man than this of Kant which at the same time is the contents of his whole philosophy: determine thyself out of thyself! as well as that other word of the theoretical philosophy: Nature is under the law of intellect." And he unites both sentences and finds the plainest and clearest formula for all true idealism, writing some weeks before his death to W. v. Humboldt: "Ultimately we are idealists both of us, and we should be ashamed that it should be said that things formed us, and not we the things!"

Amazingly new and revolutionary appeared Kant's first decisive work, his "Kritik der reinen Vernunft" (Criticism of Pure Reason, 1781). And yet its tendency is not to put the world upside down, but to secure the steady progress of empirical science and to strengthen confidence in our knowledge by examining its foundations. Even more clearly his ethics, notwithstanding the profoundness and originality of its principles, is in harmony with human reason and sound moral feeling. Practically it is nothing but a "philosophical interpretation of this very fact of conscience. There is a voice within us which tells us how to act, and which blames us if we disobey it, its commands are absolute and

unconditional, regardless of outward circumstance and of consequences, of aims and expediency. It cannot be explained by nature in which everything is conditional, it points towards a different order of things which transcends natural law, but which we become aware of only in our self-consciousness and only used as a guide to practical action. And from this discernment results this foundation of ethics in which the German genius of freedom and action has found its deepest, purest and at the same time plainest expression,—that genius which manifested itself in the imperishable creations of German poetry and philosophy, but which, fought the battles of the War of Deliverance (1813) and erected anew the German empire. From this aspect the contemporaries found their way to Kant, from this side the modern reader, too, will find the easiest access to Kant, perhaps most conveniently by his little work 'Foundation of moral metaphysics' (*Grundlegung zur Metaphysik der Sitten*) which begins with the immortal sentence "We cannot imagine anything either in this world or without which could be looked upon as absolutely good but good will alone."

All objections against this foundation have their reason in misunderstanding the reproach of rigorism as well as that of formalism. It has long since become a commonplace that the good should only be done for its own sake. But does not this popular formulation involve the purely formal expression which Kant gave to his 'categorical imperative' ('Act so that the maxim of your will might at any time be laid down as principle of a law for mankind')? As soon as we give any purpose to our moral acting it is done for the sake of that purpose, not because it is good and righteous. These foundations cannot be shaken, in them lies the immortality and eternal youth of Kantian philosophy. Kant did not leave us a ready-made system but only the foundations of it, these, however, are the foundations of man's spiritual life, that which unconsciously or vaguely felt, from all time decided his thoughts and actions, now brought into consciousness and lit up by the clear light of philosophic examination and knowledge. Again we give the word to Schiller who wrote to Goethe, October 28th, 1797 "It does not at all frighten me to think that the law of change which does not spare any human or divine work will also destroy the form of this philosophy, as it destroys any form; but its foundations need not fear

destruction, for since the beginning of mankind and human reason they have tacitly been acknowledged and on the whole acted upon.

It is superfluous and impossible to lay any other foundation, but the complete erection of the building will be the work of many generations. For simple and obvious as these principles are, they are equally fertile and far-reaching in their consequences. Individual ethics must rise from the conception of the moral action to that of the moral personality, of which Kant gives only the germ, and from individual ethics must rise social ethics. Here Kant himself led the way. His "Moral Metaphysics" contains not only the doctrine of virtues, but also the metaphysical elements of jurisprudence. He also applied his principles to the political sphere, for, though in his personal conduct he was not at all a revolutionary, he recognised the importance of the French Revolution, the "great adventure of reason", the bold attempt to build up a State out of ideas, and followed its course with intent interest. Indeed he set up a political ideal in a little book which has received a heightened and actual interest in the light of recent events, "To Everlasting Peace" (1795). In this essay, with his sober, inlusive realism, he examines the possibility of attaining to a lasting peace and its conditions, he demanded a League of Nations (a "federalism of free states") for the realisation of the right of peoples, and he sets up the principle "The civil constitution in every state must be republican," using, however, this word in a peculiar sense independent of the form of the government. Thus it is no whim of fortune, that modern socialism too, as soon as it came to reflection and philosophical insight, through Bernstein and others found its way to Kant.

But his most astonishing achievement is, that he, who has scarcely any personal relation to great art and who took no notice of the poetical exploits of Lessing, Goethe, Schiller, which fell in his life-time, nevertheless gave us the foundation of aesthetics which has proved to be the most fertile and solid, not from his own experience of art, but solely from the depth and consistency of his systematical insight. And when he found in Schiller the ideal being who from the wealth of his artistic consciousness could give life to abstract ideas, the union between poetry and philosophy was completed, which gives its special feature to the great period of German idealism, including the period of romanticism.

The "nation of poets and thinkers"—which at the same time was the nation of musicians and of political reformers—a mere phrase to-day, became in that time a wonderful reality. It is our belief that this German idealism, the general view of life and real religion of that great, creative time, as it manifests itself especially in the poetic works of Goethe and Kleist and in the philosophy of Kant and his followers, between whom Schuller stands as the uniting link, is far from having already fulfilled its mission to-day, nay that its world-influence has scarcely begun. Now little have the other nations suffered themselves to be grasped and enriched by this spirit! And yet nothing of what any of them has produced in this line in the time of Kant or since, appears to have got ahead of him or made him dispensable. If Europe wants to rise again from her spiritual and moral downfall, here we have the fountain of living water from which she can draw new strength and the sap of life. But before all, may it become a fountain of youth to the German nation itself, which has taken little care of its precious inheritance!

One last word remains to be said. However much we worship in Kant one of the deepest and and purest incarnations of the German mind, we do not mean by that to set up a national barrier. He was a German, as Jesus was a Jew. He belongs to all mankind. Also in another sense, though his great works be only read by an elite of high culture, he has not lived and worked only for those few, but for all. We must remember that Kant is no mere doctrine or system, but he is a man who has lived his words to a perfection which demands our deepest veneration. Seldom are life and doctrine of a great thinker in such perfect harmony. If the first word of his 'Foundation of Moral Metaphysics' speaks of the supreme value of a good will, perhaps never did any man prove such an enormous and steady strength of will, and of an absolutely good will, as Kant did. Even his physical life is a product of his will. Through an inexorably strict discipline he wrested from an utterly feeble, apparently hopeless body not only the possibility of continued life, but also an unusually long life, free from

illness and therewith the first condition for accomplishing his life task. And with no less difficulty did he fight to create the second condition for it, his economical independence. What an enormous quantity of self-denial and persevering patience is necessary, if a growing genius has to spend nine irrecoverable years of his youth in the drudgery of tutorship and then throughout fifteen years has to earn his scanty livelihood as privat dozent at a university, until at last, in his 47th year, a professorship was bestowed on him with the luxurious salary of 166 thalers pa. In this hard and toilsome life of indefatigable work and strict performance of his duty, never interrupted by unusual events, Kant less fully verified the "primacy of practical reason", the unconditional subjection of all powers and tendencies under the law of reason, and in this achievement lies a heroism, less dazzling, but more beneficial than that thrown in the war, and which can serve as a fit model for all men. This is, after all, the characteristic feature of Kant: his surpassing greatness does not consist in rare endowments of nature which are, in their way, exceptional cases, but in the normal virtues of every day which every one really can and ought to possess: a profound self-examination, and high sense of duty, an unconditional will for truth, absolute self-control and free self-determination by one's own conscience—all of these in their highest perfection and raised to the dignity of genius. If somebody undertook and knew how to give a clear and impressive popular picture of this life, Kant would indeed, belong to the great saints and radiant ideals of mankind, and by his life, his moral principles would then attain that degree of immediate evidence and impressiveness necessary to write themselves down in the hearts of the people—an impressiveness they lack in his slow and deliberate school language. For if we look to the core, we must agree with the proud word which the modest man once spoke of his doctrine: "If there exists any science which mankind really needs, it is that which I teach: worthily to fill that post in creation which has been assigned to man, and from which he can learn in what free manhood consists."

MANMOHAN GHOSE

THE need for extreme caution against the slightest excess is nowhere more imperative than in any attempt to pay our humble share of homage to the loved memory of Manmohan Ghose, and to convey to his numerous friends and admirers some measure of our great love and reverence for him. To most of us who knew him this will no doubt appear as a heavy constraint, for, our enthusiasm while speaking of him is apt to become unbounded, to well up beyond all reasonable limits. But nobody would prove true to the man and his memory if, in speaking of him, he let his imagination or enthusiasm run away with him, however little. For, the keynote of Ghose's life and work was uttermost sincerity, absolute rejection of all display. A word too much would entirely spoil the picture of the man who as a scholar having drunk deep at the springs of classical poetry, had carried its principles of austere moderation and restraint to every phase of his life and art. His life is a living example of severe discipline, of uncompromising fidelity to his vocation. Silent inward worship of the heart is the best offering to the man the even flow of whose life was perennially inward, who hated demonstration and gush, and who was almost ascetic in self-abnegation. My memory of him is that of his habitual reticence, which was like the eloquent silence of the night breathing deep, eternal secrets, of the subtle and quiet charm of an intimacy that revealed itself as unobtrusively as a flower opening its petals, and of the spontaneous force and ripescence of a personality that never spoke in the first person.

Great men, like the luminaries of the sky carry their own orbits with them, that of Ghose being a quiet corner where he could weave his dreams and sing his songs. In life he could never understand the commercial doctrine of getting on. He realised effectively that his call was that of a poet, and he was ever true to it. He was often heard to fret against his professional work whenever it clashed against the higher duties of the poet. His absence from public life was not due to any want of sympathy or ability, but to his loyalty to his call. He was too full of the milk of human kind-

ness to be indifferent to anything. He lived retired like noontide dew because he hated the blatant expansiveness of the modern world, its vulgar clamour, the fret and fever of its self-seeking. He escaped from its narrowness and its dust and heat to the quiet groves of his art. He wanted a fiercer, quieter and purer atmosphere to breathe in.

His life was a perpetual gloaming with its sober glow, its hush and half-light, his dreams for ever hovering with glamorous wings in its skimming clouds, and his thoughts rising or settling quietly like its twinkling stars. Of nothing had he greater dread than that of the lime-light, the glare of publicity. He stoutly refused to give serious thought to the publication of his poems even, for he believed that the poet's function is to create and not to display, publication being best left to posterity. His fine and sensitive artist-temperament shrank from the prying curiosity of the public, and he believed that to be in its broad eye might mean inward death for the poet for it has a tendency to produce in him a complacent compromise, a passive acquiescence in the existing order of things, and make him a mere musical echo.

His dislike of the paltry precipitancy of the world does not imply, however, that he was a recluse living in self-imposed and self-centered isolation. On the other hand, he had his finger always on the throbbing pulse of life, and was himself a great and heroic participator in the race. His life, sad and chequered as it was by disappointment and bereavement, was deep, full and intense, if not varied and wide in range. Though nothing but the broad outlines of his life are known to us at present, yet, when it comes to be written, his biography will be the deeply moving drama of a sensitive soul fallen upon the thorns of life, of an inheritor of unfulfilled renown the wonderful promise of whose youth remained unrealised because of the force of the peculiar circumstances in which he was placed. Though free from the pinch of grinding penury, the usual heritage of the 'threadbare and goldless genealogic' of poets, he did not have on the other hand, the comfortable competence and leisure which are so necessary for the single-hearted

pursuit of poetry. The daily routine work of teaching went somewhat against the grain with him, and he would often say that all his longings were focussed on the time when he would retire from service and settle down to the cherished life of letters. The chronic illness of his wife, to whom he was deeply attached, was the worst adversity of his life, ruining his health and seriously interfering with his poetical work. To these must be added the double-edged difficulty which he had to contend against in his artistic life: the serious anomaly of having to write in a language which he did not imbibe with his mother's milk, which, however great his facility and mastery, was his by adoption only, and, what was more unfortunate, the practice of this tongue in surroundings and conditions unfavourable and almost alien to it. A Bengalee by birth, he was cut off from his native land at the early age of seven, and transplanted to England, where the formative period of his life from seven to twenty-five was passed uninterruptedly. Thoroughly Anglicised, therefore, by virtue of education and bringing up, it would have been best for him if he had been able to live in England permanently. Deeply twined in the heart of England, he would have borne wonderful flower and fruit there, we say wonderful, because of the excellence achieved and promise held out in his early poems like those in *Primavera* and *Love Songs and Elegies*, which were published before he was thirty. But circumstances did not allow him to continue his work uninterruptedly and carry it to perfection. Coming back to India he had to be born again in his native country, and at the age of twenty-five to adapt himself to surroundings and conditions that had become entirely foreign to him. With him it always was as if he had his heart in one country and his head in another. His difficulty in reverting back to Bengalee life will be evident from the significant fact that he had to relearn his mother tongue. Feeling more or less like an exotic in his native soil, he could not derive much nutrition from it and always looked wistfully beyond the seas to England, the cradle of his youth and the nurse of his mind, for inspiration. We say this without any fear of treading upon the patriotic sentiments of his friends and countrymen. For, the question is not the superficial one whether he had sympathy with the aspirations of his countrymen, that he had in the fullest measure—he was keenly responsive to the heart-beats of his



MANMOHAN GHOSE AND HIS TWO DAUGHTERS
[Standing Mrinalini (Mrs. Dutt) and sitting Miss Latika Ghose]

country. What we are here concerned with is the particular character of his bringing-up, the peculiar force of the circumstances of his life which thrust upon him the awkwardness of having had to lead a double life, and to effect some sort of a compromise between its irreconcilable elements. He could not, therefore, be a successful interpreter of Oriental thought and idea in English,—the principal *raison d'être* of Indian writers of English verse, we have to regard him chiefly as a writer of English verse pure and simple. But in this respect he must have felt, in common with Englishmen coming out to India, the difficulty of writing English poetry in a foreign land, for great poetry sends its roots deep into the national soil, deriving substance therefrom, and cannot thrive to perfection if detached from it.

The second son of the late K. D. Ghose and Swarnalata Ghose, eldest daughter of Raj Naran Basu, one of the land-marks of Bengal of the last century, Manmohan Ghose was born in Bhagalpur on the 19th of January, 1869, where his father followed the profession

of a physician. They were four brothers, the renowned Aurobindo being one of them, and one sister. The fastidiously western education that the father chose for his sons from their earliest childhood is, in its exaggerated faith in foreign ideals, a self-recording evidence of the response that Bengal gave to the touch of the West in the nineteenth century. At about the age of five Manmohan was sent to the Loreto convent at Darjeeling where he stayed as a boarder for about two years, making occasional descents from the hills to spend his vacations with his parents who then lived at Rungpui. About 1876-7, his father with his whole family went to England, where he left his three sons in charge of a friend of his, the Rev Mr Druid of Manchester, for whom Manmohan always cherished a loving memory. He was sent to Manchester Grammar School, where he first lisped in verse, being highly encouraged by the Headmaster in his poetic leanings. He next went to St Paul's School in the Michaelmas term of 1884, where he first met his friend, Mr Laurence Binyon, who was of the same age as he, and who did much to keep alive the sparks of poetical inspiration in him. Laurence Binyon also introduced him to his cousin Stephen Phillips, who was their senior by four years. His deep friendship for these two is one of the most gratifying features of Ghose's life. He dedicated *Love Songs and Elegies* to Binyon, and the last poem in it which is addressed to Stephen Phillips is poignant with the pain of separation.

Stephen and May! two names that run
To daffodils and April sun,
Musical sounds that fancy weaves
With the magic of the winds and leaves,

I cry out suddenly, and through
This odorous darkness look for you,
Enchanting friends that fill my soul
A million waters' twixt us roll!
O, sunset on my heart shall weigh
Till I revisit Stephen and May

Gaining an open classical scholarship at Christ Church, he next went to Oxford in 1887, where too he enjoyed the companionship of Binyon. He took responsions in the Hilary term of 1888, and getting a second in moderations, read for *Literæ Humaniores* for a year and a half. But just before taking final schools his studies were interrupted for pecuniary reasons and he had to go down for some time. On coming back in January 1893, he joined the non-collegiate students' delogacy and took a pass degree.

His undergraduate days were marked by great activity and industry of another kind, and in 1890 in the company of Binyon, Phillips and Arthur Cripps he first came out in print in the small volume of poems entitled *Primavera* published by Blackwell at Oxford. It contained five poems by him, and his work received immediate and distinguished recognition, no less a person than Oscar Wilde announcing to the literary world that a new planet had swum into ken. He referred to Ghose as

"a young Indian of brilliant scholarship and high literary attainments who gives some culture to Christ Church. Particular interest attaches naturally to Mr. Ghose's work. Born in India of purely Indian parentage, he has been brought up entirely in England and was educated at St. Paul's School. His verses show us how quick and subtle are the intellectual sympathies of the oriental mind, and suggest how close is the bond of union that may some day bind India to us by other methods than those of commerce and military strength. Mr. Ghose ought some day to make a name in our literature."

He was also well known to Lionel Johnson and Dr Robert Bridges, who on several occasions spoke to me very warmly of Ghose's poetical powers. He always remained a keen classical student in life, poets like Homer, Aeschylus, Sophocles and Virgil being among favourite authors. Later in life when his eyesight gave way, his chief complaint was that he could no more read his favourite classical authors. A volume of one of these was his constant companion when he went out for a walk outside or in his own terrace or garden. In the class-room or in his study he would breathe the enchantment of ancient Greece and Italy by reciting from his favourite authors in his sweet musical voice.

Leaving Oxford in 1894 he joined the Bengal Educational Service as Professor of English at Patna College. After a brief period at the Presidency College, he was transferred to Dacca where his marriage with Malati Devi took place in 1898. He was for some time Inspector of Schools at Puri, and passed the last eighteen years of his distinguished educational career as Professor of English at the Presidency College, and Lecturer at the Calcutta University Post-Graduate Classes. The major part of his married life was clouded by the illness of his wife, who was bed-ridden with incurable hysterical paralysis. It is difficult to find another instance of the unruffled patience and single-hearted tenderness with which he nursed his wife. He was also both

'Quoted by the late Dr. Dunn in his article on Manmohan Ghose in the *Englishman*.

father and mother to the two daughters he has left behind. The death of his wife in 1918 completely broke his health. He lost his eye-sight and had to retire from service in 1921. The operation on one eye year before last proved unsuccessful. He was fast ebbing away since then, and died of heart-failure on the 4th of January last.

Coming to know him first as my teacher in the Presidency College, I should be sorry to let slip this opportunity of saying something on this aspect of his career. His greatness as a teacher lies deeply imprinted in the minds of hundreds of students who had the good fortune to sit at his feet. He was one of the few teachers who invariably held our attention and held it spell-bound as soon as he parted his lips to speak. His lectures were entirely free from tinsel and clap-trap, bloated platitudes and ponderous learning, his delivery, from declamation and gesticulation. They were more or less like overheard soliloquies. He was a profound scholar, but without the faintest suspicion of parade, and one in whom the sharpening of the intellect had not hardened the heart. He had transmuted all knowledge into beauty like the silkworm which feeding on mulberry leaves produces silk. If the highest test of a teacher be not merely to drill up students for examination, not even to impart knowledge, but to create an attitude of mind, then Ghose was the teacher par excellence. We liked him best when he took poetry with us, and in the enchanted realm of poetry the mere scholar is just like Bottom in the grove of Titania. We enjoyed, on the other hand, the unique privilege of being taught by one whose lips had been kissed by the Muse. In his lectures on poetry he was both interpreter and creator, instrument and artist. The words of a poet would bloom into form, assume hands and feet, and vibrate with life and music in coming through the delicately responsive medium of his mind, and sometimes, not too often, he would enrich them with the colour of his own mind, the rhythm of his own feelings, and the music of his own soul like the golden dream of sunshine added to daylight. In these moods of exaltation he would let fall jewels of poetry in interpreting poetry, create literature in teaching literature, moulding the language in a peculiar idiom of his own. Most teachers can only aspire to bring with them the spirit of painstaking research and erudition combined with clever and sympathetic appreciation and lucid interpretation. From Ghose we had all these and something more.

In his private study at home, to those who had the privilege of a more intimate acquaintance he was not much different. To love him it was necessary to know him, and to know him was to love him. His shy, retiring habit did not invite ready familiarity, and many were too apt to mistake his reticence and austerity for coldness. He always impressed one as a wanderer who had never found out his bearings in this world in the light of his eye, and was vaguely reaching out towards another in the light of his soul. An air of other-worldliness always clung to him like a delicate perfume. People mistook him to be stand-offish because he wanted to stand aside a little looking at the panorama of life. Those who knew him a little intimately found how gentle, genial and kind he was. His manner was personal without parade of personality, beautiful without ornament, intimate yet not too familiar, revealing much yet suggesting more. There was, besides, an air of elusiveness about him that made him all the more attractive, and gave greater freshness and charm to the intimacy. The secret charm of his conversation was the exquisite skill with which silently leaving himself out he would draw out our latent qualities, and, giving forms to our dreams and words to our feelings, make vivid and articulate the vague and fluttering yearning of adolescence. A tingle of the old delight passes through me as I recall how I would sometimes come back from him with a beautiful thought like a bird carrying a wisp of straw to its nest. He was, again, none of the *posers*, the dilettantes and lesser lights, the poetasters of appearance and of the long-haired type who insist on carrying their art to every phase of life. Nothing impressed one more than his homeliness, simplicity and naturalness. If he talked of poetry or art in general his words were as natural as the emanations of a beautiful soul shedding around it its own substance, just as perfumes are particles of flower that melt in the air. But generally we eschewed it and talked on other subjects. The chief difficulty was the initial one of getting him to talk, but once started he would soon warm up and go on uninterruptedly in his entranced air that seemed lost to outward consciousness. His conversation would then run like a limpid stream from one topic to another with easy flow and sparkling wit. He would never readily answer a question about himself and would always go off at a tangent. When he spoke of himself he would sometimes

express regret at his inability to merge himself fully into Indian life, and saw how assiduously he tried to, assimilate Indian ideas and ways. He would then speak of what he had observed in a party, in the street or in a Bengalee theatre comparing our national characteristics with those of Englishmen. He told me once that he would like very much to be able some time to write two plays on Indian subjects, one from ancient mythology and the other from contemporary life. The first he has left unfinished and the other I am not sure if he ever tried. Referring to his small garden in his former lodgings in Elliott Road he one day observed that he was ever so thankful to his landlord for that touch of green in the city, and on my remarking that it was not well kept he added that he liked to have an air of disorderliness about it. His conversation was interspersed with little anecdotes too. One that comes to my mind refers to Tennyson who one evening had a friend in with him who idolised him. Gushing in a sentimental vein the friend quoted a stanza from Tennyson and exclaimed that he must have been inspired while he wrote it. Tennyson who was then smoking a cigar did not reply at first but on his friend repeating the remark observed gruffly—"Ah! it cost me twenty cigars." Next to poetry he had a great taste for painting, and one would sometimes find him like a child pasting pictures on a paper-board with apposite quotations cut out from books. I recall these and other things, and feel that I owe to him more than I know.

The time is not yet ripe for a critical estimate of his poetical works for the simple reason that his whole work is not available yet. We have already touched upon his singular habit of never giving serious attention to the publication of his poems, and our chief concern was that many might have been lost through neglect, but we are assured by his daughter Miss Lotika Ghose that she has recovered quite a trunkful of her father's yet unpublished poems and that there are many gems of rare lustre among them. We are looking forward to their early publication which we are glad to learn is engaging her urgent attention. Mention has already been made, of the work of his undergraduate days at Oxford appearing in *Primaera* (Blackwell, 1890). In 1898 he published a slender volume of poems extending to forty pages entitled *Love Songs and Elegies*. The publication was in the shilling garland

series of Elkin Matthews, London, which included some of the earlier works of Laurence Binyon, Stephen Phillips, Sir Henry Newbolt and Dr Robert Bridges. The next year Elkin Matthews included three hitherto unpublished poems of Ghose in an anthology of new poetry by various writers entitled *The Garland*. No other collected edition of Ghose's later works was published, some of which appeared in local magazines. The now extinct Calcutta University Magazine published an unfinished epic poem *Perseus* some years back. Besides culling from *Primaera* and *Love Songs and Elegies* the late Dr T. O. D. Dunn collected some of Ghose's later works from these magazine sources for his anthology of Bengali Book of English verse. It may also be noted with pleasure that one of Ghose's poems entitled *Mentem Mortalia Tangunt* which originally appeared in *Primaera* has found a place in the anthology from modern poets called *Poems and Lyrics of Nature* in the Scott Library Canterbury Poets series edited by W. Sharp.

A critical survey of Ghose's work being bound to be imperfect by virtue of the above reasons, our chief object in attempting it at the present moment is to introduce our readers to this highly gifted author who is not so widely known as he ought to be and to arouse active interest in his works so that the way may be paved towards a full recognition of his uncommon poetical ability when his whole work is made public. But, while we make this apology, we yet hasten to assure the reader that even if nothing else were to come out, the high merit of what we have already in print is enough to give Ghose a sure position of eminence not merely among Indian writers of English verse, but in the higher and wider ranks of English poets pure and simple. This is another consideration that has weighed with us in attempting this survey, and judging from the uncommon literary excellence of the poems we have not the slightest hesitation in affirming that they will more than amply fulfil the expectations of all true lovers of poetry whom we might move to active curiosity about his works. Nothing is more regrettable than the scanty recognition he met with in his own country. Though a rose-hued poetic legend always clung about him, and it was vaguely known in Bengal and specially in its educational circles for the last twenty five-years that he was a gifted poet, yet there was no evidence of any active interest in or appreciation of

his work. For the whole of his educational career he was intimately connected with the Calcutta University, yet not a single poem of his has appeared in the poetical selections published by it. In all the successive stages, from the school to the M. A. classes we had invariably to taste a dose of Wordsworth's sonnets like *Westminster Bridge* or *London*, with the result that they had become positively sickening to us, yet the authorities would not place in our hands such a poem as Ghose's *London* which in literary merit is undoubtedly equal to them. And our special thanks are due to Dr. Dunn who besides allotting Ghose the maximum space in his Bengali Book of English Verse wrote of him in a highly appreciative manner in the introduction and in an article to the *Englishman* after Ghose's death.

We shall save the disappointment of some readers, specially western, if, at the outset we brush aside the mistaken notion with which, we are afraid, they are apt to approach him. Though composed by an Indian there is nothing particularly Indian in his poems. Those readers who are looking for the qualities of eastern glamour and colour, or oriental mysticism need not turn to Ghose's works. As already pointed out, by virtue of education and bringing up he was more in tune with England and the West than his own country and the East. For this reason almost the whole of his hitherto published work is almost entirely western in tone and temper. So far as my impression goes, the only work with a distinctly eastern flavour was the contemplated drama of Nala and Damayanti of which the first scene he one evening read out to me from manuscript but which I do not think he completed. Far from presenting any distinctly eastern qualities, his works derive their peculiar character from being almost always English in atmosphere, colour and imagery. Not to speak of the poems in his early publications, or a poem like *London* which though published late must have been written in England as is evident from the poem itself, all his later poems composed in India and published in magazines here are redolent of English imagery and English landscape. Thus a poem published only several years back in a local magazine is a poem on the Poplar Beech and Weeping Willow, and English flowers bloom in every stanza of the poem. *Autumn* published in another local magazine so late as September, 1922,

King-cup-blaze of meadow,
Cuckoo-call,
Is it all a shadow
I recall?

Yet when down these reaches
Nipt with cold
Scarce the wintry beeches
Dust be hold

Windy magic struck us
March's rod
Like sun-beams the clouds
Burst the sod

And when April after
Showered the ground
Daffodils in laughter
Danced around

Dr. Dunn wrote of the significance of Ghose's poetry as a link between the East and the West. But in this respect, the ultimate and considered view of posterity, to our mind, will be to regard him chiefly as an interpreter of the West to the East, and not as Dr. Dunn wrote, of the East to the West.

Dr. Dunn highly praised Ghose's poem *A Song of Britannia* as 'the finest poetic expression of patriotism called forth by the war'. He wrote it as one to whom England was a foster-mother. It is a mighty achievement reminding one in its excellent execution, lofty tone, sustained dignity and intricate melody of the greatest odes in English. By its side the poems of Kipling of this kind read like the clatter of triangle and drum.

Muse, who art quick to fire
At the least noble thing,
And frankest praise to bring
Upon the quivering lyre,
Why art thou slow to sing
Now when the world beclouds
With battle, such as shrouds
Earth in a mist of tears?
For want of heart belike,
While thunder sings afar
And even the bravest tears
Seekest thou a theme for song
No tears can ever wrong,
No tears can tarnish? Strike
And sing Britannia

But the real Ghose, so far as we have been able to judge from his already available works, is to be found at his best in the exquisite songs and elegies, the dainty love lyrics and nature poems which form the bulk of his work and which are deeply tinted with a passionate wistful melancholy, and are rich in all the haunting associations of world music. Judging from the meagre volume of

Where breathes, who bloodless left the meadows -
 She!
 Grave, in the wintriness of thee,
 Her laughter might have thrilled the dead
 So real she seemed, so white and red
 Gone, and the aching world she widows
 With me!

O, of her presence any rumour,
 Spring!
 News of her sweetness canst thou bring,
 In that mysterious underground
 What charm, what fire, what fragrance bound,
 There, from whence bursts the whole bright
 summer
 On wing!

Though he reminds us of the Pre-Raphaelites in his delicious sensuousness and exquisite word-painting, yet he avoids then tendency towards voluptuous fleshliness. He is nearer to Keats than to Rossetti in this respect. No better illustration of this can be found than in the severe restraint and purity of sentiment that make the following picture of nude beauty a joy for ever by lifting it into the realms of eternal nature and essential humanity.

Above her, hushed, the green, sweet darkness
 thrills.
 Cool waters in her ear come fresheningly,
 Unclouding, like a moon, lie on her
 The fearless glory to be simply she

All that the sun, impassioned, leaps to kiss
 She gravely gives, and to the light complete,
 Stands lovely, with no shame to tinge her bliss
 Eye in her Paradise was not so sweet
 What charm now, sister in simplicity
 To noble flowers, with shame's false tyranny done
 Glowing in her sweet humanity
 With grass, earth air and sunlight to be one!
 Glowing she stands in the pure face of heaven,
 In marriage with enchanted Nature given!

He successfully avoids the baneful effects of the strongest contemporary influence on him, viz that of Oscar Wilde. Though extremely scrupulous in observing the essential simplicity of art, and a believer in Art for Art's sake in the best sense of the phrase, he does not allow the dictum to degenerate into words for words sake as is pretty often the case in Wilde. There is nothing again, of the Wildean pose and affectation about him. His images are direct from the mould, of nature, and, to quote his own words as fresh as

—the wash of western seas,
 Full of the foam, full of the breeze

His style is not like a Narcissus fallen in love with his own image. It is so toned

down and subdued, and entirely free from tinsel. He is never in for loud effects. His touch is so delicate and sensitive, his skill so dainty that they baffle analysis.

In the very wash of woe as you bowed soul
 shall linger,
 You shall touch the sheer bright stars, and on
 the moon set finger
 You shall hear where brooks have birth, the
 mountain pines emotion,
 Catch upon the broadening stream the sound
 and swell of ocean

We shall take leave of the subject by quoting the poem *London* which is an unique performance of its kind in its cunning artistry. It is the poetry of town-life with its tramp of feet and dusty streets, the glorification of human locality with its 'ravishing reality and earthliness divine' and sparkling in every line with pure rapture of human sympathy and *joie de vivre*.

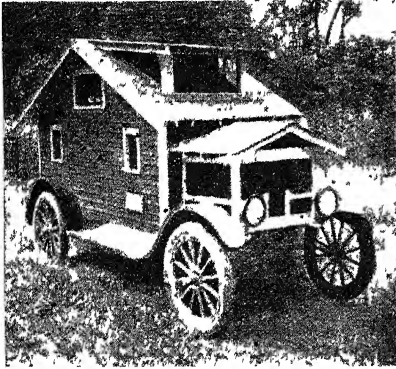
Farewell, sweetest country, out of my heart
 you roses,
 Wayside roses, nodding the slow traveller to keep
 Too long have I drowsed alone in the meadows
 deep,
 Too long alone endured the silence Nature espouses
 O, the rush, the rapture of life!—throngs, lights,
 houses!
 This is London. I wake as a sentinel from sleep
 Stunned with the fresh thunder, the harsh
 delightful noises,
 I move entranced on the thronging pavement
 How sweet,
 To eyes sated with green, the dusty brick-walled
 street!
 And the lone spirit, of self so weary, how it
 rejoices
 To be lost in others, bathed in the tones of
 human voices
 And feel hurried along the happy tread of feet
 And a sense of vast sympathy my heart almost
 crazes,
 The warmth of kindred hearts in thousands
 beating with mine
 Each fresh face, each figure my spirit drinks like
 wine,
 Thousands endlessly passing. Violets, daisies,
 What is your claim to the passionate charm of
 faces,
 This ravishing reality, this earthliness divine?
 O, murmur of men more sweet than all woods'
 caresses!
 How sweet only to be an unknown leaf that snags
 In the forest of life! Cease nature, thy
 whisperings
 Can I talk with leaves or fall in love with breezes?
 Beautiful boughs! your shade not a human pang
 appeases,
 Thus is London. I lie, and twine in the root of
 things

J. C. GHOSE

GLEANINGS

Cottage Built on Auto Gives Tourists Home Comforts

Fitted upon the chassis of a small touring car, a miniature cottage supplies an Iowa contractor, his wife, and two children with luxurious quarters while on motor tours. Electric lighted throughout, the house provides ample protection from dust and

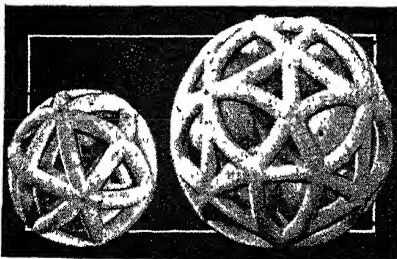


Comfortable Cottage Touring Car That Carries Family of Four on Cross-Country Run

rain, there is space for a cradle for the baby and other comforts of home. The front window in roof gives the driver a full view of the road ahead and glass in the rear makes it possible to see behind. Entrance is provided by a side door and one at the rear. The cottage weighs but little more than the inclosed body of standard type and proves an effective advertising device.

Two Balls Carved Of Wood Inside Third Sphere

After months of effort, a wood carver has com-



Balls Carved from Single Block of Wood with Other Spheres Inside of Them

pleted a ball, two and one-half inches in diameter inside of which there is another sphere, one and seven-eighths inches wide. In the center of the latter there is a third ball. In another ball the same artist carved six smaller spheres, requiring four months to complete the task. Only a single block of wood was used in both cases.

Crucifix in Throat Ten Days Removed Without Knife

After lying for ten days, imbedded in the throat of a patient in a Boston hospital, a crucifix, two inches long, was extracted without surgery. X-rays located the obstruction and, although the victim was at the point of strangulation, no knife was used.

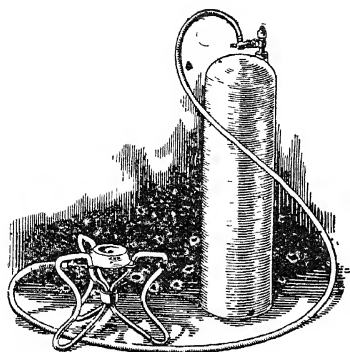


How the X-Ray Located a Two-Inch Crucifix Caught in Woman's Throat

despite the fact that the prongs had become lodged in the sides of the windpipe. Fastened in an upright position, the cross arms are believed to have prevented the piece from penetrating further.

Pocket-Size Gas Stove Cooks Meals For Campers

For the convenience of sportsmen and campers, a tiny stove that fits into the pocket and burns gas from a small portable tank with a supply sufficient to cook twenty-five meals for four persons, has been invented. Connection is made through a leakproof rubber tube and the stove is lighted at the turn of a cock. Danger of forest fires is largely eliminated with this arrangement, smoke and sparks are avoided, a hot fire is assured, regardless of the weather, and there is no dependence on wood for fuel. At

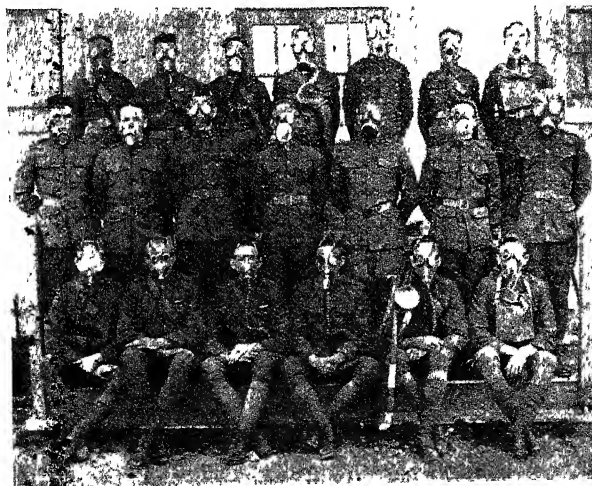


Pocket-Size Gas Stove Attached to Tank that Holds Supply for Several Meals

night, the gas provides a convenient light for reading, playing cards or for other purposes. The tank weighs only a few pounds. When empty, it is changed for a full one.

Army Has Gas Masks For Almost Every Purpose

Gas masks to suit almost every need for such articles have been developed by the chemical warfare service of the army. Since the days of wet cloths used to combat the first waves of deadly fumes early in the war, protectors have been made with devices at the mouthpieces to enable wearers to talk into telephones. Special ones are designed

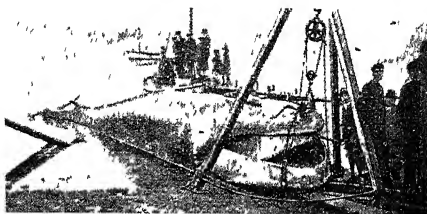


Various Types of Gas Masks Developed by the Army to Combat Deadly Fumes and Adapted to Many Peace-Time Uses, Including Mine-Rescue Work and Fire Fighting

for persons in submarines under the sea, while others have eyepieces which fit the ends of field glasses to guard those engaged in range work. Where fresh air can be had from another source, as in the case of workmen in oil or gas tanks, a mask with a long hose that can be run to the outside is provided.

Whale Is Killed After Seven-Hour Battle

Surrounded by fishermen in a narrow inlet four miles from a large town in Denmark, a monster Greenland whale, which had invaded the shallow



Monster Whale Killed by Fishermen after It Invaded a Narrow Inlet in Denmark

waters, fought its captors for seven hours before they finally killed it with rifle shots. Measuring fifty feet in length, the huge animal was towed to shore and lifted with a powerful block and tackle.

Battling Wild Animals To Cure Their Ills

Animals in captivity, it has been found, suffer from most of the ills common to civilization. A fairly common trouble that keepers of lions and other members of the cat family have to contend with, is in-grown claws. This condition is caused by the lack of exercise and the absence of rough surfaces to wear them down, with the result that the points grow into the pads or bottom, of the foot.

In a case of this kind in a large zoological park, the animal was so active that it was found impossible to rope it, so the large exhibition cage was battened with blankets and several quarts of chloroform sprayed in before it could be handled. In another instance, a valuable lioness was deprived of food for forty-eight hours, so that when a raw bone, too large to pass between the bars of the

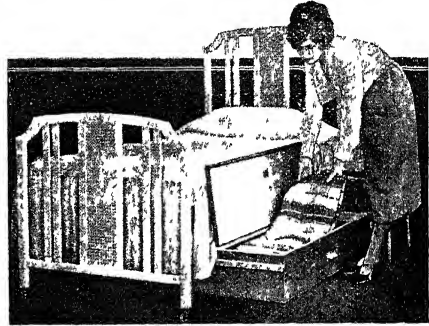


cage was put before her, she javenously rushed for it and tried to pull it into the cage. In so doing she extended her paws and obtained a firm hold on the bone. While the animal was thus engaged, the keeper was able, with a pair of long-handled shears,

bandages and splints, so slings and contrivances have to be made. For instance a monkey insisted on removing splints from its broken arm and a wide wooden collar had to be put about its neck to keep it from getting its teeth at the bandage.

Sliding Chest Beneath Bed Saves Storage Space

Storage space for clothing, bedding and other articles is provided in a moth and dustproof chest fitted on brackets attached to the sides of the bed-



Putting Extra Blankets in Handy Sliding Drawer that Makes Store-room of the Space Underneath Bed. Chest Is Entirely Concealed when Pushed Back on Sliding Rail.

frame and made to slide on roller bearings, so that it does not take up extra room and is concealed from view. The lid of the chest overlaps, making it dustproof.



air, quietness and cleanliness many troubles are overcome. If drugs must be given it is necessary to concentrate and disguise them by putting in some tidbit to be eaten. Accidents, such as cuts



and broken limbs are very difficult to treat for, after the operation the animal does not realize what has been done and pulls out stitches or removes

Sea Shell is Used as Loud Speaker

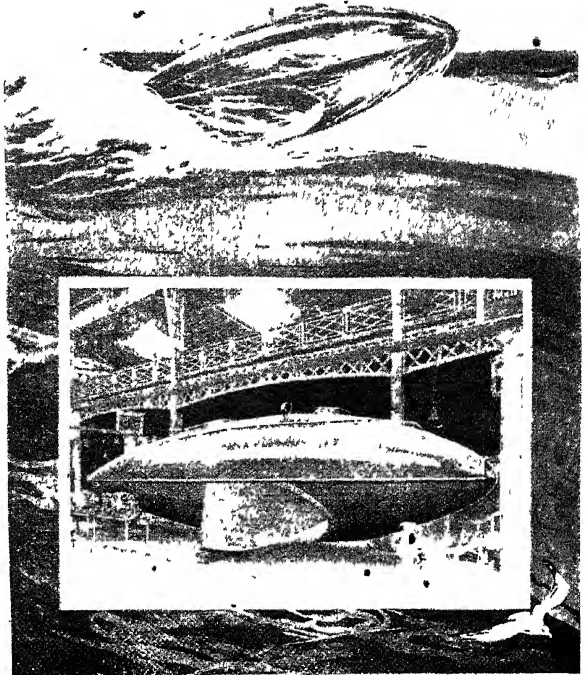
The sea-shell loud speaker shown in the photograph is not only attractive in appearance, but its acoustic properties are fully as good as those of the common type, which is in many cases, to say



the least, an uninspiring object. The base of the shell has been cut off square, and a type-C unit cemented in place, making a novel addition to the set.

Speed Boat Like Airship Travels Mile A Minute

To make over 60 miles an hour a boat shaped like the gas-bag of a dirigible airship has been patented in England. It is said that the model can be adapted to either a superspeed cruiser or a hydroplane. The hull consists of mahogany "skin" two inches thick built over circular steel ribs, any of which can be separately removed and renewed. When racing, the craft will be almost entirely out of the water. As its weight is less than one-third that of ordinary shells of similar sizes, the vessel can house an engine heavier and more powerful than ordinary types of power racing boats, thus making greater speed with less resistance from the water. Energy is generated by a 450-horsepower gasoline motor of 18 cylinders. For extreme speeds detachable blades can be placed along the sides. These wings resembling horizontal rudders, force the hull out of the water and assist it in skimming over the waves.



Music Lessons by Radio

Pupils of Junior High School 61, in New York, recently had a treat when music broadcast from the Metropolitan Opera House was picked up on a receiver in the classroom, and made a part of their regular music lesson.

The advantages of radio in educating the musical taste of students in this manner are apparent as it



Class in New York High School Listening to
Grand Opera Company

Mile-a-Minute Speed Boat that Is Built Like an Airship,
the Hull Being Driven over the Waves by an
Eighteen-Cylinder Gas Engine Developing
over Four Hundred Horsepower

permits thousands of school children to hear the
best music, at a normal expense

The Ideal Radio Set for Hikers

Henry Fairbank, a Brooklyn amateur, is the designer and builder of a novel radio set that should prove ideal for the hiker. It is a three-tube receiver operating on small batteries and is complete in all details. The instruments are fastened to a canvas-web belt, and each tube has its own rheostat, a potentiometer is also provided. The set has sufficient power to operate a loud speaker, and it is said that stations as far away as Chicago have been heard on it. The antenna

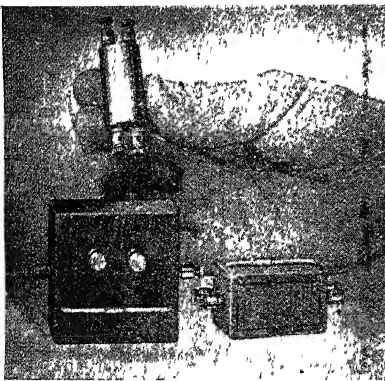


Complete Radio Set Attached to Canvas Belt, Strong Enough to Operate a Loud Speaker

consists of fine wire sewn between two canvas sheets so that it may be carried under the shirt, or in a pocket,

The Smallest Radio Set

What is claimed to be the smallest radio set in the world has been built by an amateur in Providence R I

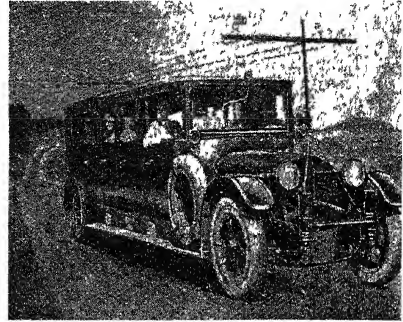


Interesting Examples of the Amateur's Skill The Smallest Set is but 5/8 Inch in Diameter

It is 5/8 in in diameter and 1/4 in long. On this set concerts broadcast within a radius of 20 miles can be heard distinctly.

The Radio Bus is Here

Passengers of bus lines in California are now being served with free music during their trips as

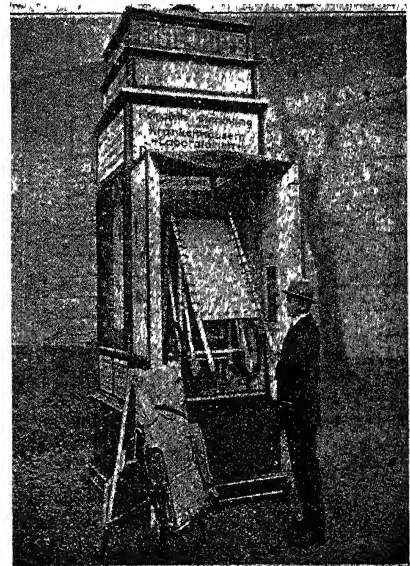


Buses on Sacramento Road in California Are Equipped with Radio Sets

a result of the enterprise of a motor-transit company

Hospital in Sidewalk Booth Aids Victims of Traffic

To care for victims of traffic accidents, a booth containing first-aid equipment, a folding hospital bed



Sidewalk Hospital for Victims of Traffic Accidents, Placed Near One of Berlin's Busiest Corners

and a wheel chair, has been placed near one of the busiest spots in Berlin, Germany. In case of injury or sickness, the patient can receive preliminary treatment before going to a hospital. The instruments and materials are easily reached and can be set up in a few minutes. Strongly built the booth is inclosed by doors, and is decorated in large painted inscriptions announcing its purpose and giving instructions for the use of the contents in emergency cases.

Radio Teaches Deaf

By means of powerful amplifiers, in connection with radio instruments, deaf and dumb children in the public schools of Cincinnati, Ohio, are hearing the human voice for the first time in their lives. Our photo shows a teacher, who came to Cincinnati from the California State School for the deaf, talking to a child who never before had heard the least sound.



Teaching Deaf Children by Means of Radio is Latest Educational Development

MY GIFT TO THEE

[TRANSLATED FROM RABINDRANATH TAGORE'S "BALAKA,"]

BY MR K C SEN, I C S

Deaf, this morning what will be
 My gift to thee ?
 The song of golden morn ?
 But morning droops upon its stem, outworn,
 Before the torrid sun of noonday sky,
 So fade our songs, and die

Friend, what seekest thou, when day is o'er,
 A-knocking at my door ?
 What gift wilt thou receive ?
 The lamp that's lit at eve ?

Alas, its light is for a corner lone and small,
 A silent hall
 Wouldst take it on the road where others
 fare with thee ?

Alas, the free
 Wild winds that wanton on thy way to-night
 Would slay its light

What power have I to give thee gift, however rare ?
 Be it a flower, be it a garland fair,
 Why wilt thou bear
 Its futile burden when it fades in noontide's glare ?

Whatever gift
 My hands to thee will e'er uplift
 Will slip through thy fingers' rift
 And ever must
 Mingle in the dust as nameless dust

Better far, when in the prime
 Of spring, thou'lt find the time

To walk, some day, amid my blossom'd bowers,
 Listless and idle, and a sudden breath of flowers
 Will hold thee entranced and still,—
 That moment swift
 Will be my staved gift
 And my starred arcades
 Will cast dim shadows and dreams as day-
 light fades,

And sudden and stark,
 Shipped from evening's tiasses dark,
 An errant streak of light will trembling gleam
 And touch and greet thy inmost dream
 That magic light, on dubious skies adrift
 Will be my gift

All my wealth is in such fleeting flash and
 shimmer,
 —In a moment's glint and glimmer
 It comes unbidden with songs that bring th'
 enamoured street

Thrills and tremors sweet,
 And flies with mummious anklets on its
 hurrying feet.

I know not where it doth retreat,
 Nor hand nor voice can reach its hidden seat
 Friend, what comes from this elusive strand
 To thy hand

Unsoughten and unknown, that will be
 My gift to thee
 What I can give is but the trinket of an hour,—
 Be it song, be it flower.

REVIEWS AND NOTICES OF BOOKS

[Books in the following languages will be noticed: Assamese, Bengali, English, Gujarati, Hindi, Kanarese, Malayalam, Marathi, Nepali, Oriya, Pungabi, Sindhi, Tamil, Telugu and Urdu. Newspapers, periodicals, school and college text-books and their annotations, pamphlets and leaflets, reprints of magazine articles, addresses, etc. will not be noticed. The receipt of book received for review will not be acknowledged nor any queries relating thereto answered. The review of any book is not guaranteed. Books should be sent to our office, addressed to the Assamese Reviewer, the Hindi Reviewer, the Bengali Reviewer, etc., according to the language of the books. No criticism of book-reviews and notices will be published.—Editor, M. R.]

ENGLISH

Modern Indian Artists. Volume Two. Asit Kumar Haldar. By James H. Cousins. D. Litt. With annotations on the plates by Oridhendu Coomai Gangooly. With 5 coloured plates and 20 photographs. Sold by Manager, Rupam, 7, Old Post Office Street, Calcutta, etc.

The publication of the first volume of this series was cordially welcomed in these pages. We welcome the second volume with added pleasure. Of the first volume only 100 copies were printed. Of the second, 225 copies have been printed. This shows that this cultural enterprise has been a success, as it eminently deserves to be. From the second volume we are also glad to learn that a volume dealing with the works of Nanda Lal Bose is nearly ready, to be followed by a volume on Abanindranath Tagore.

In his 'Foreword' Mr. O. C. Gangooly says that the introduction of the works of Mr. Asit Kumar Haldar to a wider public yet unacquainted with them, through the appreciative words of Dr. Cousins will help to explain the reasons for our choosing the less known artists of the Calcutta school in representing the character of the new movement in Indian painting. We confess, after reading both what Dr. Cousins has written, and also what Mr. Gangooly has written to describe and explain the works of Mr. Haldar reproduced in this volume, we are still in the dark as to those "reasons." But we are glad to be assured by Mr. Gangooly that his "earlier tributes to the younger members of the group do not mean any aspersions on the leaders of the movement, Tagore and Bose." We are however, unable to accept the truth of his epigram, "mediocrity is the compliment which death pays to life." The world contains and has always contained more mediocrities than men of genius, but that does not in reality mean that it is more a world of the dead than of the living that we live in.

Mr. Gangooly says in his 'Foreword'—

"If the mantle of the late Sister Nivedita has fallen on anybody it is on the graceful shoulders of Dr. Cousins. And after the passing of that eminent person who 'dedicated' (Nivedita) her life and soul to the study of Indian culture none has come out to India with greater reverence for the ideals that it stands for than this poet of the new Indian Renaissance."

As we have never had the honour and pleasure of being personally acquainted with Dr. Cousins and cannot claim any but a scanty knowledge of his writings and of his work as a teacher of youth, we are not competent to pronounce any

opinion on his personality or life and achievement or to compare him with or to any other lover of India. But we are unable at the same time owing maybe to our ignorance of all the contemporary workers in the Indian field to admit that Nivedita's mantle has fallen on any one. Being one whom the Sister favoured with her constant and ungrudging help and who had some opportunity of knowing her personally, the present writer may be permitted to say that it was not to a mere study of Indian culture that she dedicated herself. She did study Indian culture, of course—studied it as few Indians by birth have done. But she did so in order to *live* the ideal Indian life, to *become* an Indian, with a view to serving India. The result was that she succeeded in breathing new life into the civic, national, spiritual ideals of India and in influencing in a deep and abiding manner many social, educational and spiritual servants and historical and sociological writers of India. If one were to confine oneself merely to her role of art critic, one would find that her criticism and appreciation of Indian art was meant to feed the flame of Indian idealism as she understood it.

Years ago Lady Bose (then Mrs. J. C. Bose) who, as far as we know, was the Sister's most intimate friend among Indian women, and who is pre-eminently qualified to understand and appreciate a rare spirit like Nivedita's, wrote of her—

"It is just thirteen years that a young English-woman—a picture of health and vigour—with a face beaming with enthusiasm called on me. She explained that her object was to serve our women—not as one from outside but as one from within, and that she must therefore live their life and be one of them. I could not help telling her of my misgivings, knowing full well the almost insurmountable barrier that stood in her way."

Lady Bose continues—

"A few months after the interview in which I could hold out very little hopes for her success in her educational efforts among our orthodox sisters, I was invited to her little house in Bosepara Lane. I was astonished. She had accomplished the impossible. Having secured a house in the midst of orthodox surroundings, at first no Hindu servant would serve her, but she went without any help rather than wound the feelings of her neighbours. Many a day passed when there could be no cooking, and she lived on fruits and on what some kindly neighbour would send her. After a time however the people about came to regard her as their own in so far that even orthodox and sanctimonious women felt happy to live in the house as her

Dr. Cousins has clearly shown that "despite his beautiful reproductions in water-colour of two of the cave-frescoes, Mr. Haldar left Ajanta behind him, and in the subjects of his choice and his method of presentation, has given it a wide berth. He has escaped theology, almost escaped the Puranas, and has earned a distinctive place in the hierarchy of Indian artists as a painter who, whether dealing with mythology and symbolism, with history or with humanity and nature, invests his work with a pervasive sense of the intermingling of the human spirit with the Divine spirit."

quests. It is a wonderful story—how little by little she completely won the heart of the people by her patient love. . . . by far the largest portion of her income was used by her to help the needy and feed the starving, even depriving herself of many necessities.

Her civic training soon found scope in keeping the Lane and its neighbourhood a picture of cleanliness. This was not easy, but she showed the way by sweeping the Lane with her own hands. It was about this time that plague broke out for the first time in Calcutta. Many will remember the wild panic that seized the people. Trains and steamers were crowded with fleeing people. When the terror was at its climax, Margaret Noble (Nivedita) was active in her errands of mercy. She organized a band of young men, with whose help she cleansed the most insanitary spots in the northern part of the town. She personally undertook the task of nursing plague patients, contact with whom was almost certain death. One little plague-stricken child of humble parentage, lay in her lap dying, and clasped its little hands round her taking her for its mother.

In illustrating the Sister's "protecting motherhood", Lady Bose writes how once Nivedita "gave her own warm cloak to her servant while she herself shivered with cold". Novels' writing in *The Tribune* of Lahore, records how once when returning from a pilgrimage to the Himalayan shrine of Amanath among the snows, the Sister gave her own dandy to an old woman among the pilgrims who was walking laboriously and painfully with the help of a stick. Lady Bose has written of her austerity, of her longing for righteousness which shone round her like a pine flame, of her being a great moral and intellectual force. "Never have I known such complete self-effacement." "She had so completely identified herself with us that I never heard her use phrases like 'Indian need' or 'Indian women'. It was always *Our Need, Our Women*. She was never as an outsider who came to help, but one of us who was striving and groping about to find ways of salvation."

Regarding her literary gifts, Mr. A. J. Fraser Blair writes, "She was a writer of extraordinary range, eloquence and power." This power, this dynamic quality, we do not find in the writings on and in India that our eyes chance to fall upon now-a-days.

But our digression has been already too long—we must stop. Our only excuse for it is that we wanted our readers to know or to remind themselves what kind of a person Nivedita was, in order to be able to judge of the aptness and accuracy of any comparison with her. She certainly had great reverence for Indian ideals, but it was not the reverence of one from outside. It took the practical shape of trying as far as was humanly possible to live up to that ideal.

With his uncommon gift of expression and happy choice of words, Dr. Cousins describes how underlying the Indian phase of Asian art, there is the concept of a single life—not a single personal life on the earth, but One Life elaborating itself through the wonderful multiplicity and variety of form in nature and humanity. This concept shines through the art of Ajanta. It also illuminates the art of Bengal to-day. . . . The pressure towards the central idea of the essential unity of life is inescapable and shows itself under many aspects."

Dr. Cousins has noted this essential unity also in the general life and achievement of India, ancient and modern. In elucidation of his observation that "In India the ancient is up-to-date in anticipation and the up-to-date is the ancient fulfilled," he says—

"The discoveries of Jagadish Chandra Bose are but annotations to the Upanishads, elaborations from the root-principle of their life and his—there is no truth apart from the unity of life."

As Su J. C. Bose is an Indian, not only by birth but also naturally in mentality, as he is an Indian thinker and India's foremost scientist, whose utterances and environment are, moreover, coloured by Indian artistic feeling, it is no wonder that his scientific researches and discoveries should prove once again that the Indian mind is permeated with the concept of the essential unity of the universe. But we are afraid that Dr. Cousins' way of putting the thing may lead to some misconception. In this ancient land of a happily still surviving hoary civilisation, there is much blind, ignorant and unintelligent worship of the past, so much so that large numbers of even educated persons believe that most or all of the wonderful scientific discoveries and inventions of modern times were known to and in use among our Vedic ancestors. So Dr. Cousins' words may lead some of us to believe that, just as Sankaras and Ramanuja's systems of philosophy and theology profess to be expositions and elaborations of some Vedic texts etc., so Su J. C. Bose's scientific researches, experiments and discoveries are only elucidations in English of what is written in the Upanishads in Sanskrit—though, of course, Dr. Cousins is far too cultured and well-informed a person to suggest any such thing. So, it is still not superfluous to assert explicitly that, just as Darwin and Wallace were not indebted to the Sankhya theory of evolution or to that of any of the early Greek philosophers and did not write "annotations to" their work, so Su J. C. Bose was not indebted for his work as a scientist to and has not written "annotations to the Upanishads." An ancient generalization *springing from spiritual intuition* should not be allowed to be wrongly taken as almost identical with scientific verities arrived at after the performance of innumerable physical experiments according to the most rigid methods with instruments of marvellous delicacy invented by the scientist.

Dr. Cousins' interpretations of Mr. Haldar's works are themselves works of art of no mean order. We are sorry we have no space to quote any of them. His general characterisation of the artist is that he is among the colour-poets of the Bengal school. After the lyrical manner of his own sensitive and rhythmical genius which has expressed itself in a gallery of beautiful paintings in water-colour and of brush drawings, of wonderful fineness. I have with me, as I think of Mr.

Haldar's art, a sense of delicate beauty, of exquisite reserve of high significance."

Discussing the criticism that the work of the Bengal artists is not 'true to nature' Dr Cousins observes —

"The criticism is pointless where it is applied to pictures of mythological personages who are 'supernatural', applied to certain of Mr Haldar's pictures that rest on the solid earth, there may be granted a few moments' justification of the charge of anatomical license—but if that few moments' space is employed in an attempt to realise the method and purpose of Mr Haldar's art, the charge will, I think be withdrawn. Mr Haldar is a poet in colour, and he is entitled to a divergence from the strict 'truth to nature' of photographic art as liberal as the divergence to which the poet in words is entitled from the strict canon of prose. No one speaks as poetry speaks. No one sees as poetical painting sees."

In our poetry we are accustomed to read of "Padmapala-alochana" or eyes like lotus-petals, of eyes which are "Akarna-visanta" (which reach to the ears), of fingers like champak buds, of hands like twigs, etc. We are pleased with these descriptions, but we cannot tolerate any deviations from anatomy in paintings aiming to produce the same poetic effect. We seem to think that paintings ought to be just like coloured photographs, or that artists ought to be under the strict guidance of a board of anatomists, tailors, shoe-makers, etc.

Mr Gangooly's annotations on the illustrations are very helpful, and are not unoften beautifully expressed. For any Indian to find fault with the English of a brother Indian is naturally considered snobbish and pedantic. Nevertheless, we may be permitted to make one remark. We could wish Mr Gangooly in writing elegant prose had avoided the colloquialism of using the word "lot" in the sense of "a great deal," as he has done in several places.

In his description of the frontispiece, he speaks of the Ramayana as the Indian Ilhad. Though unnecessary, and not quite apt, this may be allowed to pass. But when he goes on to speak of Sita as the Indian Helen, we feel shocked, though our Hinduism is not of the orthodox variety, which Mr Gangooly's is. Surely Mr Gangooly knows that Helen was a consenting party to her abduction, that she eloped with Paris. But Sita? We will not insult our Hindu readers by assuming that they do not know what she was and is.

As an example of Mr Gangooly's spiritual insight and power of appreciation of art we quote the following. Describing and interpreting the second version of *Rasa-Lila*, he says —

"Indeed if we concentrate on the expressions of her face, as in this plate, we find that in contrast with the tremulous gestures of her hands, her courageous eyes are firmly set and leave no room for doubt that it is He. Yet if we follow the figuration of her whole body, it easily spells a note of interrogation and contrasts graphically with the almost straightened resignation of the figure of the lady behind her back. The latter raises her joined palms in fervent faith and shuts her eyes in justified aspiration to behold within One whom all her companions are only content in seeing without. In her simple though convincing gesture there is more feeling for a closer proximity to her God and Lover than that of her companion in front who is actually far away though in apparent contact with the Divine."

So far we have devoted attention only to the letterpress of the book. But the essential part of the work is not what has been written about the pictures but the pictures themselves. Before we say a few words about the reproductions let us say that we have nothing but unstinted praise for the set-up. The form of the second volume is more attractive than that of the first. The binding is very artistic. The artist's portrait on the cover shows the man as we know him in life. The type chosen for the letterpress is charming. The paper is of very superior quality. The printing is neat, and would have been faultless if there had not been the few typographical mistakes that there are. The printing of the pictures is fine. There are only two (or three) pictures out of 31 which have not in our opinion been quite adequately reproduced. If "The Ramy Day" had been reproduced in colours, as was done by us, more justice would have been done to it. The reproduction given in the book suppresses not only "irrelevant details," which the original does, but also some relevant details too. We may be permitted to hold that our reproduction of *Nature Mysterious* was clearer and gave a better idea of the various colours and shades in the original than the reproduction in the volume under notice. Perhaps the reproduction of "The Waterfall," too, admits of improvement. Was the particular shade of ink used responsible for the partial failure?

One quality of Mr Haldar's works must strike all observant lovers of art. It is their purity—then utter freedom, not only from sensuality, but even from voluptuousness. There is in them no appeal to the flesh. Voluptuousness is generally associated with the beauty of Apsaras, but in the sweet and innocent girlish face and graceful pose and gesture of Mr Haldar's "Dancing Apsara," there is no voluptuousness. That his art knows no distinction of creed and colour is well known to all who are acquainted with his works. This characteristic appears in his water-colour of "The Negro Princess," and would have been more evident if some of his paintings of Moslem subjects had been included. But this does not mean that Mr Gangooly's choice has been anything but praiseworthy. We are extremely thankful to him for the two volumes that he has brought out and express our gratitude in anticipation for those to follow.

THE INDIAN FISCAL PROBLEM (A COURSE OF SEVEN LECTURES DELIVERED AT PATNA UNIVERSITY IN AUGUST 1923). By J. C. Coyajee, M.A., etc., Calcutta, 1924. (The Book Company)

What is noted above is the title of a printed volume of 178 pages, comprising a course of lectures on the various aspects of the Indian fiscal policy, delivered by the author as the Banah Reader in Indian Economics in the University of Patna, during the session 1923-24. The author was a member of the Indian Fiscal Commission, and the theoretical position taken up, as well as the policy advocated in the work, is almost the same as those laid down in the Majority Report of the Indian Fiscal Commission, only with this difference that the theoretical considerations underlying the policy were further elaborated and elucidated in a manner suitable to the requirements of the students of the University, for whose benefit the Banah Readership has been instituted. Prof Coyajee has not failed in taking the proper view of the various aspects of the problem presented by the tariff

history of the last century, and the volume we are sure will serve as a useful compendium suitable in every way for all students of Indian tariff.

The rationale of protection as set forth in the opening lecture, though brief, is sound and admits of serious consideration in these days of economic reconstruction. The transfer of capital and labour from one industry to another as the result of foreign competition and free-trade has assumed, of late, an importance of unequivocal nature. In marshalling the arguments for protection, the author, following the lines of the Indian Fiscal Commission Report gives the foremost rank to the question of infant industries, and says that their protection is essentially necessary even in those countries which have fairly entered upon the manufacturing stage. The author is inclined to follow up the same line of arguments in recommending the extension of protection to older industries, such as are suffering from temporary atrophy, for these industries the author regards as infants *pro-tempore*. He emphasises not only the scope of the argument, but the weight and importance of the consideration lying behind it, as they are constantly increasing with the growth and development of the national enterprises and the complexity with which the question is being beset with economic advancement of the land. The nascent industries of a country have also to be protected and their case is to a considerable extent strengthened by the growth of massive production, for as Dr Marshall has argued, an industry which offers a large scope for economies of massive production stands to gain from protective duties, provided that its unrivalled possession of the market is insured, while the opportunities of its commanding a large sale abroad are kept open. The author recognised the importance of beneficial potentialities in extending the policy of protection to the wisely chosen manufactures which is thought to possess "immense latent powers of economy through production on a large scale." It is also pointed out in this connection, that for a country like India exporting her raw produce and importing manufactured articles, the benefit will be in the inverse ratio.

The next question that the author deals with is the diversification of industry and is of opinion that the diversification must be guided by the principle of comparative advantage in national production, and that, although the arguments concerning the protection of infant industry command an unequivocal force and unquestionable theoretical validity the policy of protection with regard to nascent industries has to be followed judiciously and with cautious discrimination. The author then brings up his arguments with regard to the policy of discriminating protection, by which is meant the policy of extending protection only to such industries by which the country enjoys, or is likely to enjoy ultimately a comparative advantage. So that "discrimination" has to stand upon the solid basis of the true scope and limitations of protection, for, it can be beneficial to a country only in those directions in which she possesses a comparative advantage in protection.

In Lecture III, Prof. Coyajee discusses the opinions of the economists in the matter of free-trade and protection. Their arguments have been arranged methodically, pros and cons set forth in a masterly way, and reasons adduced in support of the views entertained by the author. Lecture IV is devoted to the discussion of the influence of

protection on Indian agriculture labour and trade, how it affects the economic condition of the Indian middle classes and how they are hard hit by the continuous rise of prices due to protection and have failed to show any sign of economic improvement. In Lecture V the cases of some infant industries have been taken up and discussed by way of illustration. The facts have been very lucidly stated and the illustration drawn with great care and clearness. The sixth section of the work is devoted to the study of the influence of foreign capital on the economic condition of a country, with special reference to India. The author does not advocate the policy of restricting the free flow of foreign capital into India, and, as there is no considerable rush of capital into India, "we need be in no hurry" he says to block up the slender stream by adoption of artificial restrictions. In the last lecture we are served up with an elaborate discussion on the Government Despatch of 1903 and the policy of Imperial Preference, and the latter has been argued out in its different phases. In conclusion the author advocates the idea that the scheme of preference, as laid down by the Indian Fiscal Commission, should be extended by reciprocity of agreements between the members of the Empire on equal terms, and that India would then be in no way a loser by it.

We tender our hearty welcome to the work and have no hesitation in saying that it will prove immensely useful to all students of Indian economics.

S. KUMAR

"THE PUBLIC SQUARE." By William Leighton Comfort. D. Appleton and Company, New York.

"The Public Square" is a gripping story of love of estrangement and of reconciliation. Pidge, a plucky, self-willed, and self-reliant girl who sick of her father's domination—her father a metaphysical crank who dresses himself in Eastern robes, lectures with bare feet on abstruse subjects like cosmic consciousness and thinks that he is to do all the talking in the world while the others are to sweat to provide him with a living—leaves her native home for New York. This is her Mecca and here she falls into the hands of a benevolent land-lady who combines a love of Indian philosophy with an appetite for Punjabi cookery and a love of India's freedom with practical sympathy for all kinds of under-dogs. This land-lady is her guardian-angel here and encourages her all the while she is writing a romance. The romance proves to be still-born and she earns her livelihood in a tin-factory by pasting labels on tin-cans. She is rescued from this insupportable drudgery by Richard Cobden, a reader in the Public Square? a weekly notorious for its pungent, outspoken criticism, and its carefully chosen short stories. She gets a foothold in that weekly and life no longer remains unlikesome for her. She has, however, to say nay to Cobden when he proposes to her because she harbours love for another man—a man brutally selfish, untruthful and hard-hearted. Full of heart-ache Dick goes to South Africa and thence comes to India. Here he likes to see Mahatma Gandhi about whom he had heard from one Nagar a domicile in New York and friend of the above-mentioned land-lady. He goes to Ahmedabad, visits the Ashtama, sees the little man and is afterwards an eye-witness of the flogging in the Jalhanwala Bagh at Amritsar. Mahatma Gandhi's personality makes a deep impression upon him and his doctrines of

non-violence, soul-force and others sink deep into his mind. They relieve him of his aching, begotten of disappointment in love and also inspire him with love of India. He writes the story of Amritsar for the weekly and goes back to New York a sadder, wiser and nobler man. There he sees Pidge who understands him better than before.

It is a story which deals with romancers, writers of short stories, reporters, and high-priced editorial writers. It has a wonderful graphic power of narrative and shows deep insight into the condition of India. The picture of Mahatma Gandhi as drawn by the writer is fine, discerning and sympathetic. It unravels the events of Martial Law in Amritsar before our eyes with all their grim horror and wanton disregard of human life. The entire episode seems to be written as it were, by an eye-witness. Above all the healing power ascribed to Mahatma Gandhi's philosophy is very nice. And all this is from the pen of an American.

DIWAN CHAND SHARMA

THE HISTORY AND INSTITUTIONS OF THE PALLAVAS
By C. S. Nirmalsachari, M. A. Mysore 1924

In this little book, or rather pamphlet of 24 pages, the author who is junior professor of History Pachayappa's College, Madras, attempts to give an account of the history of the Pallavas and the culture of their age. His work is mainly that of a compiler, and he has very little to add to what has already been said on the subject by scholars like Venkayya, S. Krishnaswami Aiyangar, Jouveau-Dubreuil, Rao Bahadur Krishna Sastri and others. Strange to say, the name of the last mentioned scholar is not referred to in the preface, and a genealogy really worked out by him is attributed to Dr. S. K. Aiyangar.

The author first discusses the vexed question of the origin of the Pallavas whom some scholars most unnecessarily identify with the Pahlavas or Parthians. He next gives an account of their early history and deals with "The life and death struggle with the early Chalukyas." He next traces the main features of Pallava art, culture and administrative institutions and observes incidentally that the series of dramas published at Tiruvandam as Bhasas belong to the Pallava period and were staged before the Court of some king—Rajasimha most possibly. But he ignores the fact that the territory ruled by Bhasa's Rajasimha was Himababdhivyakundala—a description which can by no stretch of imagination apply to the Pallava realm. X

BEHULA THE INDIAN PILGRIM'S PROGRESS—Translated by Captain J. W. Petavel, R. E. (Retd.) and Kuan Chandra Sen, R. Cambay & Co. 9 Hastings Street Calcutta. Price Rs. 2, pp. 100+IV+XXII 1923.

The well-known Bengali story of Behula was rendered into a popular and modern form by Rai Bahadur Dimesh Chandra Sen B. A. D. Litt. Mr. K. C. Sen translated this story into English and Captain Petavel edited it with him. In the foreword, Sir Asutosh Mukerji states the story to be "perhaps the most characteristically Indian of all the country's folklore." It is interesting that the Lecturer on the Poverty Problem, Calcutta University should take up the task of revising this sort of story, and his introduction which is rather unduly long, propounds his views on modern organization, competitive system, humane industrial system, unskilled labour, even the labour of children, freedom of economic emancipation, and also the appeal

panted in the "Times Educational Supplement." However, Captain Petavel seems to have been the first to recognise a fundamental similarity, though with a highly characteristic difference between the popular legend of Behula and John Bunyan's famous book," as Sir Asutosh says, and we are thankful to him for his labour of love and also for the generous offer of the profit of the publication to the Calcutta University Poverty Problem Study Fund. We hope this work which is rather high-priced, will be interesting to those who do not know Bengali. The introduction shows that Capt Petavel is not merely an economist, but that he has sympathetically studied the social problems of India.

RAMS BAST

THE LIFE OF PRABHU JAGATBHAI—By Prafulla Kumar Sarker (Indian Book Club College Street Market, Calcutta) Pp. 47. Price annas four (1924).

In this booklet the author has given a brief sketch of the life of Jagatbhai and has tried to acquaint the public with the mysterious powers, the moral instructions and the philosophy of the saint. Many printing mistakes have crept into the booklet and its get-up too is not satisfactory.

P. SANKAR

WHY I ACCEPTED ISLAM—By Ismailkhan Das Gupta (near Muhammad Sarai Islami) Pp. 81. Price 10 as. (Published by the author, Monahan Khan's Road, Dacca).

Our author's social ideal is very low. He wants to introduce "Parda system" and polygamy. His ideal of religion is lower still. To him "the compulsory duties for every Muhammadan—are a sort of tax that we must pay to our Creator for the life we owe to him (Hades author's). As we pay a tax to the Government so we pay to God the *Randan* is for all we eat during the year the *akat* one for all we possess." P. 57.

THE ASHRAMA IDEAL—By G. S. Anandale. Published by the Theosophical Publishing House, Adyar, Madras. Pp. 22. Price 3 as.

It is the opening lecture of the second session of the Brahma Vidya Sharma Adyar, October 1923.

Worth reading.

THE APHORISMS OF NARADA—By Lala Kannon Mal, M. A. Published by S. Gangosen, Triplicane, Madras S. E. Pp. 7. Price 8 as.

A readable translation of the Narada Sutras (pp. 39-77).

The introduction and the introductory chapters (pp. X, 1-38) are well written.

THE LAW OF CHRIST—By C. Jayarajadasa, M. A. Vice-President of the Theosophical Society. Published by the Theosophical Publishing House, Adyar, Madras. Pp. 11 + 293. Price Rs. 4-8 (with a portrait of the author).

It is a book of sermons by a Theosophic Buddhist.

All the sermons except one in this book were delivered during his two visits to Australia in 1919 and 1922 to the congregation of the Church of St. Alban, Sydney of the Liberal Catholic Church. One sermon was delivered in Auckland, New Zealand. Occasionally a sermon was delivered to the congregations of the Liberal Catholic Church in Melbourne, Brisbane, Adelaide and Perth.

These sermons will be appreciated by Liberal Christians.

MAHES CHANDRA GHOSH

A SHORT HISTORY OF SANSKRIT LITERATURE By Prof. Mathabdas Chakravarty, M.A. Sanskrit-in-the Published by K. K. Bhattacharya & Gopal Bose Lane Calcutta Sole Agent Srinan & Co. 35-2 Harrison Road Pp. 20+10. XI.

A very useful handbook for students.

C

BENGALI

MUKTER PATHA (Way to Salvation) By Ganga-Sankar Bhattacharyee B.A. (Vidyananda Kati-lessee) Pp. 256 Price Re 1-4

The book contains 21 essays on a variety of subjects including Nationalism Universal love, *Sarvagya*, Non-violent Non-co-operation, *Khaddin*, Caste System, French Emancipation, Female Education, *Varnashrama-Dharma* Democracy Capital and Labour, etc.

The author has already criticised Mahatma Gandhi, and the way in which he has done it is not praiseworthy. Some of his remarks are ironical.

He is an advocate of the caste system and wants to revive the *Varnashrama-Dharma*. He says 'there is no other way to salvation (p. 199)'. He is against female emancipation and liberal education of women.

In politics also he is a reactionary. Democracy is not a necessity, any form of government may lead people to happiness, peace and liberty (p. 232).

MAHESH CHANDRA GHOSH

HINDI

ŚRI PRABHAKA-SĀRYA-TĪKA PART I Edited by Brahmacarya Sitaprasad and published by Mahachand Kishendas Kapadia. Serial. Printed at the Jain Vidyapress, Serial Paper cover, pp. 15+373 Price Re 1-8 (1923)

The book is a portion of a Digambara Jain work in metrical Prakrit by Kunda-kumharasvaya who is supposed to have flourished in the first century of the Vikrama era. The work deals in several departments of Jain metaphysics and rules of conduct. The editor a Hindi writer of repute after supplying the Sanskrit equivalents of the original has translated in Hindi the Sanskrit Commentary of the work supplemented with his notes. The subject is excellently handled, but a brief explanation of many of the technical words used in the text would have been of considerable help to the general reader for whom the work is really intended.

The printing and general get-up of the book leaves much to be desired. It is distributed gratis to the subscribers of the 'Jain Mitra' by the courtesy of Seth Girdharilal Chandiprasad.

P. C. N.

PERVA BHARAT By Syamdhari Misra M.A. and Sukdevdhari Misra, B.A. Published by the Gangagustaknaka Kargalaya Lucknow Price as 14 Pp. 136

The authors who are well known Hindi writers have presented the Mahabharata in dramatic form, and this part runs from the beginning to the 'Vrata Parva' of that work. As is common with modern Hindi writers the authors have inserted lyrical stanzas in the drama as was the wont of the classical Sanskrit dramatist. Though we do not now-a-days like this sort of stanzas, we thank

the writers for writing these stanzas in the 'Brajabhasha' instead of the 'Kharid boli'.

NANDAN-NIKETAN By Chandiprasad Haldar B.A. Published by the Gangga Pustakamala Kargalaya Lucknow Price Re 1-4 pp. 212

This book contains nine love-stories. The style of the author is commendable. He freely quotes poetical passages from various authors Sanskrit, Bengali, Hindi and Urdu.

DWIJENDRA MI Roy By Dulalchandra Bhargava and Rupnarayan Pandey Published by the Gangga Pustakamala Kargalaya Lucknow Price as 14 Pp. 44

This sketch of the life and works of the late D. L. Roy, is the first of a series of short biographies inaugurated by the editors of the Hindi monthly 'Madhuri'. This attempt will popularize the Bengali poet to the Hindi-speaking population.

RAMS BAST

MARATHI

SANTATI-SAMANYA OR BIRTH-CONTROL By Prof. R. D. Karve Publisher The Right Agency Gurgaon Bombay Pages 96 Price as 12

The author has rendered a doubtful service to the Marathi-reading public by writing this brochure on a delicate and extremely debatable question in Eugenics, viz. birth-control. The delicacy lies in the fact that such literature granting that it is of any use freely made available to the reading masses, often stands in the danger of being misused by the ignorant public which unfortunately forms the majority of the Indian population. Even the West where the percentage of literacy is comparatively much too high has experienced enormous increase in venereal diseases keeping pace with the discovery of several anti-venereal measures. The debatable part lies in the fact that the author has completely ignored the climatic and temperamental conditions of India which differentiate her from the Western nations, and has looked at the subject through ill-fitting Western spectacles. Mr. Karve in his enthusiasm over his fad has gone so far as to attack the advocacy of Brahmacarya temperance in respect of diet, and the fast-cure and to wax eloquent over sexual pleasure without its accompanying responsibility. I can hardly see any justification for the broad-casting of such views in the present condition of Maharashtra. On the contrary I can smell infinite danger, social and moral, from the dissemination of such literature.

TIKASHI SHUKSHANA OR VIRBHI EDUCATION By Mr. H. K. Mohan B.A. Pages 143 Price Re 1-4 To be had of Sahitya Prasarak Mandal, Sitabaldi, Nagpur

The book deals with a few important aspects of education and educational institutions in India. The opening chapter has fully laid bare the defects in the educational policy of the Govt and the disastrous results that have proceeded therefrom. The book is not written in a partisan spirit. The writer seems prepared to take things as they are and ventures to make a few practical suggestions to Education Ministers of Govt and to responsible conductors of educational institutions in the country. He has no faith in paper reforms and schemes that simply delude. He finds fault with attempts to make educational institutions channels of propaganda work and carefully considers the merits and demerits of the several prominent

educational institutions in the country, such as the Benares Hindu University, the Shantiniketan School of Bolpur, the Samarth Vidyalaya of Talegaon, the Gurukul of Haridwar, &c. It is a pity that the writer has not similarly examined national colleges and schools of recent origin and growth. There is a notable omission in the book which is regrettable. While the author has largely dealt with the intellectual and physical education and has also laid stress on the part played by the emotion of patriotism in education he has kept perfectly silent on the industrial side of education which is a *sine qua non* of the day. On the whole the book is worth reading and those interested in the educational movements in India will do well to digest and ponder over its contents.

V G APTE

MALAYALAM

CHITRA-KATHAKAL By P S Subbarama Patteri Published by V Sundra Iyer & Sons, Trichur (Cochin State) Price 8 as

This is a collection of five short historical stories written for the use of young boys and girls intended to give rise to noble and patriotic feelings in them. We hope the book will serve its purpose.

RANI GANGADHARA-LAKSHMI By Atholoo Annan Namboodinad with a short introduction by C. Krishna Menon. Published by K. Sankaran Namboodin, Yogalshemam Office, Trichur (Cochin State) Pp 254 Price Re 1-4

This is an historical novel written by a well-known writer in Malayalam who is widely appreciated for his simple and elegant style. Rani Gangadhara-Lakshmi, the only surviving ruling member of her line, became old and therefore had to adopt a successor from among her relations to succeed her in the *Gadi*. Through the advice of her minister the Rani chose to adopt a prince, who was a distant relation leaving aside the claims of others, which were more legitimate. Prince Virakerala, who was a direct nephew of the queen, therefore sought for the assistance of the Dutch who were at that time carrying on trade with the west coast. With the help of a few noblemen of the State the Dutch were able to uphold the claim of Virakerala. They deposed the illegitimate prince by force and with the consent of the old Rani Gangadhara-Lakshmi raised Prince Virakerala, her nephew, to the throne.

This event took place somewhere about 1663 AD in the present small progressive State of Cochin. It must be said to the credit of the book that it has in it more of history and less of novel.

P ANJIAN AGIAN

TELUGU

VIVAHANGALAMU AND NAVAVARSHASWAPNAMU By Sri M Annapurna Devi. Printed at Scap & Co Coimbatore.

The first is a translation of Sri Vidushekha Sastri's Bengali version of Vedic rites and marriage ritual. Its language is clean and concise and can easily be followed with interest and understanding by ordinary readers.

The second is a translation of Snigdha Devi's Bengali novel. There is freshness, beauty and joy of life in this work. The vital impulses of love are carefully analysed by the penetrating mind of the

writer. She does not think of love of the gross and sensual type but of the spiritual, ennobling and formative kind.

"SMT HALATA, TENUGUTOTA TRUNAKANKANAMU, SWAPNAKUMARAM" By Rayaprolu Subbarao—*Bulletins issued by the Abhinavakantamundali, Price 6 as each*

The art of short story-telling in verse is not better understood by others than Mr Subbarao. The author displays a high standard of literary skill. The story is never dull. The songs in Tenugutota are well balanced full of rhythm and feeling. Mr Subbarao can be considered as one of the best and most thoughtful of contemporary Telugu poets. These are charming little studies which every lover of Telugu language should study.

KAPALAKUNDALA By T Veerabhadraswami. Printed at the Vanu Press, Beavada. Price 12 as Pp 163

This is a Telugu rendering of the acknowledged masterpiece of Bankim Chandra. The style is attractive and the author's original spirit has not been sacrificed by the translator in any way. The main problem is of course the conflict of the personality with his surrounding environment. The female characters Kapalakundala and Padmavati have been well delineated and the changing temperament of the latter has been successfully depicted. Mystic religion and spiritual love have been successfully fused into a pleasant and readable whole and it can unhesitatingly be said that it is a distinct contribution to the Telugu novel literature.

B RAMACHANDRA RAO

GUJARATI

WRITINGS OF KALELKAR (Kalekarna Lekhu) Published by the Naguran Prakashan Mandu, and printed at the same Press, Ahmedabad (Cloth-bound) Pp 747 Price Rs 3 (1923)

Dattatraya Balkrishna Kalelkar, popularly known as Kaka, is a Dakshin by birth with Marathi as his mother tongue. One of the ablest and sincerest lieutenants of Mahatma Gandhi, he too has been an inmate of the jail. He has written enormously in Gujarati the language used being that of a Gujarati-born and bred. This big and substantial volume of nearly 800 pages contains his writings on various subjects, and to appreciate his style, ability and intelligence, they must be read in the original.

INDIAN HISTORY, THE TURK AND PATHAN PERIODS By Nagulal Nandlal Chopra of Bombay. Printed at the Naguran Printing Press, Ahmedabad. Thick Card Board. Pp 197 Price Re 0-10-0 (1923)

This is a text-book of history prepared for nationalist schools. It has been written after a close study of authorities bearing on this period, and the effect of the rule of these dynasties is summed up in an intelligently written epilogue.

BRITISH (INDIAN) ADMINISTRATION AND THE NATIONAL CONGRESS By Chaudhul Behchandus Bhatt. Printed at the Naguran Printing Press, Ahmedabad. Thin Paper Cover. Pp 188 Price Re 0-10-0 (1923)

The different Departments of our country's administration and their function examined in relation to the demands made by the National Congress are handled by the writer to show us where we stand. It is intended as a text-book for the National Schools, and a useful publication at that.

GANDHI'S EVIDENCE BEFORE THE HUNTER COMMITTEE
The translation into Gujarati of Mahatma Gandhi's evidence before the Hunter Committee by the Navivan Printing Press, Ahmedabad (Price Rs. 0-3-0) will no doubt help those who do not know English to understand what Gandhiji wished to emphasise.

ACHALAYATAN *By Girdhar Kuppalam Printed at the Navivan Printing Press, Ahmedabad Paper Cover Pp 153 Price Re. 0-10-0 (1923)*

Babu Rabindranath Tagore's Bengali book is translated into Gujarati by a Sindhi with a few observations by a Dakshini, Kalcikai. In spite of these drawbacks, the readability of the work does not suffer.

TAJAXEL LILKA *By Popatlal Punjabhai Shah, of Vankar. Price Re. 0-6-0*

It is an imitation of Goldsmith's Deserted Village, the Gujarati verses reflect the spirit of the original.

RUTINO BHOGE or A Victim to Custom *By Ramnandlal G. Modi, M.A., of Surat Price Re. 0-3-0*

It contains two short stories illustrating the evils of marriage customs in vogue at present.

SWADHARMANISTHA DAIBI JIBAN *By Jethalal Deshpande Printed at the Bhagyodaya Printing Press, Ahmedabad Pp 766 Cloth-bound Price Rs. 6-0-0 (1923) With a photograph of the author.*

This large volume is taken up with the lives of those great men, who have left foot-prints on the sands of time in India in the path of religion.

Lives of Rama and Krishna, of Vivekananda and Ramkrishna Paramhansa, and numerous other saints are given in a form which is sure to appeal to those in search of knowledge in that subject.

K. M. J.

FRENCH

LA FUGITIVE *By Rabindranath Tagore Translated into French by Renee de Brinmont Published by Nouvelle Revue Francaise 3 Rue de Grenelle, Paris.*

This is a translation of some of Rabindranath's poems.

L'ALPONA ou LES DECORATIONS RITUELLES AT BENGALI *By Abanindranath Tagore Translated into French by Mademoiselle Andrie Karpeles and Tapannmohari Chatterjee with 50 illustrations.*

Alpana or the ritualistic decorative art of Bengal has been explained and depicted in this book by the master-painter of Bengal.

FABLES CHINOISES DU III^e AU VII^e SIECLE DE CHRISTIANISME (D'ORIGINE HINDOUE)

Chinese Fables of the 3rd to 8th century A.C. derived from Hindu origin. Translated into French by Etienne Chavannes and versified in French by Madame Chavanne. Illustrated with 46 designs by Mlle Andrie Karpeles.

C. B.

STONES FROM HEAVEN

BY PIERRE SALET,

ASTRONOMER ON THE STAFF OF THE PARIS OBSERVATORY

IN an abridged Latin translation of the Annals of China, we read of thousands of stars falling from the sky into the sea with a great noise, or melting away into rain."

It was perhaps a reminiscence of this passage of Fontenelle's that prompted me to believe the curio-dealer's assertion that the small black stone he was showing me was an uranolith picked up long ago somewhere in the Far East. Whether a real meteorite or a plain earthly pyritic stone, the good people who found the object had evidently thought it their duty to honour it with a carved wooden pedestal and they probably kept it in their home as a fetish or mascot to charm away malignant spirits and any evil influences of ancestral souls.

Perhaps too they deemed this stone from heaven to be a pebble dropped from the hands of the god (one of the happiest creations of Oriental fancy) who plays with the dead children and helps them to build little toy houses.

Such a theory on the origin of meteorites is not to be found in books. We dedicate it to the little children of Asia who will perhaps prefer it to our clumsy assumptions on the "Ejections of lunar volcanoes" or "Concretions of cosmic matter." The hard truth, however, is that meteorites are fragments of planets, no doubt many people will have guessed as much in these Eastern countries where Vedantic or Buddhist philosophy has for centuries past taught the idea of the formation and annihilation of worlds.

In China the fall of meteorites has more than once been observed and described with more precision than would appear from Fontenelle's account. The Chinese call them "fallen stars changed into stones" but they know full well that they are not real stars, otherwise fixed stars must have decreased in number since shooting stars have been observed in countless showers. Meteorites, then, come to us from hard-frozen celestial bodies,

and perhaps such a fragment of an extinct planet has already caused some Chinese philosopher to ponder on the ancient doctrine of impermanency, and of the fatal dissolution of every formation in the course of ages.

On this point, as on many others, modern science and ancient Indian philosophy agree perfectly. Buddhism teaches the evolution of the universe, the inevitable death of the sun and of all earthly things, it even foresees the end of the world in a manner scarcely different from that which science anticipates from the degradation of energy, the cessation of all apparent movement, and the general equalisation of temperature. In the material atom itself which modern scientists consider as a simple vortex of ether, or as a gradually evanescent formation, Buddhism also sees nothing but an illusive and transient phenomenon whose fate is to vanish sooner or later, as a mirage or as the foam on the sea. 'In the very seed of sesamum, says a Buddhist text, there is not an element so small but that it must ultimately disappear.'

A stone fallen from heaven is a forcible reminder of the eternal flow of things and that is perhaps the reason why so much care was taken of the little urolith. No doubt the hermits of old were sufficiently warned of the fact by the skull they used to keep beside them but to-day we are confronted with an idea of deeper import that of the total disappearance of our race, of the end of our science, of our civilisation, of all this collective work in which we take part joyfully because it will survive us. Now alas! we know that of all this nothing will remain some day but a few calcinated *debris* like this urolith of ours, or even less a few molecules of gas floating at random through eternal space.

If you reflect thus on the future predicted for mankind, our Chinese urolith will appear fraught with grave portent. Black and strangely wrinkled, it seems to have little in common with an ordinary stone. The surface bears a characteristic gloss produced by the heat of the air-friction. It is riddled with holes through which its softest parts have volatilised: it is in fact but the skeleton of a stone. Finally the heat and the impact have pressed it and bent it out of shape, yet it has retained throughout an appearance of hardness, and as it were, a reluctance to allow Nature to disperse its elements.

I confess a meteorite was not needed to serve as a theme for these meditations, any object could start the mind on the same train of thoughts, for whichever body you may

choose is nothing in the end but a temporary assemblage of atoms which were once floating in the primitive nebula and must continue on their own individual course to return some day into new composites. It were a hackneyed disquisition to trace these particles through all their successive *roles*, to show them one day forming a stone or a planet, and the next day perhaps our body, our brain may be our eyes which for a moment open uncomprehendingly on the mysteries of the world. But an Urolith helps us to grasp these perpetual metamorphoses because we can realise better its immediate past.

What marvellous tales, more interesting indeed than "the Finest Story in the World," our meteoric stone would tell if, like Kipling's hero, it could remember and relate some adventures of its past existences! In what world, or with what strange beings has it lived until the day when some monstrous catastrophe hauled it into space,—perhaps the spontaneous breaking-up or the crumbling away of some dead planet? And for how many millions of centuries has it wandered through sidereal space, yielding to the attraction of stars or of other specks of cosmic dust encountered on the way? Then one day, owing to a particular disposition of our solar system, it was "caught" as astronomers say. It might have finally dropped on to the sun, or on some uninhabited planet or again into one of the terrestrial oceans, whence it could not yet have resumed its travels, before the complete diving-up which must precede the disintegration of our planet.

Instead of that, our urolith had the singular fortune of falling into a country and at a time when it would be taken for a message from the gods and treated with due reverence. Nowhere else than in the East are natural stones thus regarded. The Japanese will preserve pieces of rock for the sake of their artistic forms. The Chinese value jade very highly, not for its beauty, but because of the time-honoured comparison between the qualities of the stone and the virtues of the soul. In the west an equivalent regard for natural stone cannot be found unless we go back to Grecian antiquity, when the goddess of Myths still trod the earth. A stone fallen from heaven was the supreme object in the worship of Cybele, the Mother of all gods. It was no doubt adopted as such in memory of the union of Uranos with Gaia, from which sprang the ancestors of creation, Chronos and Rhea, Time and Evolution, as well as Themis, Eternal Justice.

During the Middle Ages, on the contrary, meteorites were often chained up in churches and mosques lest they should resume their flight. In later times, the fall of an urolith would arouse but little interest. Official science, as represented by the great Lavoisier, forbade the belief that stones could drop from heaven. Therefore our Urolith, when carried away from China or Japan by some "foreign devil" ran the greatest risk of being taken for a lump of old cinders and thrown on to the rubbish-heap. But thanks to a succession of happy chances, it has been carefully preserved and the time passed on our planet will be a rest for it amid the whirl of its future existences, a sort of halt like the temporary paradises which Buddhism places on the long road that leads to the final dissolution of personality. And I, for my part, would allow it to stand on its wooden pedestal, as when it was an object of worship, until the day when it must continue the chain of its successive transformations ending in the final annihilation of its last atom and the eternal rest, for "even plants and trees, even the very rocks and stones, must all enter into Nirvana."

With such thoughts a meteoric stone might have inspired an Eastern brain, but how remote they seem from the trend of the "scientific mind!" We lie under the influence of the million of brains which have thought before us, and that is why in our cosmogonic theories as in our whole conception of life, we stand at the antipodes of Oriental ideas. The Japanese say the dead are all living and guide our actions and our thoughts. After twentyfive centuries of Vedantic or Buddhistic training, the Oriental's chief desire is that he may never be reborn and that the work of Maya, the delusive shadow-play of the world, may some day vanish for good and all. He would not dread the "caloric death" announced by scientists but rather welcome it as the dissolution of form and radical suppression of pain for which he is ever striving.

We Europeans are passionately attached to those ideas which Buddhism considers as the source of all evil, such as the belief in the reality of a personal life, in its permanency in the possibility of individual happiness, and that is why we could not wish our personal and separate existence,—the only one we can understand—to disappear for ever from the Universe.

Science may well assert that our planet will perish, and all phenomena come to an end, still we hope that in spite of all, our life will

continue for ever, on new worlds if need be, and that is no doubt why some learned scientists represent to us these stones as the stuff that worlds are built of, and as a sure evidence that life will renew itself for ever and ever. These theories, however, assume various forms. Some assure us that meteorites are due to the crumbling away of stars in ever smaller fragments, others again pronounce stars to be formed by the agglomeration of this dust in ever larger quantities. Their aim however, is always the same, it is to infer the possible creation of new stars. The analysis of meteorites has shown them to consist of the same substance as our Earth itself and this idea, the impety of which it is said almost cost Anaxagoras his life, has become a commonplace one.

This material unity is obviously a consideration in favour of the evolution of worlds, and conduces to the belief that life may not be an exclusive privilege of our little planet. An absolute proof is still wanting, no meteorites have yet shown any trace of the existence of organised creatures on other planets. This is not surprising if we reflect how very small is the share of living nature as compared to the mass of a planet. Some evidence of the universality of life was then looked for on the specks of dust that circulate in space, pushed on their way by the pressure of solar rays. This dust originating from the atmosphere of planets might carry organic germs to be sown elsewhere and thus the worlds when about to disappear would hand over the torch of Life, as Lucretius says: *Vitæ lampada hauriunt*. Unfortunately, our desire to find something that is permanent now encounters fresh difficulties. Everyone has heard of the new theories according to which matter is in a constant state of evanescence such is radium, which in the course of disaggregation, sets free a quantity of energy. This energy, however, is subject to constant degradation, becoming ever less fit for the production of phenomena that we can turn to an useful account. Thus the perspective of universal death remains unchanged.

It was thought at a time, from the appearance of the starlit sky that the sun must occupy approximately the center of a limited aggregate of stars, whence the very natural deduction that all the matter comprised in this aggregate, and all its energy, must end by wasting away. It was however already a mistake to ascribe to the region of space that we occupy a particular and pri-

vileged situation which it probably does not possess. Later it was pointed out by the present writer that the appearance of the stailit sky might be due to the absorption of light by all the meteorites, the number and size of which can to some extent be reckoned by means of the shooting stars. Calculations confirmed our hypothesis and it seems probable that the stars are distributed almost uniformly much farther away than we thought, and that the diminution of their numbers and increasing dimness are due to this effect of absorption. We are then lost amid the stars like a man wandering through a forest in a fog. He sees only the trunks of the nearest trees and might imagine himself in a small wood, but the forest is an immense one and what he sees will teach him nothing as to its real dimensions.

If meteorites thus fill the space we may grant that their part in the economy of the Universe is an important one, and that they contribute to form new suns. But what will happen if this matter itself fades away? Must we believe that it may be re-formed somewhere and that meteorites proceed from those unknown regions to feed the stars? Must we take as a meaningless fable the myth of Chironos who wrenched from his father Ouranos the power to create new matter? Or will Prometheus who did once give us the fire from heaven, be able to pick up this lost faculty? This seems fantastic, but yet a modern scientist believes he has created matter out of energy, and if the fact is not yet a definitely proved one, at least it does not seem to be out of the reach of human genius. When we know how to produce matter with our hands, we shall certainly find theories to explain how Nature makes good her losses, and insures the indefinite duration of the Universe.

As to the complete death of the world consequent on the degradation of energy, there are already various theories calculated to allay our fears on this point. From a purely mechanistic stand-point the apparition of a new state of the world, where energy would increase inside a limited portion of space instead of suffering degradation, is obviously, if not impossible, at least highly improbable. And yet however improbable a phenomenon may be, it must "turn up" in the end, if no limit is set to the time and space considered. We are deceived as ever by our old enemy, anthropocentrism: our reasoning is like that of the inhabitants (if there are any) of the

last particles of an atom, who believe all the universe to be like their own "miniature atom" or else of the shortlived insect, extending to an unlimited period the limited experience of its brief existence. Were it not for this infirmity of our nature, we should see clearly that the Universe must be at times enormously out of balance, and monstrously irregular. We see an instance of this in the two immense currents of stars that seem to flow around us. "There must exist here and there some comparatively small regions—of the size, say, of our stellar universe—that diverge notably from the law of thermic equilibrium." Such worlds must soon come to rest, but others would go through the same changes in other portions of space. "Eternity, then, would be the extension ad infinitum of a series of oscillations between chaos and equilibrium, between movement and heat, a slow rhythm."

The words we have quoted are borrowed from modern *sarants*, but is not the theory a very old one? Our Eastern philosopher would reply—it is identical with the doctrine of *Kalpas*, the immense alternate periods of cosmic activity and repose. What we have just examined the impermanence of all things, was but one aspect of Eastern doctrine—as a matter of fact, it also teaches that substance will recreate new worlds without end, and that their destruction and renewal are like unto the relentless revolution of a great wheel, or again, like a circle without beginning or end.

The idea of a perpetual return of existence is, therefore, a common one to modern science and to ancient Indian philosophy. According to science these rebirths would perforce take place at immense intervals of time and space, but what matters it? Is it not after all but a question of units? We may dread the successive rebirths as a Hindoo does, or on the contrary, accept cheerfully, with Nietzsche, the Eternal Return of life.

It will be noticed that perpetual return of identical phenomena can only occur in a Universe where time has an indefinite duration but where the number of possible states is a limited one. Such can only be the case in a finite universe where phenomena take place by leaps and bounds, not unlike a chess-board where pawns can occupy but a limited number of squares and produce but a limited number of combinations. If we hold for continuousness under any aspect, we must have, instead of Nietzsche's Eternal

Return, an indefinite succession of different forms

It must be kept in mind that these broad cosmological considerations have little interest beyond that of destroying the hard-lived anthropocentric delusion (the cause of many errors) and of giving us a broader conception of the Universe. Once this result is acquired it behoves us to give up problems we cannot solve, and here again we find the Indian Sage has said "Entertain no thoughts such as—The world is eternal—the world is not eternal—the world is limited—the world is not limited—"

Thus, I mused over our Uranolith when it struck me the emudealer had perhaps palmed off on me and dubbed a quite common stone an Uranolith. The habit does not make the monk, and a black crust is not sufficient evidence of a meteoric origin. And besides, people who watch the explosion of a meteor and who hear the whizz of the fragments dropping on the ground might perchance pick up in all good faith any pebble of singular appearance when the fall actually took place at a great distance from where they stood. We could certainly put the case before a mineralogist, but we shall rather cling to our illusion. And after all, even if this stone has not recently been hurled through space, yet its elements must have wandered there awhile, and will return

further an indefinite number of times, in a sense, any piece of stone is a stone from heaven.

And since we have attempted over this meteoric stone from China, to trace a parallel between cosmogonic ideas in the East and the West, it is meet that we should, before concluding, point out where they differ completely. The teachings of idealist philosophers have never shaken in the least our realistic conception of the world, whereas in the East it is an ancient and deep-rooted belief that the Universe is but the produce of illusion and of the individual will-to-live.

Supposing, then, we still take the question *cum grano salis*, we should, each and all, be responsible for the existence of these fragments of meteorites, for their future adventures, and for the stars they will beget! One must perhaps be born a Chinaman or an Indian, not in this only but in countless rebirths, to become such a thorough-going idealist. Occidentals are not near believing in this power of mind over matter, and none of them would ever think of taking otherwise than figuratively the celebrated and somewhat ridiculous flight of eloquence of a French politician: "We have extinguished throughout the heaven's lights that will never shine again."

Translated, with the author's permission by
J. BUHO

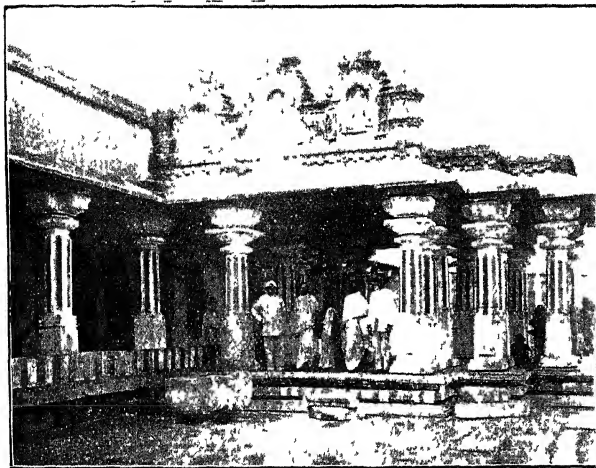
THE SACRED PLACES OF MYSORE

IT would be strange if a country so closely related with the incidents in the life of Ramachandria, as that of Mysore, did not possess many places of sacred interest. Not only are many places identified with that great Indian epic the Ramayana, but practically all the branches of Indian religions have some places specially sacred to the followers of these faiths. Though it is highly probable that the Buddhists came to Mysore in considerable numbers, for Singeri is definitely connected with Buddhist legend, there are no places today that have any special interest from the Buddhist point of view. But other faiths have temples and shrines which still command the devotion of a large constituency of devotees. It is the object of this short

article to draw attention to a few of the chief places of pilgrimage within the boundaries of the Mysore State, though the notices of each must necessarily be brief.

SRAVANABELGOLA

Without doubt one of the most unique places of pilgrimage is that of Sravana belgola, the centre of the Jain faith in India. It is the residence of the principal guru of that sect and he is held in high honour throughout India. Those who have visited this place will never forget the impressive statue which has been cut out of the solid rock, a huge image nearly sixty feet high. The colossal image of Gomateswara, is surrounded by a number of sacred buildings, while on the



Temple at Siavanabelgola

opposite hill, known as Chandra Betta, there are many interesting Bastis. According to a tradition of the Jains, this place was visited by Chandra Gupta, the celebrated Emperor of India, who abdicated his throne and adopted the life of a hermit. The oldest temple on the hill is dedicated to this ruler. The hill on which the great statue is found is known as Indra Betta, and rises about four hundred feet above the village below. The visitor to the temple on the summit has to remove his shoes where he begins to ascend the sacred hill, and he soon finds that he has no pleasant task if he is not used to walking over the blazing rocks in his stockings. It is not many years since the authorities began to insist on this method of approach for Europeans, but now it is universally insisted upon. The image is nude and erect, facing the north, and can be seen for many miles as one approaches by the road. The proportions of the figures are not very good, for the arms are too long for the body. From the knees upwards the legs are also a little out of proportion. Around the legs and the lower parts of the body may be seen the representations of anthills, with a creeping plant sending its branches out from either side, twining over the legs and thighs. These are said to symbolise the complete spiritual abstraction of an ascetic who is absorbed in the contemplation of the Divine. Though festivals of a minor sort are held in the course of the year, the great festival, when the huge image is washed with ghee, takes place only after a long interval of about

twelve years or so. On that occasion thousands of rupees are expended by wealthy Jains for the purpose of celebrating this festival.

SRINGERI

The seat of the Jagatguru is the most sacred spot in all Mysore State, and it holds a very high place among the shrines of India. It is directly connected with the story of the Ramayana, for it was here that the Vibhandaka Rishi performed penance and where Rishya-Sringa, a celebrated character in the Ramayana, was born. Interesting though its connection may be with the legendary stories of the past, its chief glory is its connection with the great Saiva reformer, Sankaracharya. Here he founded the spiritual throne which he and his spiritual descendants have continued to hold. Wherever



Gomateswara at Siavanabelgola

the guru of this place goes, and he has to make long tours to collect funds for his Matt, he is sure of a royal welcome. From the highest to the low of practically every caste, they will meekly follow barefooted his palanquin as it is carried across the street, a right he possesses with few others in South India. A few years ago the aged guru died and his mantle fell on a young boy who is now however, carrying on the full responsibilities of the order. The village of Singeri lies amid some of the wildest scenery in the north-west of the State, and the journey to it is not an easy one. There are said to be over a hundred temples in the place, and certainly one appears to see them at every turn, but the most famous of them all is the one known as the Vidyasankara, an ornamental building of great interest. The guru lives in a modern-looking building across the river which is reached by means of a small raft. Near the steps that lead down to the river, there are hundreds of sacred fishes which daily receive their ration from the priests and visitors to the temple. There are several large festivals in the course of the year, but the principal one is that known as Navaratri, when all classes of the population are fed at the expense of the matt, and cloths are distributed to the women who attend. The Government of Mysore gives a large grant to this temple, but among its adherents are many wealthy people who do not stint their wealth in support of this important matt. His Highness the Maharajah takes a deep, personal interest in the wel-

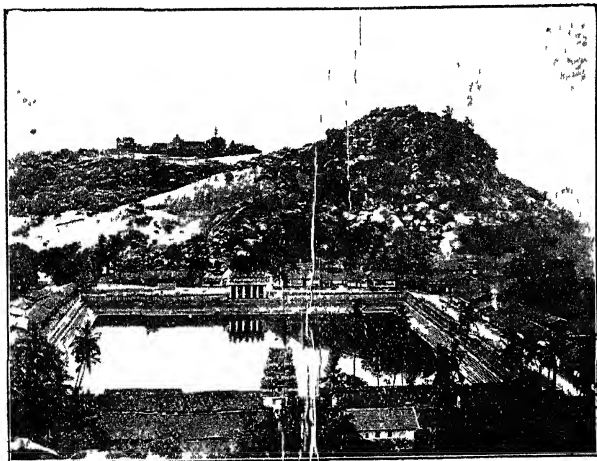


Back view of Image at Sravanabelgola

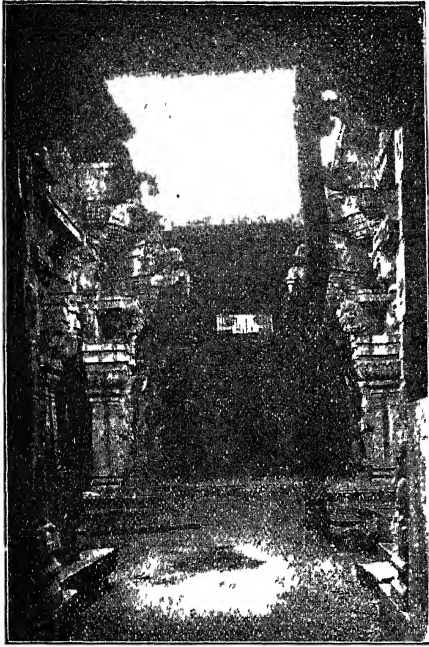
fare of the whole place. Doubtless something of the old glory of Singeri has disappeared, but for many ages to come it will continue to hold a warm place in the hearts of the followers of Sankaracharya, and of many other castes as well.

BELUR

This place is mentioned in the Puranas and ancient inscriptions as Velur, and is often styled the Southern Benares. The temple here is consecrated to Chenna Kesava, and was built by the Hoysala king, Vishnu Vardana, when he left his own faith, Jainism and became a follower of Vishnu. The temple dates back to the twelfth century, and contains some of the finest specimens of architecture known generally as Chalukyan. Many travellers visit the town for the sake of seeing the



The Sacred Tank at Sravanabelgola



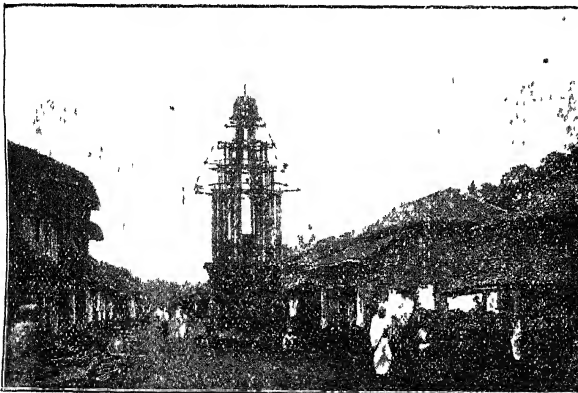
Now Temple at Sringeri



Brahmans on the Steps of Sringeri temple

excellent workmanship in this fine temple, but the great majority of visitors are the simple common folk of the neighbouring towns and villages who make a point of timing their visit with the celebration of the great annual festival, which is held for five days in April. The following story is related of the god of this temple. It is said that by some mistake the goddess was left on the Bababudan Hills,

when the god was brought to Belur. The god is therefore under the necessity of making occasional trips to see the goddess on the hills some miles away and thus he does by means of a large pair of slippers kept for this purpose in the temple. The making of the new shoes to replace those worn out lies with a certain class of people, and as a reward they are permitted to enter the courtyard of the temple. On the occasion of the festival, all castes are permitted on a certain day into the temple itself. The festival here appears to be much less popular than it used to be, but for those who have a love for the fine examples of Indian art, it will be difficult to find much finer work than that in the temples here.



Street and Gopuram Sringeri

NUNJUNGUD

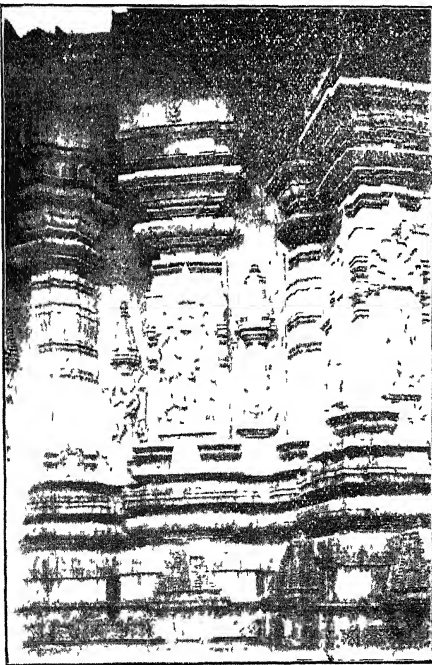
The fact that the royal family of Mysore takes adeep interest in the welfare of the

sacred temples at Nanjungud, a small town some twelve miles from the capital city, is sufficient guarantee of its place in the affections of the Mysore people. But it does not attract the people of the State alone, for on the occasion of the great car festival which lasts three days, there are thousands of devotees who come from all parts of South India. The temple is dedicated to Nanjundeswara and it is supposed to date back in some form or other, to a very early period of history. In one part of the temple there are 66 images of Saiva saints. According to the measurements given in the Gazetteer, the length of the main temple is 385 feet and the width 160, and is supported by 147 pillars. The interest of the Royal Family has been shown for many years, and a good part of the building has been erected by members of the Family. The Gopu-

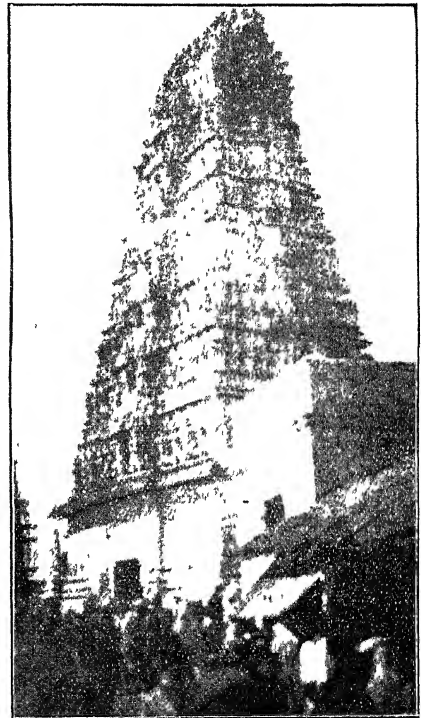


Belur Temple

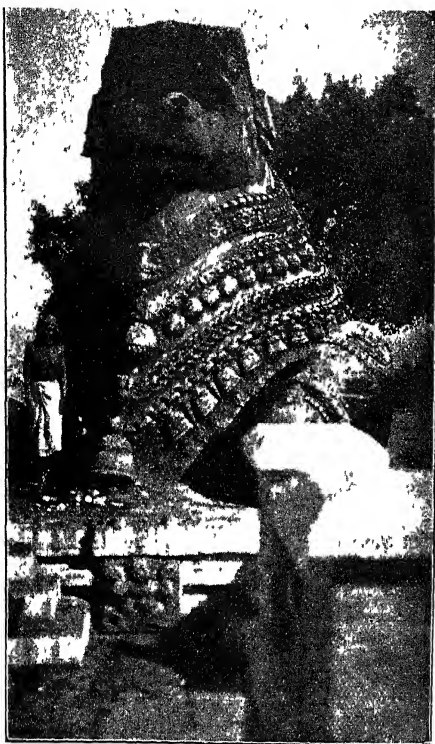
ram was erected by Mumtaz Ali Krishna Raja Wodeyar in 1845 and the various shrines by ladies of the Royal House. Not only has the



Carvings on Belur Temple



Temple on Chamundi



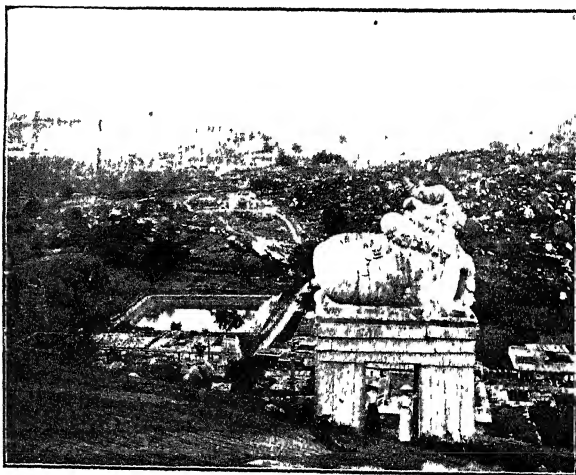
Sacred Bull on Chamundi

temple is associated with the historic rulers who have from time to time ruled the district, but it is claimed that it has connections with the legendary period of Indian history. As Nanjungud can be easily reached by trains from Mysore, it is not surprising that so many take advantage of the opportunity of paying a visit to a shrine which has so many sacred associations. As in the case of several other temples in the State large grants are made for the upkeep of the temple at Nanjungud.

CHAMUNDI

Another temple closely associated with the Royal Family of Mysore, (in fact, it is looked upon as the most intimate of the religious associations of the Palace), is that on

Chamundi Hill, the great hill overlooking the city of Mysore. The hill rises to a height of nearly 3500 feet above sea-level, and can be ascended either by road or by a long flight of steps. The road is fit for motorists, and since His Highness opened out the new one, motorists may delight in a run from the city to the summit. But those who wish to see Chamundi under the most interesting conditions must visit it on the occasion of the Dasara or on the days immediately following when the annual festival is held there. Probably nowhere in South India is there such an assortment of beggars, of every possible description, as lines that slope of over a thousand steps. Reaching the top of the hill one sees the fine temple there on which the Royal Family has spent so much money. Krishan Raja Wodeyar repaired the shrine in 1827 and furnished it with a tower, and in 1848 he presented it with several animal cars which are used in the procession. The ruling Prince has subscribed largely and carried out many improvements. The temple, as well as the steps on the hill, is covered with innumerable electric lights. One of the striking features of Chamundi is the huge bull half way up, and now to be reached easily from the new road. It is a fine specimen of carving and was placed there by Dodda Deva Raja some time in the seventeenth century. Much might be said of this interesting sacred hill, but this brief notice must suffice. Chamundi of course is the goddess



View from Siva-Ganga Hill

Kali, and in olden times human sacrifices were not uncommon on the hill.

The remaining chief sacred places in the State, though none the less interesting can only be briefly mentioned

MELKOTE

Though not so important as it once was, this town is of great sanctity on account of its association with the great reformer Ramanujacharya who fled to this place when he was persecuted by the Chola king early in the 12th century. Here he lived for 14 years, and it thus became the chief seat of the Sri Vaishnava sect of Brahmans. The Muhammadans, in the time when they overran Mysore, did much damage to this place. There are few people living in the town save Brahmans who depend on the funds of the temple for sustenance. It is interesting to note that, as a reward for assisting Ramanuja to recover an image of Krishna when it was carried off to Delhi, two classes of outcastes are granted the privilege of entering the temple on one single occasion in the year.

BABABUDAN PITA

Reference must be made to this interesting cave, especially as it is a place sacred both to Muhammadans and Hindus. There is a cave, some distance from the highest point of this range of hills, which lie a few miles from Chikmagalur, running some distance into the earth. The Muhammadans assert that this is the name of Bababudan one of their kalandars, while the Hindus assert that it is the tomb of Dattatraya. Thousands of pilgrims of both faiths make the journey over these hills to pay their respects to the memory of these bygone saints. The cave and the rest-houses are in charge of a Mussalman.

SIVAGANGA

The sacred hill of Sivaganga in the Bangalore District, also attracts a large number of pilgrims throughout the year, but especially on the occasion of the special festivals. The number of steps leading to the top is said to equal the number of yojanas hence to Benares. This climb is called the Dakshina Kasi, and it is said that this hill-ascent is equal in merit to a pilgrimage to Benares. The temples on the hill are of no special interest, though the place is well worth a visit for many reasons.

TIRTHAHALEI

This small town in the Malnad districts of Shemoga attracts a considerable number of pilgrims on account of the *tirtha* or sacred bath in the middle of the river. This is associated with the life of Parasu Rama whose sins were cleansed at this sacred spot.

CHITALDRUG

A brief reference may be made to this place as it is the most important centre of the Lingaits, an important sect in the State. Here the chief guru of the Lingaits has his math, and it naturally attracts large numbers of the followers of the Lingait faith. It is generally conceded that the guru residing here holds the supreme place in this sect.

Not all the sacred places have, by any means been mentioned here but these are among the chief, and attract the largest number of pilgrims. The Government of Mysore, through its *muzrai* Department regulates many of the temples and thus ensures their proper direction.

M WAINE.

THE INDIAN MATCH INDUSTRY AND THE ANGLO-SWEDISH MATCH COMBINE

THE news recently published in the daily press about the Swedish Match Combine having doubled their share capital, has been received in this country with the usual apathy displayed by us in such matters. Reuter

further informs us that about half of the increased shares were placed for subscription in England, it being intended to establish four match factories in India at Calcutta, Madras, Bombay, and Karachi, respectively.

Curiously enough, after the first announcement in the daily press, by Reuter, about the capital increment and its objective, a certain European firm of Calcutta who are sole agents for the Swedish Match Trust, issued a sort of a denial in the form of a letter to the 'Statesman', putting forward a statement that the capital increment had taken place some years back and had nothing to do with the starting of factories in India. One wonders whether this firm was ignorant of the doings of its principals or this denial was meant as a blind to lull any agitation amongst those who are interested in match production in this country.

Now, what is the significance of this move and what does India gain or lose by this?

The significance can be summed up shortly as "*Exeunt* Indian aspirations towards an indigenous match industry", as things stand. For what chance have poor, undercapitalised, badly directed infant industries in competition with an all-powerful rival who, needless to say, will leave no stone unturned in its attempt to crush them.

The gain to India may be summed up in one word as "cheaper matches", and that is all. There may be an idea in the minds of some people that at least a large number of Indian labourers will receive employment in these concerns. That is, at its best, not much. Specially so in this case, as in the match industry, which is chiefly an automatic machinery concern, the number of hands employed in proportion to the amount of output is very low indeed. A factory turning out about three million gross boxes per annum (about one-fifth of the total Indian requirement) would provide employment for, at the most, about a thousand labourers in all, probably much less. No doubt a number of highly skilled employees will be engaged, but that will all be the usual imported variety—that much can be guaranteed.

Now as regards the loss —

First of all, it will mean that an essential industry, and a profitable one, goes under the control of a foreign trust; that is to say, a particularly good technical industry will have its doors shut as far as Indian capital, brain, skilled labour and direction are concerned.

Secondly, it means that a steady drain of Indian money will go on. This money being taken out of the country, as it is now, will not be available for the financing of other enterprises or encouragement of fresh ventures. So it will not fructify, as far as Indians are concerned.

Thirdly, it will mean that a good few Indian companies will be placed face to face with ruin.

Fourthly, it will mean that some of this country's natural resources will be exploited to extract money from its people.

It is really within the sphere of an economist to balance the gain and loss account in such instances, but it is sufficiently evident in the present one as to which way the scale is inclined.

Some time back when the experts sent by the Swedish firm were exploring this country, the present writer wasted a considerable amount of time and money in trying to convince Indian capitalists about the possibilities of the match industry in this country. He was invariably met with an answer that this country was not suited for this particular industry. Further, the opinion of many *quite eminent* technical men, such as boiler inspectors, coal merchants, etc., etc., were produced to confound him! The Swedish trust has now proved beyond doubt that the industry can be developed here, for if it were not so, such an old established firm would not venture out here on such a large scale. That the investigation made by their experts was very thorough is well known to all who are concerned.

This experience of the writer is, by the way, nothing new in this country. It is the same in every industry in this country. Capital here is, as a rule, stupendously ignorant and so woe betide the poor technical man who goes soliciting help. He meets with scant courtesy, is offered terms that no honest self-respecting man could accept and, to cap all, is required to dance attendance in a way that a beggar would be ashamed to do. If in spite of all this he agrees to work, he is hampered in his work in every possible way and receives as little help as may be possible. In case the concern shows profit, the capitalist sits down to think out a plan for driving out the technical man, "in order to effect some saving."

However, all this is irrelevant. The question is how to meet the present situation and to assure the chances of indigenous ventures along the same line. The line of work, in the opinion of the writer, should be as follows —

1. All the existing Match Industry concerns should form an association. The association should have active secretaries.

2. They should all subscribe towards a conjoint propaganda work.

3. If possible, they should all unite and, forming a strong central body, try to establish concerns all over the country. With the help of influential men, a sum of a crore and a half of rupees should not be very difficult to raise, specially as there is no longer any doubt about the possibilities of this industry in this country.

4. The legislature should be moved for the passing of a stringent law prohibiting the granting of any concession in the reserved forest areas to any concern of which the capital and direction are not both at least three-fourths Indian. Indeed such an enactment should be made with regard to all our natural resources.

5. The Government should be required to guarantee that no concessions in customs rates or State railway freights are to be given to any concern of foreign origin and control.

6. To balance the loss in revenue due to decrease in imported matches, a fairly heavy excise levy should be imposed on matches. All match-producing concerns of which the

directorates and capital are at least three-fourths Indian should be given a substantial exemption in the excise levy.

It is about time that the politicians of this country took some interest in its industrial development. All the legislative bodies, whether provincial or central, should contain "ginger groups" to watch the interests of the Indian investor and the Indian industrialist. The Associated Portland Cement Co. has established a huge cement factory, the Swedish Match Trust is going to establish four match factories, Peek Frean and Co. are going to start biscuit manufacture, Cammell Laird, steel works, etc. Railways, Tramways, Telephone Companies, Electricity supply, Gas supply, Petroleum mines, etc., are already all controlled by foreign monopolists. If on top of that, existing industries are swamped out or future possibilities made inaccessible, then even if a political swaraj is attained, it would be about as valuable as a month old dead cat.

"TECHNICAL MAN"

THE OLD OLD STORY

BY SANTA CHATTERJEE

(II)

TARINIKANTA could not resist the winter winds this time and was laid up. A thrill born of strange fears went through the little family. He was aged enough, and if he took leave now? Then even the poor shelter afforded by a rickety room would be gone. The four people never discussed this, but if one would only look at their faces, it could be clearly seen that the shadow of some serious anxiety overcast all of them. At night Aruna would clasp Karuna so tightly in her arms that one would think she was afraid of losing her *Didi* as well, through the agency of an unseen hand. Tarinikanta would clasp Karuna's hands, when she went to his bedside, and look up into her face with his eyes alive with a painful eloquence. He did not require any spoken words to give himself away. The poor old man would feel like jumping off his bed when he thought about how Karuna, a helpless daughter of Bengal, would go out into the world in his

absence with two persons depending on her. But he had no strength. Ronu would leave his play to come to his bedside and ask, "You are feeling a little better, aren't you, Dadamashay?" Even the little leisure that Karuna had became congested with work and worries. It would not do to absent oneself from work day after day. The chain of thirty rupees a month dragged the body every day to work, but the mind would not surrender to it, and, as a result, both mind and body would become tired of this incessant disharmony. As she sat in the class, her mind wandered and she drifted into a sea of apprehensions. Now she would think, may be Aruna has forgotten to give Dadamashay his medicine and is busy gossiping with Sailaja. Now she would imagine Aruna misunderstanding the mute message in the old man's eyes and trying to relieve his breathing difficulties by piling up more blankets and covers upon him, and now she would fear lest Ronu went and told the wrong things to

the doctor Karuna used to think that everybody excepting herself suffered from want of clear thinking, only she knew when and how to say and do things but here in the school she was wasting her time on a lot of silly girls while a thing of much greater importance was being bungled or mismanaged by children. If this neglect and bungling caused the loss of a life, it would be impossible to get it back, but it would hardly matter if she chattered to these girls a few days later than now. Her pupils had so far been used to being praised by Karuna and this had encouraged them no end. But now-a-days if any efforts were made at self-display, fishing for compliments, etc., or even if only questions were asked, she always told them that even seven consecutive incarnations would not improve their intellect a jot and that it would be better if they left her in peace rather than worry her by making efforts at learning. The girls, of course, had no power to leave her alone and merely troubled their little heads off to find a reason for this strange behaviour on Karuna's part. Those that had the power to give her leisure knew that life held, as a matter of course, sorrows, sicknesses, births, deaths, nuptials, and fraud along with these, and they also knew that the best policy was to overlook things and not to worry about them.

At home, almost daily, the rice burned to cinders owing to neglect, the milk boiled over and the fish went to feed the cat. The old man lay in his bed and listened to the tales of waste and to the efforts of the younger people to reduce their grief by incriminating one another, but he could not help the situation.

That morning it was cloudy from break of day. Winter, spring and the rain gods had, as it were, declared war against each other. But it made things pretty uncomfortable for man. Above, it was densely clouded, one could not obtain even a glimpse of the sun, below, the south wind was, as it were scattering snow, the rain came, as if in hesitation, stopping and drizzling by turns. The whole world seemed to be trembling in the cold, sitting cramped and closely wrapped up in a black cover. It was a day of crisis for Tarunikanta. Karuna had waived the temptation of her thirty rupees, as she had on so many occasions of late, and remained at home. The school bus had come and gone and Sailaja had merely heard its rumble. But nevertheless she was enlightening Sudha, "Oh, she is a great girl! The old man is so

ill and she has no worries! See how she goes out every day to teach, never forgetting to put on freshly ironed things. Only money, that's what she knows. I couldn't have done so."

Sudha said, "But she has not been to school to-day. That boy shouted to the bus man that she would not go."

Sailaja was slightly non-plussed and said, "Oh! may be, but one must say, the old man is lucky to-day, every other day she scrambles into the bus long before others. And how can I say that it is only love of money? She would be keeping servants worth thirty rupees each in a day or two." Sudha said, "Well, she may, but she can't very well buy her daily food with his money before their marriage."

Sailaja was defeated, but she continued, "May not be her daily food, but we are not quite ignorant of what she does buy. God has given us eyes. We understand a thing or two. Well, let her do what she can while the day lasts, a light complexion goes a long way to turn the world's head. Why should I worry about other people's affairs? Poor I am, and even if I remain poor during seven births, I could never perform such *khemta* * dancing behind the veil."

Sudha said, "Don't say so many things, you could get nothing now even if you danced."

Sailaja got furious and cried out, "Yes yes, had I been a woman of that sort, I should not be shoving about pots and pans three times a day. I am going now. I have no time to talk nonsense with you. I shall have to go to Sisir's wedding and must finish the housework early."

As soon as Sailaja came out of the room, she found Kauna sitting on the staircase and wiping her eyes. She turned her head and went downstairs as soon as she saw Sailaja. The latter halted a moment in surprise, then went into her room and began to take clothes out of her box and pile them upon the floor.

The day was not a nice one and the cabbies had put up their fares accordingly. And fearing lest it became impossible to find a cab or the cabby asked a very high fare when going to the marriage, all the womenfolk and the little ones in the house had a cab called early and packed them-

* *Khemta* is a light kind of dance, generally performed by nautch girls.

selves in it after having all its windows closed and started towards their destination in that extremely close formation which reminds one of a cartload of earthen pots containing raw sugar. The men also started on foot, if not quite so early, yet allowing a good margin of time. Who knows when it would start pouring from above, and no one cared for an untimely bath.

Karuna wondered as she sat by the head of Tarnikanta how long it would be before this present lapsed into the past. After that where would they stand, how would they live, and many other such worries troubled her heart. The more the worries pressed heavily on her mind, the more she trembled in the fear of evil, and she thought that evil would come into her life, riding, as it were, on the backs of those worries, and that by driving away the latter she would be able to keep the former away from her. She knew that the cause of her misgivings was before her eyes, yet she gave it a psychological explanation and tried to get rid of the real by shutting the eyes.

Tarnikanta was lying with his eyes closed, but he suddenly stretched his arms and made movements as if he wanted something. Karuna forgot her thoughts and leaned over the old man's face with her eyes full of enquiry. Tarni gazed at her for a long time, then began to caress her with his hand and said, "No, leave it alone *didi*, you are too young, too helpless." The old man turned his head and lay quiet again.

Not understanding what Dadamashay wanted to say, Karuna waited in silence and curiosity. But Tarni could not keep still for long. He turned again and kept his hand on Karuna's and said, "What does the doctor say, *didi*? Is there no hope?"

It was not that the doctor had any hopes. But he had not said clearly that Tarni might not live six months or a year longer. It was hard to predict things unless this crisis was over. Karuna somehow thought that for some reason or other Dadamashay was not being able to rise above his earthly ties. One has to leave this earth some time or other; but one tried to push back the time of departure as far as possible, not that Karuna was ignorant of this or believed her *Dadamashay* to be suffering from illusions. So she could not find voice to say things, the pain of the coming separation turned her words into tears. She could not talk philosophy to Tarnikanta. Finding Karuna silent, Tarni said again in gasps, "I know it is

funny to fear death at old age, yet one has the last things to perform and one cannot make a secret of these."

Karuna's voice choked, yet she said, "The doctor has said nothing definitely. He would, after this crisis passes."

Even Tarni smiled. He said, "If the crisis passes anyone would be able to say. But if it does not, there would not be any one to listen to it." Karuna could see that the talk pained Tarni. She leaned over his face and said, "Tell me, what you have got to do. I will do it at once."

Tarni thought for a long time, he stroked her affectionately many a time, as if he wanted to take away all her sorrows by his mere touch. He had not the strength to say things with a proper preface, but he could not very well blurt out the main thing. After hesitating a long while he said, "Didi, I cannot give you anything before going, rather I am leaving the burden of this terrible gift upon you. In my old age I wanted to leave something to you and as a result I have amassed a debt of two thousand rupees after parting with all I had. But do not fear, *didi*, the debt is mine and nobody can touch you for this. But I do not feel any peace on account of wasting so much money belonging to others. So I could not help telling you this. If ever better days dawn for you, do not forget this, but remember, this debt does not touch you."

Tarni began to grope under his pillow. Karuna got the key out, opened the small wooden cash box with it and held out the contents before him. When Tarni pointed out, she found papers which showed how the philosopher Tarni had got entangled in a debt of two thousand rupees by trying to get rich secretly by starting a business. Karuna looked at the old man with the papers in her hand and found on his worn-out face such an expression of helplessness as made it impossible to look at it. Two drops of tear rolled down Karuna's cheek and fell on the bed. Covering her eyes somehow with the papers, Karuna said, "Dadamashay, I shall pay off your debt. I am making it mine now. Then I shall not be able to neglect it. Do not fear. Think that I am your grandson and not granddaughter. Would you fear to put this burden on a grandchild of the male sex?"

Dadamashay smiled a wan smile. He thought, no doubt, that he would not fear, but Karuna was not born a son. She was a daughter whom he himself had allowed to grow up like other daughters in Bengal. How

could he put the burdens of a son on the shoulders of one whom he had not tried to bring up as a son and whose future he had left totally in the hands of futurity? He could not to-day give over to her this burden simply because she was asking for it, knowing, as he did, that he had never given her what every son got as a matter of right. Tarini said, "No, no, don't do any such thing. You are a young girl, don't take up such a heavy burden on an impulse."

Karuna had a stroke of obstinacy, she said, "Why not? Is not a young girl a human being? Why do you not trust a girl? I will not give up the burden I am taking up, even if it cost me my life. You need not worry about this."

But merely saying "need not" does not end worries. Karuna's words increased the trouble. To the sorrow of his indebtedness were added the worries born of the foolhardiness of this obstinate girl. His mind became more restless; but there was no strength to express it. He therefore kept quiet. In the next room Aruna was sleeping, seated on a stool, a book in her hand, and the table serving as a pillow. Karuna ran to her and waked her saying, "Just go and sit near Dadamashay for a while, will you? I have got some work to do, it might take time."

Tarini was going to say something. He stretched his hand towards her. But Karuna went out without noticing his movements.

(12)

Karuna had seen her *Dadamashay* stretching his hand. But she had come away, behaving as if she had not seen anything. The look of hopelessness and sorrow, the vain efforts of the dying man to do his last bit of unfinished duty, had roused in her mind such great pity that it gave her strength to contemplate the performance of the impossible. Lest Tarini should cause a breach in her determination by word or deed, she did not wait to listen to him but ran out of the room to do something while the impulse remained fresh in her mind.

As soon as she came out on the small strip of open terrace in front of the staircase which bordered the entrance like a narrow ribbon, a gust of rain-bearing wind burst upon her head and body. The icy breeze, anointed her excited being with a coating of snow, as it were, and the starless heavens with their sombre clouds put an impenetrable screen of darkness before her and obstructed her vision. Karuna looked about and saw all the

rooms were under lock and key, she went towards the stairs and fell with her worn-out slippers into a puddle of dead cold water which had collected in a hollow, a gift of time, in the old stairway. Thinking of a light, she discovered that the kerosene oil lamp which occupied a niche in the wall of the staircase had gone out long ago under the incessant caresses of the drizzling rain and the gusty wind. Nature was trying, as it were, to snatch away with a hundred hands the little warmth in the heart of the helpless poor girl with which she had come out impulsively to do the impossible. Karuna stood stiff and tried to think out something, but thoughts refused to come. Karuna wondered, what she would have done had it been so ordained that if she failed to pay up the two thousand rupees then and there, she should have had to draw the thunders upon her head. But even this imagined threat failed to force her mind to respond. Looking up at the threatening thunder clouds with helpless eyes, her mind said, "I don't know, I have nothing." Karuna tried to shake up her mind in a thousand ways, but without success. She was freezing in the cold, she caught hold of her dress, drew it tightly round her neck and stood still more huddled up. A locket with two locks of her parents' hair hung upon her bosom from a very thin chain of English gold—thin almost like a hair. She thought, "Here is gold," as she put her hand on it. But the next moment she thought that in the markets of the world even this invaluable treasure would fetch not more than twenty or thirty rupees. Karuna wanted to rush into her room and lie down on the bed with her face covered, let endless darkness drown even that little ray of light which has kept up the struggle in her heart in this deep gloom. But that did not happen. Something must be done. She remembered Tarinikanta's words—this debt did not concern her in the least. Then why? Why so much worry for nothing? But she has given her word, she wanted to give her *Danamashay* the peace born of relief from indebtedness on his last journey. Maybe there was no time, maybe the time to think was nearly over, what could one gain by wasting time?

Karuna did not see a single person in their house, and no one in the house had the capacity to give so much money. She descended the steps in the dark. She did not know where to go, but she thought that if she only went forward she would find a way. It seemed to her that probably a similar feeling

infected the drowning man, who perhaps let himself go, quietly, with the flow of destiny, knowing that whatever is to happen will happen and be over some time. She left the limits of their house behind. Where would she go? Never in her life had she stepped out in the road on such a frightful night. And how often and how many steps has she ever walked alone even in daylight?

Lifting her eyes Karuna saw—the electric lamps in the first floor rooms of Abinash's house shining like a circle of light in the intense darkness. Even in that horrible murk, the lights of the red house showed Karuna her way from behind the green venetians and smilingly beckoned her. Not that Karuna had not thought of Abinash, but she knew he was out of town. That knowledge held a consolation in that she knew that she would not have to cling to Abinash as a last resort in her distress. But she could not think of anywhere to go to excepting to that light. Nor had she the strength to go further. She thought, 'Let me go to Satadal, she is in that house, it gives one a lot of strength, help and ideas to go to a second person and talk over things.'

The rain was still falling in a fine spray. It wrapped up Karuna and rested on her clothes and hair like a network of fine woven pearls. Karuna did not look anywhere but walked straight into the front verandah of Abinash's house. Generally the ground floor rooms were not lighted at this time, but to-day there were lights. The light fell on Karuna's white dress, shawl and decoration of rain drops, and carried the message of her arrival back into the room. She had scarcely covered two steps when she was surprised to hear the strong but sweet voice of Abinash calling, "Karuna!"

Karuna turned round. Abinash ran up to her and cried, "Why, what are you doing here in this rain and storm?"

Karuna fumbled for words and said, "I have got some business."

Abinash came nearer and caught hold of her shawl, saying, "Good Lord! This is all wet. You will die of pneumonia!"

Karuna backed, went up another step and said, "No, nothing will happen to me, let me go."

Abinash suddenly lost his temper and said, "Do you know more about this than I? Come into this room, throw that away, cover yourself up with this blanket and sit down."

She had no strength to-day to defy Abinash. She felt as if it would be the best solution of things if somebody else could be found to take over charge of all the thinking

and worrying from her and make her do things to order. She again descended the two steps, entered the room and sat down as prescribed by Abinash. The bright lights and the splendour of the room, combined with Abinash's intense surprise and joy, helped to loosen the freezing shackles of her mind. She stood up again quickly and said, "Where is Satadal? Let me go to her."

Abinash became thoroughly pungent and remarked, "Why, am I eating you up? Whatever might be the wonderful thing that an inert bundle like Satadal could do for you in this stormy night? And am I such a useless corpse that I cannot do it?"

This harsh and crude figure of speech at once brought back into Karuna's mind the deathly pale face of Tarnikanta. Her control over her nerves had slackened considerably in the course of her struggles, and now she could not keep back her tears. Seeing tears in Karuna's eyes Abinash at once softened down. He got troubled, caught her by the hand and asked, "What's up, why are you crying? I have got my brains confused through returning home from outside in this rain and storm, and that is why I am talking nonsense overlooking the real thing. Is anybody ill? Come, let us go and see."

Karuna disengaged her hand and said, "May-be Dadamashay will soon—but you need not come for him."

Abinash asked, "He is ill, isn't he? Well, doctors do generally go to people when they are ill. Have you discovered some new rule?"

Karuna had stopped after mentioning her Dadamashay's name. She suddenly remembered that it would not do to entangle one whom she wanted to relieve from his debt. If the debt remained one of Tarnikanta, where would be the gain in merely transferring it from the creditor to another? So she halted a minute and said, "I have not come for that, I have something else to do."

Abinash was still more surprised and asked, "What is wrong with you to-day? Why don't you say what you want? May-be, I shall be able to help you a little."

Karuna thought hurriedly and saw that no one excepting Abinash would help her in this affair easily. And even if some one did, it would take ages to discover that person. She did not give herself the time to think out the question at length but took the plunge at once like a hunted deer. "I want two thousand rupees," she said breathlessly.

"Two thousand rupees!" said Abinash. "What on earth will you do with it in the dead of the night? And, while I was here, what made you imagine Satadal to be such a tremendous banker? But leave that alone, what will you do with so much money?"

Karuna somehow could not say things as she wanted. Her words strayed and came out in a wrong order. She said, "I am asking for this loan, because I want it. Can't you lend the sum to me on trust after such a long acquaintance with me?"

Though emotional representations went badly with Abinash's unpolished features, he nevertheless put up a pair of extremely moved eyes to Karuna and said, "If you asked, I could give you all after knowing you but for a single day."

It did not take Karuna long to realise the full meaning of his words. But just because she saw the meaning, she woke up and manoeuvred deftly like an expert fighter to twist the meaning. "I thank you for your trust," she said, "I did not know you recognised people so quickly. But a poor beggar like myself does not require so much. I have not the ability to repay all that in one life."

Karuna was blushing after saying these few words, but she got quite upset when she found that her words were not helping to ward off the threat of Abinash's statement. Fearing what Abinash might say next, she began to slowly back out of the room. Abinash quickly came up and stood on the doorstep. He said, "Oh, don't be in such a hurry to leave. Couldn't you kindly wait a few seconds even when you came as a borrower? Yet the lender is willing to give away everything!" Karuna ought to display at least a little *Karuna* * to the unfortunate."

Karuna did not know what to say in answer to this eagerness and enthusiasm on the part of the lender and also realising her true position from his words. She had come to beg and she must lower herself before the giver. Abinash thought something on finding her speechless, and going up to a table, he pulled out a drawer and said, "In cheque or in cash?"

Karuna answered, "Cash." Abinash pulled out a bundle of notes and said, "There isn't so much here. I have just returned from out of town, yet there is about a thousand and five hundred. All right, I shall send you the rest to-morrow."

Karuna stretched her hand and took the

notes. She said, "You need not send the rest; I shall come for it."

Abinash smiled and remarked, "Lucky, I did not have all the money here to-day!" But may not the giver know why you require so much money?"

Karuna had come to borrow. But she had nothing for which any other man would have advanced her two thousand on a mere word of mouth. So though she accepted the money as a loan in both word and thought, she could not object with any strength to Abinash's claim to the name of a giver and his request for information. She said, "I cannot now tell you that. Only know that this has nothing to do with my people at home or with any outsider. This is solely my business. Whatever you want to say about this, please tell me."

Abinash looked hard at Karuna and said harshly, "I am not overworn about other people."

Karuna lowered her eyes quickly and said, as if she had not heard him, "Tell me where and what I should sign. I cannot wait any longer."

Abinash said, "Do you think I would go to court for this money, that I should keep documents? I do not believe that you do not understand even this little."

Karuna felt relieved to learn that she would not have to make the thing public by troubling about papers, but she could not feel free to take so much money from Abinash without putting herself in bonds of some sort or other. Who was Abinash to her that she should coolly take away so much of his money? Had she really not understood what Abinash tried to make her understand, she might have gone away with a lighter heart, but how could she do so, knowing, as she did, how things stood? Karuna thought of pawning something. But she found that excepting that little locket, she possessed nothing worth pawning. The value the thing had to her would, of course, make it a sufficient security in one sense. Karuna suddenly took the chain from her bosom and said, "You are no doubt giving me the money on pure trust, but I do not want to take it like that. I am giving you something as security which has a higher value to me than all documents. Take this, in this little piece of gold rests the last memento of my parents, two locks of their hair. No one can make a greater promise of repayment of debt than this."

Karuna went out leaving the chain on the table. Lifting up the thing Abinash saw a

* *Karuna* means mercy in Bengali.

thin chain like a stray strand of golden hair. It made him almost laugh. The value which it had in Karuna's eyes depended on sentiments which never had any place in Abinash's mind. He thought something with the chain in his hand. Then he got up and found Karuna had gone out of the room. That Karuna could walk away with so contented an air without even glancing at his real request, made Abinash almost fuse with fury. He ran out of the room and said to Karuna, "Can you tie up two thousand rupees with this narrow chain and two wisps of human hair? You must be knowing the value of various things after all your teaching at school. One need not tell you, I presume, that you are not quite so much of a baby as you may want to pass off for."

This time Karuna *had* really failed to understand what he said. She reddened deeply and was extremely hurt at this insult to her invaluable ornament by the question of its material worldly value having been raised. Did Abinash want to insult the memory of her dead parents? She could hardly speak. She somehow dragged her words out and said, "I do not really understand what you mean to say. I know that the chain and locket is not worth two thousand rupees. But so long as it remains pawned I shall not be able to forget my debt even for a moment and this was the reason which drove me to hand it over to you as security. But I shall never be able to repay your kindness and it is no use raising that question."

Abinash almost snarled with anger. "Whoever has asked you to deliver such long lectures?" he said. Then he suddenly stepped nearer and caught hold of her hands tightly. He continued, "Karuna, there is a limit to everything. One knows that coyness is a valued attribute in women, but should you, for that reason, keep up an intermittent battle of words with me? Haven't you had enough yet? I do not like this any more. You know everything has a value and a cause in this world. That I am following you like a famished dog month after month and neglecting all my work, that I am paying no attention to all those millionaires' daughters before you and moving to your bidding like a circus monkey, —am I doing all these to hold that brass chain

as security or to listen to your lectures or to drown in your flood of abstract gratitude? I do not know the choice phrases of poetry, but all my sacrifice and suffering has a value, I presume!"

Karuna's cold-stricken body was freezing almost into a stone. Her hands had completely frozen in the strong grasp of Abinash. She had not noticed when the bundle of notes had fallen out and been rolling on the floor. She had expected this storm of words since a long time, but she could not easily withstand this second onslaught after the cyclone she had been through this day. She could not decide what to say. The cold, cruel and somber image of impending death reduced all her thoughts into one vast mass of inertia with its hard icy touch. This impending death of her grandfather forced her also to balance herself, as it were, on two boats. Finding no response in her, Abinash shook Karuna's hands roughly and asked, "Will you still pose? Answer my words. It is rather late in the night."

Karuna seemed to regain her consciousness. She freed her hands with one jerk and said, "Abinash Babu, I do not know if my Dadamashay is still there, is this the time to talk?" She went away swiftly homewards in the rain and the darkness.

Abinash did not hustle to-day to get her an umbrella or show her light. He gazed for a moment in the direction she had gone, then looked at the locket in his hand. It had Karuna's name on it. Abinash said, "In the absence of the God Krishna write the word 'Krishna' on a *Tulasi* leaf and worship it! For the present this writing will fill up the gap made by Karuna." The words were not meant to be heard by Karuna, but no one knew if she heard them. When nothing more could be seen in the dark, Abinash turned his face, stamped hard on the floor twice and let off an ugly English imprecation. Then on going to step into the room, he found the notes scattered on the marble floor. He picked them up, counting them one by one, like any other ordinary good soul.

(To be continued)

TRANSLATED FROM THE BENGALI BY
ASHOKE CHATTERJEE

INDIAN PERIODICALS

The Late Mrs. Ramabai Ranade.

Stri-Dharma pays the following fitting tribute to the late Mrs. Ramabai Ranade

TRIBUTE TO A SELFLESS SOUL, THE PASSING OF MRS. RAMABAI RANADE

Indian womanhood has suffered a loss too great to be told through the passing away at the comparatively early age of 62 of Mrs. Ramabai of Poona. She has been one of the women who has opened new doors of life and service and happiness to literally thousands of her sisters in Bombay Presidency. She was the very heart of the now great and famous Seva-Sadan. A great part of the immense popularity which that institution now enjoys is due to the fact that its activities were carried on under her close personal supervision. She lived among her hundreds of resident women. She was whole-heartedly at their service. She was the most unselfish of women and her sympathies with womanhood embraced every strata of society. She visited the women sinners in prison, she was consulted for advice by the wives of Governors. She was the benefactor of babies, students, widows, and public workers for the suffrage and for all services of the State. She got her education from her husband, the wise Justice Ranade, she got her strength from her religion for nothing was allowed to stand in the way of her orthodox daily puja, her steady devotion to humanity was all her own.

She was an inspiration to all who came within her orbit. Poona will not seem itself without her. Gratitude to her will best show itself in her many grieving adopted daughters by their leap forwards to continue the work she so loved, so that there may be in the place of that noble, selfless soul hundreds who have lit their torches from her steady flame of unwearying service. Her book, *Reminiscences*, has become a classic in Marathi, and we are glad to announce that a translation of it is being prepared in English to perpetuate the memory of her entirely noble life. The shining example of her quiet, selfless service, identified with all progressive social and political movements, must surely find a true reflection among the younger generation of Indian womanhood, and this will be her greatest reward.

Our hearts will be lonely for her for many a day.
May she enjoy great Peace!

A Woman President of a Social Conference.

Mrs. Jwala Prasad Sankadhar presided over the recent Social Conference of the United Provinces. *Stri-Dharma* writes—

This was the first time that an illustrious Hindu lady had agreed to preside over a Social Conference—and that in a Province where people were least willing to depart from custom. Mrs. Sankadhar is a niece of Dr. Rabindranath Tagore, and is

known to be a philanthropist who has herself done a great deal for the cause of education. Her estate is in Shahjahanpur, where she is spoken of as 'a great administrator.' The members of the Conference alluded to her local popularity—there was no Zemindar more loved and trusted by the tenants than she—to her learning, her attainments, her high character and her public services rendered unostentatiously and unselfishly to the fact that she had preserved her Nationality and religion with scrupulous care even while she had been successful in social reform.

Women the World over.

Stri-Dharma records—

JAPAN

Many young Japanese women are studying to become conductors on motor buses in Tokyo. The applicants always far outnumber the posts in this popular service.

KOREA

In Korea in the last 10 years have been established the rights, freedom, activities of women.

First they are now entitled to an education. In marriage also a greater liberty is possible. Her consent is now sought for in marriage and it she will she may remain unmarried. She now moves more freely in public and has a voice in the education of her children. Ten years ago Korean women were not even allowed to go shopping to-day several large stores are managed entirely by women. A large number of women and girls are employed in factories, and the increase in the number of women newspaper writers is striking.

ENGLAND

The Chancellor of the Exchequer announced, on March 18, the names of those whom he had selected to serve on the Committee to consider the best way of dealing with the National Debt. Mrs. Wootton, who is not yet twenty-seven, will have the unique honour of helping to pull the country out of its financial morass before she is of an age which is considered fit to vote!

Achievements of Direct Democracy.

The Young Men of India has an informing and interesting article on direct democracy as seen in Switzerland from the pen of Mr. F. M. Cheshire. According to him some of the achievements of direct democracy in Switzerland are—

A. They have raised politics up to a very high plane of activity. Observers remark that the Landsgemeinde have the solemnity of a religious gathering. It seems to me they approach that plane where the worship of God goes hand in hand with reverence for man, and that, to my mind, is the goal of democracy.

B They have shown that good sense, steadiness, and a wide tolerance can characterise the working of democracy

C They have undoubtedly raised the general level of political capacity among their citizens much higher than it is in any other country

Mass Education Movement in China.

Mr D F McClelland writes in the same magazine —

The illiteracy of China is high estimates of the illiterate population varying from 80 to 90 per cent. The movement for popular education has caught the imagination of China's leaders as indicated by this quotation from a hand-bill of the Nanking Committee. With the generous and willing assistance of every educated man in the city, we hope in a very short time not only the population of Nanking, but also the 60 000 000 of Kiangsu Province may enjoy the privilege of studying and reading the one thousand character readers and newspapers. It is our hope that geniuses may be discovered among the ignorant, who might in the future play a large and important role in society. With courage and good cheer we proceed in the great task, which will be, by the help of all, a nation-wide movement

The Sun-Dried Poona Fig.

Messrs G S Cheema and S R Gandhi describe in the *Agricultural Journal of India* an improved process of drying the fig and making it a marketable commodity. They say —

THE growing of figs in Western India is almost a speciality of the Poona District. But in as much as they will not carry far in good condition, the cultivation for which the tract is very suitable, cannot expand beyond a very small area. At the same time, the Bombay Presidency alone imports nearly five lakhs of pounds of dried figs from abroad each year, chiefly from the Persian Gulf, Afghanistan and Greece. The best among these figs are sold at Rs 1-8 per pound in the months of August and September in the Bombay market, but if the Poona figs can be dried satisfactorily and put on the market, they can be sold at ten annas a pound and still yield a handsome profit, and will be in great demand, especially from June to September when there is a scarcity of foreign figs.

In any case dried figs have a world market. The principal exporting centres before the war were Turkey (by far the largest), Italy, Greece and Algeria, while the large consuming countries were the United Kingdom, the United States of America, Austria-Hungary, France and Russia. To capture the foreign market is perhaps a far distant

were found possible the present area of the Poona District (1,064 acres) would soon rapidly increase.

The dried figs which we have been able to prepare from these fruits are not so sweet and aromatic as the first grade Smyrna fig, but their size, colour and the softness of the meat are very attractive. Their market quality is at least as good as that of any dried figs available in the local market, and is probably superior to all.

As this industry does not require any capital outlay, at any rate when conducted by the small cultivators who now grow figs, it can be easily taken up by the villagers as a cottage industry, particularly when the price of fresh figs is very low as is usually the case in the month of May and the first half of June each year.

The Ignorance of Some Sadhus.

A senior Swami of the Ramakrishna Mission, in giving an account of the Kumbha Mela at Allahabad, relates the following incident in the *Prabuddha Bharata* —

It was about the year 1905 I was at Udaipur, living for some days with a party of Nagas who were spending their Chaturmasa there. Their Mohant might be said to have a little of education, but they themselves were quite illiterate and full of superstition and bigotry. A very funny thing happened one day as I was conversing with a Naga. He turned to me and asked, "Maharaj, can you tell me who rules over Lanka (Ceylon) now-a-days?" I replied "Yes, the English." He rejoined "The English? Impossible! Vibhishana rules over it." "Why," I said "if it be possible for the English to be the ruler of the country where Sri Ramachandray reigned, how do you say it is impossible for them to rule over Lanka where Vibhishana was the king?" It became too much for him and he said in an agitated tone, "No, it can never be so. It is strange that you who wear the dress of a Paramahansa would speak like a heretic!" As he uttered these words his face looked so sullen and fierce that I thought it wise to drop the matter altogether. After a while as I went to the Mohant, he remarked, "Have you seen Maharaj, how illiterate and bigoted these people are?" In reply I asked, "Why don't you give them a little education?" To this he observed with a sorrowful countenance, that the learned Paramahansas Sannyasins who were then Gurus looked down upon them for their ignorance and avoided their company, not to speak of taking any trouble for their education. But, he added, that in times of Kumbha Melas it was they—the Nagas—who would act as the bodyguards of the Paramahansas, ready to fight and lay down their lives for the precedence and honour of the latter.

He pleads for the education and uplift of these Sadhus.

In India the Sadhus count many lacs and have Maths all over the country. Their income, put together would come to about twenty crores of rupees or so. What a potent force we have in these Sadhus and in their religious endowments for the regeneration of the country! The Mohants of all the Maths some of whom possess princely incomes should be so influenced that their wealth might be utilised for the good of the country.

Vernacular Universities in India.

In the *Indian Review* Mr G M Jadhav pleads for Vernacular Universities in India. Says he —

That a University must prescribe books and hold examinations is in the nature of thing only natural. But the prescribing of books and holding of examinations, is not the be-all and end-all of a University. And the very fact that all the work is carried on in English—which is a foreign language sets up a barrier between the natural and national life of the people and that of the students who go to the University. The fact that a foreign language is the medium of instruction means necessarily that the students are forced to clam, clam, clam until their brain becomes entirely useless for original thinking. There are, here and there, a few brilliant exceptions, but they only help to prove the general rule that most of the students have a hard time of it during their college years. That the health of the students has suffered considerably under the present system of University education can be seen by all who have eyes to see.

The question of the Vernacular Universities is of vital importance. It would be wrong to neglect it any more. The Legislative Councils of the different Provinces must take up the matter without losing time. It is clearly the duty of the Legislative Councils to appoint Committees to find out how Vernacular Universities could be established and what should be the programme of work of these Vernacular Universities. The members of the Legislative Councils have to remember that they are the representatives of the people and they have thus a great moral responsibility on them. It would be nothing short of a betrayal if the Councillors fail to do their duty towards the people. It is the sacred right of the people to have Vernacular Universities and since the Provincial Governments and the Imperial Government are carried on by the money they receive from the people it is but just and proper that some part of that money should be devoted to the cause of Vernacular Universities in India.

[Well-Irrigation in India.

The Indian and Eastern Engineer gives a summary of a paper on "The Utilization of the Underground Water of India" read by Sir Alfred Chatterton before the Royal Society of Arts.

The Irrigation Committee, he said, attached very great importance to the utilization of underground water, but they made no efforts to obtain information about the cost of lifting water and did not seriously consider the question of improved appliances or the application of mechanical motors to work them.

Roughly the average value of the produce from an acre of land under irrigation from canals is worth three times as much as from an equal area of dry cultivation and well-irrigation is generally assumed to be worth one-third more, as it is largely applied to the more valuable crops which come under the general term of "garden cultivation."

As regards the mechanical methods to be adopted for raising the water from the wells, Sir Alfred said —

Compared with many other parts of the world, India is not at all unfavourably placed as regards the accessibility of its underground water, and after describing the various kinds of wells in different parts of the country, Sir Alfred Chatterton advocates the introduction of the lift-irrigation system, and the use of pumps driven either by oil engines, or gas engines supplied by charcoal suction gas plants, though the system may be looked to as a possible field for the utilisation of many hydro-electric schemes which now lack a market for the power they can offer. In some parts of the country wind-mills might be used to advantage.

To effect any great development of lift irrigation in India it is certain that great improvements must be effected, not only as regards motive power, but also in well-sinking and the appliances in the wells for actually removing the water.

None of the mechanical devices mentioned by Sir Alfred is sufficiently cheap for the small cultivator. We have seen a pump at work, invented by Prof J. C. Ray of Bankura, which when patented will be placed in the market. Mr Ray assured us that it could be sold for Rs. 100 each. It is easily worked by an ordinary maid-servant.

Educating for Power.

Dr James H. Cousins writes in *Ecclesian India* —

If we were asked to name a word that would gather into itself the whole complex surface presentation of human activity, and then give its essential meaning one simple expression I think we should not be far wrong if we name the word *power*.

He is rightly of opinion that

India needs power but it will not come to her through an illiterate soldiery; it will only come through an educated citizenship of men and women. Tennyson has set out the three universal and inescapable steps to power:

Self-reverence self-knowledge
self-control these three alone
lead life to sovereign power

These are the fundamental trinity of essentials to a true education whose end is not a degree and forty rupees a month in slavery but the realisation and control of one's whole instrument of consciousness and action—the attainment of Sovereign Power.

After examining three steps to sovereign power mentioned by Tennyson, Dr Cousins concludes —

These are the three steps to sovereign power, self-reverence self-knowledge, self-control. Tennyson hardly thought he was laying the foundations of modern education in India in his lines in a cheek poem. But truth is true the world over, and those who have taken up the work of Educational

Reform may go on in the assurance that if then heads are, as some critics say, in the clouds, then feet are on the rock of fundamentals. When the foot is on the path of nature's law the head will not go far wrong.

Problems of Industrial Labour in India.

Some of the problems of industrial labour in India which Prof Radha Kamal Mukerjee discourses upon in the *Hindustan Review* are, the rise of the landless class, long hours of labour, work and wages, alcoholism, etc. Summing up he observes —

We are now on the eve of a great industrial expansion, but there is something decadent in the expectation that mill-labourers, men, women and too often children are over-worked under most inconvenient conditions, have no resource during unemployment and no organisation to articulate their legitimate grievances. Drink and vice are increasing in our industrial centres, being directly encouraged by unwholesome housing conditions and the striking excess of males over females, which means that most of our labourers nearly all of whom are married miss the restraints and comforts of the family life and are ambitious only to earn enough wages to take them home. Nor are the prospects of agricultural labour in the villages sufficiently attractive to keep them long on the scanty wages and casual employment that field-work now offers. Only a newly aroused industrial conscience, an effective leadership and a strong public opinion can hope to grapple these problems with which is connected the whole industrial future of India.

And there were Tanks In Those Days"

We read in the *Dhammapada* Commentary that King Canda of Ujjeni caused to be made a huge elephant of wood worked by machinery. It was entolded by strips of cloth, well-painted to look natural, and set going on the banks of a lake near his enemy's borders. Inside the belly of the elephant some sixty men were concealed, who clanked away, treading up and down, and made the great beast go like lightning. Deceived by this camouflage his foe, King Udena, set out to hunt this elephant, which was made to browse peacefully near the jungle borders. He pursued it on horseback, but off went the elephant at full speed, the men inside working like demons. So the king was enticed into the depths of the forest, when suddenly he was caught by an ambush set therein.

—*The Young Critic.*

Medical Education in Bengal.

The editor of the *Calcutta Medical Journal* is evidently not satisfied, and justly too, with the present curriculum of medical study of the Calcutta University. His reasons are —

The present curriculum of medical study was fixed by the Calcutta University, 18 years ago. Development of the science in various directions, a clearer appreciation of the needs of the sufferers in Bengal, a wider recognition of new diseases, or a clearer perception of the old, a better appraisal of the knowledge that preventive medicine is of more extensive and lasting value to the community than curative medicine—all these changes having taken place within the last two decades, make it imperative that the course to be adopted by the Medical Colleges in India, should be modified in accordance to the above changes. The General Medical Council have recently addressed circular letters to all universities affiliated to them, in order that they may consider these changes on certain lines. The bearing of anatomy and physiology in relation to medicine and surgery is emphasised by including in the course of senior classes instruction in applied anatomy and applied physiology. Pathology has been often regarded as a science dealing with what may be termed normal diseased conditions rather than one dealing with abnormal conditions of health. It was never seriously attempted to bring forth in bold relief the mode in which the normal shades into the abnormal or how physiology merges into pathology. The necessity of imparting a more thorough instruction in midwifery and diseases of women, have been more and more recognised within recent years. The difficulty of obtaining materials for such instruction is great and cannot be overcome unless social conditions in the province change. Yet it is felt that with better organisations it may be possible to undertake to impart better instruction with the materials now available. The main alterations should be such as to render the whole course of instructions thoroughly instructive and interesting to the student with a view to making them practical physicians, and not mere automatons following time-honoured traditions, folklore and dogmas.

A Rationalistic Arabic Poet.

Dr R A Nicholson, University Lecturer in Persian, Cambridge, has contributed an instructive, interesting and critical paper on "Arabic Poets of the 'Abbasid Period" to the *Journal of Indian History*. One of these poets was Abu'l-Alá al Ma'arri. The principal ingredients of his poems are asceticism, pessimism, and rationalism. In his opinion, "Life is such a hell that no man ought to incur the responsibility of inflicting it on his children." He practised what he preached, and he congratulates himself upon being the last of his line.

His asceticism, though not without a religious element, is characterised by Manichaean and Indian ideas with which he may have come into contact.

during his visit to Baghdad. He prescribes abstinence from meat, fish, milk, eggs and honey, on the ground that to partake of such food is an act of injustice to the animals concerned since it causes them unnecessary pain. For the same reason he prohibits the use of animal skins for clothing and recommends wooden shoes. While he deplores 'man's inhumanity to man' he never forgets that mankind are radically evil, it is cruelty to innocent animals that excites his deepest indignation. 'Birds,' he says, 'have a better right than men to thy charity for their race brings not harm upon thee in any wise, when thou fearest it from thine own race. To let go from my hand a flea that I have caught is a kinder act than to bestow a diadem on a beggar.' He approves of emigrations, and it is like him to mention amongst its advantages that it does away with the posthumous inquisition conducted in the grave by the two angels Mankur and Naku. For him the kernel of the Koran is 'Fear God and obey Him,' that is, shun evil and do good. All his ethical teaching is comprised in the principle of non-injury, which (as he understands it) includes active benevolence. He hated war and wished that physical conditions were such as to make it impossible. Von Krieger attributes to him the belief in a man of blood and

non who alone could re-establish order and security, but as a matter of fact he ridicules this belief and bitterly attacks those who held it—the Ismailis and Carmathians. They might predict that an Imam was coming to destroy the wicked and put everything right, but Ma'arrî knew better.

Ye have gotten a long, long shirt (O kings and tyrants,
And still ye work injustice hour by hour.
What ails you that ye tread no path of glory?
A man may take the held tho' he love the bower.
But some hope an Imam with voice prophetic
Will rise amidst the silent ranks agaze
An idle thought! There's no Imam but Reason
To point the morning and the evening ways.'

Reason, not revelation or authority or tradition, is the source of right knowledge and right action. Reason is the supreme adviser and the final court of appeal. Infalible it is not—many questions it must leave in suspense, yet wise men will trust and obey it convinced that nowhere else will they find a surer guide. Thus is the view and attitude which gives Ma'arrî an important place in the history of free thought.

The Presidency College Magazine.

The editor of *The Presidency College Magazine* says—

Readers will find from the several articles contributed to this issue of the magazine by pupils of the late Professor Monmohan Ghose, what a magnetic personality he possessed, and how deep was the spell that he cast upon those who were privileged to sit at his feet as learners.

All the six articles on Prof. Ghose published in the magazine are well worth perusal. One is by his daughter Miss Latika Ghose, B.A.

Brass Melting By Electricity.

As Brass is extensively used in India for making domestic utensils, ornamental trays and images, and in many industrial arts, the information given in *Industrial India* about the use of the electric brass furnace in America may be of some help here. It is said that "experience had given a preference to some foundries for this method of melting."

The reasons given were the superior quality of metal resulting and the better control of furnace temperature.

It has been estimated that more than 100 electric furnaces are employed in America in the non-ferrous industry, some of which have a capacity of



MANMOHAN GHOSE IN HIS TENDER YOUTH
(From the Pencil-Sketch of Mr. Lawrence Bayron.)

one ton and over. Great importance is attached to the flexibility of the electric furnace for regulating the temperature to suit different alloys. The design of furnace is an essential matter, the general opinion seems to be that no one type of furnace is suitable for all conditions, or even for different mixtures of the same class of alloy. Neither is a furnace which is suitable for continuous work, necessarily suitable for odd jobs.

The subject is, however, one which appears to deserve close attention in India, where electric supply is available.

Fuel Oil from Vegetation.

The same magazine tells us —

All authorities on the subject agree that our present resources of solid and liquid fuels are limited, they only differ on the length of life which remains for our coal and oil deposits. Most authorities agree that the life of our oil supplies is relatively short, and may possibly be a serious problem for the present generation.

It is instructive, therefore, to keep in touch with research work on the problem of producing fuel oils from vegetation. This line of development would appear to be the only practical road open to us in the near future for supplies of liquid fuel. The process of making alcohol through the medium of fermentation is pretty well understood, and is at present being carried out on a commercial scale in different parts of the world.

A further development is the attempt to convert vegetable oils into oils more closely resembling the natural mineral product. This is being attempted in one instance by Professor L. Maillie, who is utilising chemical treatment for the purpose. The vegetable oils are hydrogenated catalytically and afterwards raised to a high temperature in the presence of zinc chloride, when the product is cracked and fractionated.

Preaching and the Spread of Buddhism.

Mr Nalinaksha Dutt thinks —

The rapid spread of Buddhism within and abroad is due, in a great measure, to the fact that conversion of non-Buddhists to Buddhism was regarded as a part of the duty of the monks at the highest stage of their spiritual development. The attainment of *Nirvana* by a Buddhist may be the goal of a monk, but to attain it without at the same time giving others the opportunity of realizing its importance and taking to the right course for reaching it has about it a taint of selfishness, however slight. The means, by which the highest can be known and tasted, ought not to be the secret of the select few or of an individual. It should be given a wide publicity in order that all men from the highest to the meanest may have opportunity of exercising his judgment and take to the way that leads to the highest goal of mankind. The miseries of this world are countless, and they weigh down the hearts of men constantly with their heavy weights. If the truths found by Buddha, the

means discovered by him can lessen them even temporarily, it is certainly a blessing. But the truths in fact profess to bring within the reach of mortals permanent blessings. Those who have realised this truth in their lives cannot sit idle and look upon their fellow human beings with unconcern while the remedy is within their reach. It was feeling of this love and compassion that animated Buddha and the Buddhists to preach broadcast the truths of their religion in order that the groping humanity may know that there are saving truths which can be attained by particular ways of regulating life and thought. It was from this point of view of looking at proselytising that the Buddhists drew their stimulus for activities in this direction, and we find that the Hinayanists and, in a greater measure the Mahayanists exercising their best energies for the propagation of their faith, for the diffusion of general well-being and the alleviation of miseries incidental to human existence.

Proselytising marks out Buddhism as making a radical departure from the traditional lines on which the Indian religions brought new adherents into their fold.

These views of his find support in his article in *The Maha-Bodhi*, from which the foregoing passages have been extracted.

Sanitation and Milk-Supply in Bombay.

We read in the *Bombay Co-operative News*. —

The Council also voted a sum of Rs. 10,000 for the provision of medical aid in smaller towns and villages, as an experiment. Under the scheme, trained Village First Aiders (*Prathamopacharak*) are to be stationed at villages to minister to the ordinary medical wants of the villagers.

Steps are being taken by the Bombay Municipality to develop a country supply of pure milk to Bombay City. The present milch cattle stables are to be gradually shifted to the new stables to be built on modern lines at Bombay, where it is possible to provide some of the country-side facilities. By way of encouragement, the Corporation would guarantee for a period of years a certain percentage on the capital invested in this business by persons or companies who are willing to conduct their business under the supervision of the Municipal Officers. It is necessary the Municipality is also prepared to subscribe a proportion of the capital required, on condition that they nominate a certain number of the Directors of the company.

What has been done in the Presidency and City of Bombay, ought to be done elsewhere, too.

Proposed Harbour at Vizagapatam.

Welfare for May contains a fine illustrated article by Mr St Nihal Singh on the proposed harbour at Vizagapatam. The harbour, we are told, has been carefully designed so

that each industry will have the site especially suited to it.

Pottery in the Punjab.

The same magazine contains an article by Professor Prannath Pandit, M Sc, on Punjab pottery, illustrated with nice photographs specially taken for it. The professor says —

The art of pottery-making can serve very well as a home industry. In the Punjab alone no less than 240,000 souls earn their living by making pottery, but the quality turned out is very poor.

The imports to British India of earthenware and porcelain during the three months ending in June 1920 were valued at Rs. 974,000. These figures help to show the enormous demand that exists in addition to the local demand for crude pottery.

Much can be done by private enterprise, and there is a great need in this province to re-organise the potential forces and put them in working. We may not be able to prepare first-class porcelain. Perhaps we shall never succeed. But I think we could be able to produce a stuff good enough to satisfy provincial demand.

The writer understands that the Industrial Dept. of the Forman Christian College is carrying on experiments on Foreign lines under the advice of an expert with European training. Let us hope it will be a success. If so it will satisfy a long-felt demand in the province.

Other Industrial Articles.

Mr S. M. Dattatreya tells all about Kashmir shawls in *Welfare*.

Mr Vithaldas K. Bhuta proves by figures that the Indian Cotton Industry is a very paying industry.

Ancient Orissan Architecture.

The leading article in the May number of the *Bengal-Nagpur Railway Magazine* is devoted to an illustrated description of Bhubaneswar, about which,

The chief point is that the temples still remain and that they prove the existence in India and that fifteen centuries ago of marvellous architectural skill combined with extraordinary workmanship and an ability for artistic sculpture that was not perhaps equalled in the world at that date and has rarely been surpassed since. Just as surprising is the fact that these ancient builders, whoever they were, contrived to manoeuvre huge blocks of stone into position at enormous heights, to keep them in place without any mortar or fastening and, what is more, to give them a permanent stability, that has outlived for centuries the stress of Indian winds, the fierce violence of the Indian rains, and the worst efforts of cyclonic forces. Even to this day, while the figures are in some cases worn away and disfigured by the weather, dainty arabesques and flower pattern borders and a sort of study lace-work remains perfect, with sharp corners and shapes nearly as cleanly cut as when the sculptor laid down his chisel so many hundreds of years ago.

FOREIGN PERIODICALS

Searching the Heart of a Plant.

A very interesting and popular account of Sir J. C. Bose's discoveries appears in the March number of *My Magazine*, under the above heading, from which we reproduce the following extracts —

In the years that the twentieth century has run the invisible mazes and doings of the atom have been laid bare. The track of the electron has been traced, the beating of the pulses of the atom have been made audible, it seems as if we were on the very verge of learning all the laws that govern the world of the things we speak of as not alive.

But there is a world more difficult to penetrate than that of the world of the things that live—the plants, the trees, the animals, ourselves. Shall we some day break through the barrier that closes to our senses the secret of life, the unknown, unseen, undiscovered law that works within an atom?

It may be that when the barrier is pierced we shall find that the reason for our long-continued blindness is that we have not well understood the

laws which govern non-living things, and that there is no break or difference in the energies and hidden powers of living or dead atoms. That is what our reasoning powers might teach us—that throughout the whole Universe the same laws must govern all kinds of matter, living or dead.

There is a life-force which makes the heart of an animal to beat, there is a life-force which makes a living plant stand erect in the sun-light, there is a living force pulsing in the blood of animal veins, or driving the sap up a tree. But why and where-in do these differ from the forces which send wireless waves of energy pulsing from star to star, or which drive atoms like a perpetual volcano from a fragment of radium?

That is the question to which the greatest scientific mind of India, Sir Jagadis Chunder Bose, has set himself for forty years to find an answer. His work has been to discover by experiments on muscles and nerves and plants what are the resemblances between the processes of living and non-living things.

He has looked into the heart of a plant, and found that the plant is sensitive and responds to

touch, he has measured its heart-beats, as it were, and revealed to us things that before him no man had imagined.

The writer then proceeds to give an account of Dr. Bose's work on the shortest electric waves by which he succeeded in filling up the gap between the long ether waves, and the waves of heat and light. This work, carried out thirty years ago, evoked great interest among physicists.

Yet all this, Sir Jagadis Bose would now tell us, is an old story which he holds of little account. That was not his life-work. He had a much farther-reaching aim, and an ideal which was almost mystic. It was to show that, just as in the ocean of ether ripples on the boundless deep are bound by a common law, so in things that live and things that are inanimate common laws of being and acting are to be found. There is no dividing barrier, there is but one law of matter in the universe. The mote that quivers in the ray of light, the teeming life upon the Earth, the radiant suns that shine above us, all are bound together in underlying unity.

This was the thought which animated the young Indian experimenter and directed his life-work, and there were some who not only perceived in him an invaluable recruit to the army of those who were trying to wring from Nature her secrets, but who saw that in his Eastern habit of thought the secrets might appear under a new illumination. For the people of the East have that baffling imagination which can extort truth from disconnected facts.

One may perceive this great idea of the unity of things working in his consciousness in almost the first departure from his investigations of short electric waves which led the way to the first experiments into what electricians call Response. If we prick our finger we jump, our nerves respond to the stimulus of the prick. If something gentler than pricking the finger is tried there is still a response, a very, very mild electric current would provoke it. But if the current went on a very long time the response would become less marked, the responding muscle would become tired.

What Bose found was that there are metals which when stimulated throb with the effect of the stimulus just as a muscle or nerve does, that the metal grows tired as a muscle does, that, just as we can poison a muscle with the poisons of fatigue (and with other poisons too), so a metal can be poisoned. He poisoned tin, he poisoned a plant and a strip of muscle, and all behaved alike, showing sharp throbbing responses to a stimulus before poisoning, and stopping dead afterwards. Tin and brass and platinum behaved in this way as living things do. How, he then asked himself, are we to draw the line and say where a physical effect ends and a physiological one begins? Do not these records tell us of some property of matter common and persistent? Do they not show that the responsive processes, seen in life, have been foreshadowed in non-life, in the forerunners of living things?

This has been the question which Sir Jagadis Bose has asked of the living thing in all the years of work since then. It is the basis of most of the experiments that have been conducted at the Bose

Research Institute which he established in Calcutta out of his own slender resources. That which interests him now is the *life-force in trees and plants*. His latest piece of research has to do with the unseen pulsations of a growing tree—as if the tree had a heart—and the wondrous arterial system which pumps its sap upwards, as if it were the tree's life-blood to heights as great as two hundred feet and at a rate which often exceeds a hundred feet in twenty minutes! But this is no more than a continuation of facts accumulated with patience under disappointment and doubt for twenty years.

He began with the sensitive plants which shiver or curl up, or shrink away when they are touched, and he found why it is that they betray the effects of a stimulus in such a marked way. It is he finds, something in the mechanism of their leaf attachments which magnifies their responsiveness. Very well then said he, let us imitate this mechanism and see if we can construct a device which will magnify the response of any plant whatever when it is touched or electrically stimulated, for surely if one plant shows the effects of stimulus all plants must do something of the kind, though the response may be so small that we cannot see it.

This remarkable mechanism he contrived to make, and he was rewarded by finding that the plant, like a machine, responds both to forces which come on it from outside and to energy which is inside it and is pulsating in it, though we cannot see it. A plant could be got to respond exactly as a nerve does when it is excited. A plant will show fatigue, its pulse will stop when it is poisoned, and all its activities will cease. One sensitive plant has a pulse like the human heart, and will resist interference more than the human muscle. Space would fail us if we were to attempt to describe all the likenesses which the examination of the tissues, the sap systems, the internal organs of plants has disclosed between them and the tissues, arteries, nerve systems, of animal life.

The instruments of observation have grown more and more sensitive till they have culminated at last in what Sir Jagadis Bose calls the Crescograph, which by magnifying the imperceptible movement of a plant a million or even ten million times, can reveal to our eyes a leaf shivering to the electric current, or a plant actually growing.

The resemblances between plants and animals are manifold and astonishing. The plant sleeps and the plant wakes, it is sometimes in deep sleep and sometimes wide awake than at other times. Plants turn from the light or to it, according to some inner need of their constitution. Plants, it used to be supposed were, at any rate, less sensitive than animals, but Bose has shown that plants have a conducting tissue which in some ways seems more sensitive than that of a human being. If an electric contact is made with the tip of a man's tongue, and an extremely weak electric current is sent through it, a quarter of a millionth part of a unit of electric current, for example, the tongue can just detect it. But a leaf of a sensitive plant will stir in response when a millionth part of a unit is used, it is therefore, four times as sensitive as the nerve-endings of the human tongue.

The goal towards which this wonderful investigator works with endless patience is always the same, it is to make the single cell of the living thing yield up its secret. What Sir Jagadis Bose's ingenious instruments try to do is to reveal under what is going on inside the plant cells, which can be experimented

with while the plant is living much more effectively than the animal cells they resemble so closely. The latest of his instruments is one that he calls his Electric Probe, which is cautiously thrust into the stem of a living tree, and shows the life-movements of its core. He finds that, whereas when the probe first pierces the bark there is no response, at a certain depth a layer of active tissue is reached in which the cells have a regular beat like the human pulse.

They indicate that a heart is beating in the tree and that a pumping action is going on in the cells of this active tissue, and that this causes the movement of the sap. This pumping action can be arrested by poisoning, it can be revived by stimulus. The pulsation of the living plant-cell cannot be perceived in any microscope, but it is recorded on the electric galvanometer in Sir Jagadis Bose's laboratory. The records of this instrument go to show that anything which quickens or arrests the heart-beat of an animal quickens or stops the heart-beat of the tree.

Did we not say that the aim with which he set out as a young man was to show the unity of Nature, the continuation of the same processes in things not living, and in all manner of things living, whether plant or animal? Sir Jagadis is no longer young, but he has the glow of youth and the faith of youth, his luminous eyes are as far-seeing as mine, seeing, as ever they were, and his enthusiasm, like his vision, is undimmed. He has, he would say, performed but a tiny fragment of the work he set out to do, has raised but a stone of the temple he set out to build—a stone on which is set the record of the oneness of the unit cells of the plant and animal kingdoms. Now, as the years roll on, as when the gates of Time were opening for him, he looks forward and backward to the saying of those Indian philosophers who were his ancestors in the great search after knowledge.

They who see but one in all the changing manifoldness of this universe unto them belongs Eternal Truth, unto none else unto none else!

"Origin of Our Numerals."

Charles Pomeroy Sherman tells us in *The Mathematics Teacher* (New York) that,

the first use of numerals of which we have record is in India, and dates back to the end of the second century of our era. In the ninth century an Arabian mathematician wrote a work on algebra in which he used for numbers the signs which he had obtained in India or Afghanistan. In 1202 Leonardo of Pisa, Italy, translated or paraphrased that work into Latin, and then introduced those numerical signs into Europe. By 1400 those numerical signs in use in Europe were identical with those in use by us today, and they gradually supplanted, in general use, the clumsy Roman signs and the still more clumsy Greek

The Lynching "Roll of Honour."

Out of the 48 States in U. S. A., there were no lynchings in 39 in the year 1923. They occurred only in 9 States, where the

victims numbered 28. Twenty-six were Negroes, two of them being women. The following "roll of honour" appears in *The Literary Digest*:

States that have never had a record of a lynching	
Massachusetts, New Hampshire	
Rhode Island and Vermont	4
Additional States which have no record of a lynching since 1886	
Connecticut, Maine, New Jersey and Utah	1
Additional States that have no record of a lynching during the last ten years	
Delaware, Idaho, Indiana, Iowa, Maryland, Michigan, Nevada, Pennsylvania, South Dakota and Wisconsin	10
Additional States which have no record of lynchings in the last five years	
Montana, Wyoming, New Mexico, Arizona, Oregon, New York and North Dakota	7
Additional States which have no record of a lynching the last two years	
Kentucky, North Carolina, West Virginia, California, Colorado, Nebraska, Kansas, Illinois, Washington, Ohio and Minnesota	11
Additional States which have no record of a lynching during 1923	
South Carolina, Alabama and Tennessee	3
Total States free of lynching in 1923	39
Total States still having mob murder	9

Young Vanderbilt's Crusade Against Filth.

Cornhus Vanderbilt, Junior, only twenty-six years old, has made a success of two newspapers in America which are not poisoned through and through with exaggerated crime news and the nastiness of sex-scandals. *The Ladie's Home Journal* for May tells the story of how he did. It begins thus—

Crusading is an affair for young men and young women. There is new and welcome assurance of that in the fact that Cornhus Vanderbilt, Jr., only twenty-six years old, has raised the banner against filth in journalism and hundreds of thousands of readers are rallying to his support.

The first of his name to depart from the Vanderbilt family's traditional callings of finance and railroad, this young millionaire chose to be a newspaper man.

Next he determined to have papers of his own because he saw therein the opportunity for usefulness that most appealed to him.

Sensing that the American people were suffering acute nausea from the progressive tendency of a standardized yellow press to cram down their throats ever-increasing doses of out-scenings and off-scenings of scandalous news, Vanderbilt has launched two clean newspapers in California that have been received with magnificent response by the public.

They are the Los Angeles Illustrated News and the San Francisco Illustrated Herald. Both flowered into popularity almost overnight.

And the one sensational motive for their success

lies in the fact that they are clean, and the public was advised that they would be clean.

The Los Angeles Illustrated News was the first experiment. Its initial issue was on September 3, 1923, and as this number of THE LADIES HOME JOURNAL goes to press the circulation of the News is approaching two hundred thousand a day. The San Francisco Illustrated Herald first appeared on December 10 and in less than thirty days had a circulation of a hundred and fifty thousand. It, too, has been growing ever since as rapidly as the Los Angeles News.

The writer says —

"I am making only a beginning here," Vanderbilt told me. "Within a year I will start my third paper, possibly in Detroit. In the near future I will have five papers. My complete plan, for which I am allowing myself twenty or thirty years, is to have a chain of nonsalacious journals throughout the United States. I hope to establish a clean newspaper in every town in which viciousness and sensationalism now play too great a part in the local press."

No dramatic critics and nobody of Vanderbilt papers are allowed to accept free passes for shows. No one in his service, the young publisher declares, can put the papers under the slightest obligation to make an unclean performance or motion picture, and there can be no deviation from the rule of cleanliness for the sake of advertising returns.

Mahatma Gandhi.

In the course of a review of Mahatma Gandhi's *Young India, 1919-1922*, by Edward A. Ross, in *The New Republic*, occur the following passages —

A century hence, when Gandhi is the Benjamin Franklin or the Thomas Jefferson of a long-free India what will make this man tower above the years? Not his opposition to railways and doctors and lawyers or his bonfires of foreign cloth, not his setting up of the spinning wheel and insisting on his followers wearing homespun, not his declaiming.

It is our duty at the present moment to suspend bringing forth hints to our slavery," not his "political non-cooperation" which he expected might bring India Swaraj or home rule, within the year 1921, and which has since been abandoned in favor of other tactics. No his title to greatness is not the soundness of his policies but the loftiness of his character. Statesmen there are in economics and government, but in saintliness no national leader or public man living is to be compared to Gandhi. All over the world today Indians are more respected because this shining figure has come forth from their midst. With the long-tamed gentleness, humility and asceticism of the Indian holy man, he combines the courage, candor and truthfulness which English of the noblest type exhibit.

The great and lasting achievement of Gandhi is that he has kindled in the hearts of millions of subjugated the first spark of self-respect. He has taught poor, unarmed peasants to stand up with a quiet assertion "*We, too, are men*." Against brute force he pits "soul force." He stirs not the fighting spirit, as revolutionary leaders have always done, but the calm assertion of will. I am ready to

bear more suffering than you are ready to inflict." Whether or not India wins her freedom by this method, Gandhi's place in history is secure.

The "Spoils System" and the "Merit System."

In view of the fact that the Bengal Swarajist party has gone in for the "spoils system," it is instructive to note what *The Women Citizen* of America has to say on it. That journal writes —

In general, two ways have existed. One is popularly known as the 'spoils system,' the other is the 'merit system.' The former is the traditional and still exceedingly wide-spread method. It is still in use in thirty-eight of the states, most of the smaller cities and practically all of the counties. The chief argument in its favor is the argument of *executive responsibility*. Complete harmony is necessary between the chief executive and his subordinates if efficient administration is to be secured. And it is maintained that this can only be secured when all offices, from top to bottom, are filled by members of the same party.

Superficially the contention seems to be sound. A moment's reflection, however, reveals the fact that the chief tasks of administration are not partisan. There is, after all, no Democratic way of mixing concrete, nor is there a Republican way of causing chemical reactions.

A BOG

But it is declared, subordinates of opposite political faith may sabotage in order to destroy the public's faith in the administrative ability of the party in power. Should such a situation arise one course only is possible and that is the removal of the undesuables. It would then be removal for inefficiency, however, and not for political conviction. That such a condition would ever arise is very doubtful, for under the administration of an enemy the natural inclination of those of the opposite political faith would be to perform their functions in such a way that the charge of inefficiency could not be made nor removal follow.

It continues —

That the spoils system does stimulate a certain type of individual to political activity few will deny.

Why, then, has this method of choosing men to office been abandoned in the most progressive jurisdictions? There are at least six charges against it. First, it causes unnecessary increase in offices; second, it fills the office with incompetent men; third, it impairs efficiency through the development of an exceedingly rapid labor turnover; fourth, it wastes the time of both administrators and legislators; fifth, it causes an increase in the cost of Government; and sixth, it breeds corruption.

After dwelling on and proving the truth of the first five charges, the paper says —

The final charge against this system is that it breeds corruption. In general offices are used for the

buying of political support when they are distributed under the spoils system. Offices, not principles become the chief stimulus to political effort. Ethnically it is hard to see any difference between the man who sells his political influence for office and the man who sells his vote for money, save in the matter of degree. Nor is it any wonder that serious scandals occur with this type of individual in office. It is, indeed, an easy transition from the stage of thought which permits the manipulation of public office for political advancement is one which permits the use of official position for aggrandizement in other ways.

The Woman Culeren is convinced that the "merit system" "has already proved itself infinitely superior to the spoils system."

Continuity in Indian Art.

The Asiatic Review and the *Journal of the East India Association* contain a paper on "Continuity in Indian Art" by Mr. J. C. French, I. C. S., which deserves to be read in its entirety. We make a few extracts from it.

The earliest examples of Indian art at present known to us are massive, free-standing, achaic figures, larger than life, of the kings of the Saisunaka dynasty, of the sixth and fifth centuries B.C. Of the sixth century, the statue of Kunika Ajata-Satru is in the Nutria Museum, and a female figure from Benares is in the Calcutta Museum. In the same museum are two statues from Patna, inscribed with the names of Saisunaka kings of the fifth century B.C. In spite of their achaic aspect and worn condition the massive flow of the line and a certain elemental simplicity mark them as the ancestors of Indian art.

For our next examples of Indian art we have to go to the period of Asoka, in the third century B.C. The mature character of this art would indicate that it is the fruit of a period of artistic activity. However, the gulf which divides it from the Saisunaka figures remains to be bridged. The Calcutta Museum possesses some magnificent specimens of this art, hewn sculptured in stone. They are grand and magnificent in line and design, and though decorative simplification has been carried out to the full, still the figures are full of a strange and mysterious vitality. Now this peculiar quality, which we note in this early specimen of Indian art, is characteristic and will confront us again and again in Indian art throughout the centuries. So let us consider it for a moment. Why is it that when we come to those lions of the Asokan artist we find a force, a significance, and even a certain mysterious vitality far transcending the efforts of the most painstaking modeller, who copies his subject with the fidelity of a photographer in stone? The explanation is to be found in the Hindu doctrine of *Yogi*, the attempt to penetrate past *Maya*, the superficial illusion of the details of the outward form, to the essential reality of things. Bhava, the third of the ancient Hindu laws of the art of painting, and the characteristic principle of Indian aesthetic theory, which may be rendered as

the influence of spirit on form, is concerned with this idea.

On the Assyrian-Persian influence which has been traced in the Asokan art, Mr. French observes —

This is very likely correct, but when this art is compared with the art of Assyria and Persia a profound difference is noticeable. The art of Assyria has a certain direct brutality to be condoned certainly for the unerring æsthetic sense and instinct for decoration and design. The Indian artist aims at something more, and by concentration and simplification of design attempts a more ideal and spiritual aim. The foreign influence is completely absorbed in the native art and this is a characteristic which will meet us again and again in the course of Indian art.

Mr. French proceeds —

It is after the Gupta period, from the end of the Hun invasions to the Muhammadan conquests, that Indian art in sculpture attains to one of its greatest heights. The statues in the temple of Ellora, the rock carvings in the caves of Elephanta at Bombay and the statues and carvings throughout the temples and shrines of Northern India are the proofs of this assertion.

The paintings in the caves of Ajanta, the oldest existing paintings in all Asia, are astonishing monuments to the artistic genius of India. According to Lady Herringham's account, some twenty different styles are observable. Some show Hellenistic influence, a few Chinese. But the majority are purely Indian, and recall the mediæval Italian art.

In the same region as Ajanta, Amrabad is to be found a wonderful colossal Buddha. It is carved in the living rock in the hills above the city. The statue is in sorrowful aspect. Pose, expression and design together contribute to the result, and no one looking on it can fail to realize that here the artist has succeeded in rendering into stone the sorrow of the whole world.

We should like very much to know where a photograph of this colossal Buddha would be available.

On the carvings and sculptures of Bengal Mr. French gives some new information.

This art in Bengal is generally considered to have reached its height under the Pal dynasty in the ninth and tenth centuries. This sculpture can be confidently asserted to be second to none in the whole of India. At this period Bengal was the seat of an empire which extended throughout Northern India to Gandhara, and political and military triumphs were accompanied by artistic supremacy. The contemporary art of the neighbouring province of Bihar, as far as it is known to the writer, compare unfavourably with that of Bengal. In the figures from Bihar there is something heavy, dull and inert, whereas the Bengal figures have a tense and nervous energy, and a certain mysterious sense of vital significance which is always characteristic of Indian art in its highest phase.

It seems extremely probable, though the point has not yet been definitely established, that the Hindu art of Java is to be derived from Bengal. Though this may be so, still the differences between

the two arts are striking and interesting. The art of Java, the work of artists resting safe, after the perils of their voyage from India in a soft and enervating climate, seems to dissolve into a soft luxuriance. The art of Bengal possesses the tense and nervous character which marks the more virile art of the Pal empire. There is also the touch of austerity, the suggestion of Himalayan grandeur absent from the softer art of the south.

In his opinion, the same essential qualities which are found in the art of Asoka and Bharut meet one in the art of Bengal also, "but expressed in a more elaborate and sophisticated technique."

The writer has in mind a stone image of Ganga, the female personification of the Ganges river, which is to be found in a temple of Kali in a small village near the Sundarban jungles on the Bay of Bengal. Carved in bas-relief on stone, in its delicate grace and flowing line, it is reminiscent of some Greek nymph or dryad. But the tense and nervous pose and peculiar sense of mysterious and significant vitality stamp it as the work of an artist of a land far to the east of the Hellenic world. In the same district as this image of Ganga is to be found, there is a splendid Buddha, carved out of the same brilliant black rock. The temple of this Buddha, a bamboo hut with a mud floor is a strangely simple setting for such rich and splendid art, which once adorned the palaces and temples of princes. It is a curious example of the extent to which Buddhism has faded from the memory of the people in the land of its birth, that this image is commonly known in the neighborhood as an image of Shiva. An unconscious tribute is paid to the ancient faith in the annual fair which is held round the temple which houses it.

In the temples and shrines throughout Bengal splendid works of art are to be found. Even down to the twelfth century the art appears to have flourished with only slightly abated vigour and to have ceased only with the confusion consequent on the Muhammadan invasions.

We should be much obliged if anybody could send us photographs of this "Ganga" and "Buddha."

Mr French then refers to another aspect of Indian art, and "that is bhakti or spiritual ecstasy."

As regards the art of southern India he observes,

It is to Southern India that we must look for the main continuing thread of Hindu art after the twelfth century in Bengal. On our way south we meet the splendid sculptures of Konarak in Orissa which date from the thirteenth century.

The Moguls were "magnificent patrons of the fine arts."

Under their regime sprang up and flourished that brilliant jewel in the artistic world of India—the miniature painting of the Great Moguls.

In one important respect the Mogul school preserves one of the main elements in the continuity of Indian art. For the artist of the great period of Mogul art, though naturalistically inclined, always keeps in view the highest aim of the artist—to penetrate past the outward form to the soul of

things. The Mogul portrait, in which Mogul art found its fullest expression, strikes through appearances, and reveals to us the essential character of the man portrayed, in greatness or littleness, weakness or strength.

Though Mogul art was Persian in origin, it was assimilated "in the main stream of Indian art."

So we see again as in the case of the Gandhara art foreign and alien elements being assimilated and absorbed in the mighty age-long stream of Indian art.

In conclusion Mr French asks

Is the traditional art of India dead? Anyone acquainted with the school of painting in Calcutta initiated by Mr Abanindranath Tagore will be inclined to dispute such an assertion. We have seen how Assyrian, Hellenistic Persian influences have been absorbed in the age-long stream of Indian art but the contemporary Indian artist has a harder task than his forefathers if he is to resist being overwhelmed by the immense flood of Western art, and to succeed in turning it to his own purpose.

The Claim of Race Superiority.

White men consider themselves superior to all other men. But even among the whites the Nordic race considers itself superior to the rest. This race includes the Germanic peoples of northern Europe, found chiefly in Scandinavia, Scotland, and northern England. Professor Johan J. Smertenko examines the claim of "Nordic" superiority in the April number of the *Current History Magazine*, and introduces the subject thus—

Every man feels in some way superior to his neighbor, whether because he is rich or poor, modest or proud, giant or pigmy, canal or pious, quick-witted or plodding, for it is in every man's power and it is every man's custom to make a virtue of his special condition and characteristics. Moreover, in this task of making "Superior Brand" on distinctive traits and qualities the individual does not stop with himself; he exalts similarly his family, his town and his tribe thus unconsciously creating a vicious circle by admiring what he has, because he has it.

What is true of individuals is equally true of nations. From the earliest times a given nation's feeling of superiority to its neighbors has been one of the most powerful forces influencing and moulding the life of peoples. There is hardly a nation which has not suffered because at some time in its history it acted in the belief that this feeling was a fact. Furthermore, both the records of ancient civilization and the history of our more immediate past show us that the nations have followed an identical formula to justify this national arrogance. We see, in the first place, that a given people claims to have a monopoly of some desirable quality, then we find that it believes this quality to be particularly acceptable to God and by virtue thereof becomes 'the chosen people', and finally with sanctimonious hypocrisy, the nation in question takes upon itself a mission to excuse its policy of territorial aggrandizement and all the acts of exploitation and oppression which

such a policy entails. In the chronicles of every nation infected by this arrogance there is a story of misery, famine and bloodshed, often of complete ruin, all a direct consequence of this theory of superiority. The Greeks and Jews suffered from it, it spread like a plague in France, showed itself in England during the Victorian era, and broke out in Germany a few years ago in its most violent and fatal form. The tragedy of this disease lies not so much in the theory itself as in the fact that it has always been made to serve political purposes and hence has always affected most intimately the political history of virtually every nation in the world.

Lately, however, those who would exploit man's self-interest for political ends have substituted a racial in place of the national unit of comparison. They speak now in terms of Semite, Mongol and Aryan, or Alpine, "Nordic" and Mediterranean; they interpret God's favoritism not through oracles and prophecies, but by means of cranial dimensions and basketry weaves, and, most important development of all, they no longer attempt to establish their unique qualities but arbitrarily assert their superiority and throw the burden of proof on the "inferior" races. It would seem to the student of history that in the course of civilization mankind has had sufficient tragic experience with these delusions of chosen peoples and superior races to make it wary when another such theory is put on the market. But quite the contrary is true, and hence it becomes necessary to take notice of the most absurd claims of superiority for fear that the fanatical activity of a handful of believers may cause again irreparable harm.

The professor's own opinion is contained in the following paragraphs—

The truth is that the origins of culture are wholly Mongolian, Semitic and Mediterranean. As Dr. Robert H. Lowie points out in his excellent book, "Culture and Ethnology"

Our economic life, based as it is on the agricultural employment of certain cereals with the aid of certain domesticated animals, it is derived from Asia, so is the technologically invaluable wheel. The domestication of the horse certainly originated in inner Asia. Modern astronomy rests on that of the Babylonians, Hindus, and Egyptians, the invention of glass is an Egyptian contribution, spectacles come from India, paper, to mention only one other significant element of our civilization, was borrowed from China.

It is worth noting that momentous ideas may be conceived by what we are used to regard as inferior races. Thus the Maya of Central America conceived the notion of the zero figure which remained unknown to Europeans until they borrowed it from India and eminent ethnologists suggest that the discovery of iron technique is due to the negroes.

It is a matter of common knowledge that literature and art, religion and ethics, as well as other aesthetic, spiritual and material expressions of humanity reached their apogee among the Greeks, Jews and Romans, inheritors of this earlier culture, at a time when the northern barbarian was slowly evolving from a state of savagery. There is an intriguing coincidence in the fact that the "Nordic" apologist is thus attacking the nations to whose racial progenitors he owes an irredeemable debt and that the parvenu among civilized peoples is seeking the

tions which the Jews, Greeks and Romans passed on in an improved state, industry and agriculture, astronomy and mathematics, music and art might still be in a primitive condition.

The Racial Factor in the Khilafat Question.

Writing in the *Current History Magazine* Mr. Clinton Stoddard Burr opines,

the clash between the Arab and Turkish factions of Islam has developed into an actual break which threatens to overshadow even the ancient feud of the Sunni and Shia Mohammedans.

Essentially the schism is merely a new development of the centuries - old racial hatred of the Arab and the Turk, the most incompatible of neighbors. The doctrine of race nationalism that has sprung up in the Orient since the World War has served to accentuate this jealous antagonism in the Near East.

The Unknown Universe.

Mr. Watson Davis, Managing Editor of "Science Service" claims in the same magazine that the existence of a new universe, six quintillion miles distant from the earth, has been definitely established. Our universe is less than a speck by comparison.

Far out in space, practically beyond the reach of the unaided imagination, there is what appears in astronomical telescopes as a small patch of infant light. One million years ago that light, which the astronomer now sees or records on his photographic plate was beginning a journey at the speed of 186,000 miles a second, bound for the earth. It was leaving what is now known to be a new universe, separate and distant from our own and further out in space.

It takes light, the speediest traveler in the universe, only 8 minutes to go from the earth to the sun. Eight hours is the time required for light to cross the whole of our solar system. Compare this with the time that it takes light to cross the whole of our universe, 350,000 years. Then imagine the immense distance that lies between us and the new universe.

The Latin Alphabet for Turkey.

Tanin, a Turkish newspaper in Constantinople thus discusses a proposal before the National Assembly to substitute the Latin alphabet for the old style of writing.

This reform will emancipate the Turkish people from the chains of ignorance and help them along the path of progress. Our public school system will gain immeasurably by this reform. The number of illiterates will diminish. Furthermore, the abolition of the Arab alphabet will bring the Turks closer to Europe. The literary publications and periodicals so rarely found in our villages to-day will soon have a wider circulation. The Turkish peasant does not know how to read or write. This is the great obstacle in the way of his advancement. The present Turkish alphabet is not national. In spite of centuries of effort we have never been able to accommodate our language to it. This explains why we have no uniform orthography. Our present

orthography does not satisfy our needs. The introduction of the Latin alphabet in our schools will facilitate instruction, especially among the rural masses. All that is necessary is to overcome a habit. That should not be impossible, considering the great benefits that the reform promises.

Linguistic Revolution in China.

In China, according to *The Living Age*,

For centuries the only recognized literary tongue was as different from the spoken language—to quote a Chinese authority—as Latin is from English. About 1917 a movement began to substitute *pei hua*, the spoken language, for the classical tongue. Since then it has spread throughout the length and breadth of the country. Not only are the standard works of philosophy and sociology published in *pei hua*, but this reaching down of literature to the masses has encouraged the appearance in the spoken tongue of a host of novels and works of an informative character as well as a thrifty crop of periodicals.

India's Complex and Serious Problems.

The same paper dwells thus on the Indian situation:

However, India faces problems infinitely more complex and serious than those with which Ireland had to deal during her period of suffering and trial. The Hindu and Moslem communities, after partially reconciling their differences during a brief era of good feeling, are growing less cordial. This is due partly to the political success of the Swarajists which has raised irritating questions of the division of candidacies and offices between the members of the two creeds, and partly to the abolition of the Caliphate by the Turkish Government. The abrupt elimination of the Caliphate question has deprived Indian Moslems of a cause in which they counted the friendship and aid of the Hindus. Simultaneously the Sikhs, who are neither Moslems nor Hindus, are on the war path in the Punjab, and an anti-Brahman movement is under way in Southern India. So religion and politics seem to be sadly intermingled.

The Trans-Saharan Railway.

The Trans-Saharan Railway projected by the French is both economic and strategic.

It will enable her to find new markets for her goods, and to develop the underground wealth of many untapped regions.

The strategic motive has been dealt with by a special correspondent of the London *Morning Post*. He says—

The French are urged to lay down the Trans-Saharan by the instinct of self-preservation. It is her settled policy to regard the thirty millions of her African subjects as helping to redress her own inequality in man-power. The Trans-Saharan

Railway plays a part of the first importance in this conception.

General Mangin who has become identified with the French policy of using black troops in Europe, has been largely responsible for the preparation of the plans of this, the boldest of the world's strategic railways.

We shall only understand the full significance of the Trans-Saharan Railway if we put ourselves in place of the Frenchman and see the world, or more particularly Germany, with his eyes. France has forty millions who do not increase. Germany has fifty millions who do. If the balance of Europe is to be maintained and France is not to be borne down by mere weight of numbers she must look outside for support. In 1919 Frenchmen hoped to secure this by an Anglo-French treaty. When it fell through they turned with more determination than ever to the cementing of their African Empire.

In French Northern Africa compulsory military service had already been introduced for European and native alike. But the population of Algeria is scanty, and Frenchmen saw that they would have to look further afield for the reserves of man-power. These they have found in French West Africa. The first two Senegalese regiments were raised in 1911. Since then much has happened, and black African troops are now an integral portion of the French home army.

Modern Novels.

"Querist" asks in the *Irish Statesman*:

Do we not feel weariness in reading the most brilliant of modern novels because, while every nook, corner and cranny of human character is explored, we know, or surmise, nothing about the vast cavalcade of humanity, its fountain, whither it is tending, or what laws govern its being? I believe a reaction against this absorption in character for its own sake is inevitable, and we shall once more have a literature where humanity is depicted, acted on by spiritual influences or by its interblending with the life of nature. Perhaps just as science, materialistic for a generation, has become etherealized before the mystery of the atom, so psychology may escape from the materialism of Freud and his school and discover at the last analysis that there is a transcendental element in life, and the artists, always sensitive to spiritual atmospheres, may be inspired to draw literature out of the blind alley where the greatest of their tribe led it to conceive of life as part of a divine procession in which the personal dwindles but the immortal may be exalted by a profound consciousness of cosmic purpose.

Joint Economic Effort by Japan and Italy.

Combined action for industrial and commercial purposes on the part of two such distant lands as Japan and Italy seems visionary. But the plan adumbrated in the two paragraphs quoted below from an article in *Rivista d'Italia* is said to have responsible support in both countries.

Saidunia is one of the best strategic points in the Mediterranean, and Japanese commercial and naval development there would produce extraordinary results. Harbor-works could be built, trade and fishing could be developed, great enterprises could be promoted that would recall the bold adventures of Pisa and Genoa in the Middle Ages. Italy will appeal in vain for the assistance of foreign capital from Europe—neither the Swiss nor the Dutch nor the Americans, and far less the French or the English, will spend a sou to develop Saidunia. Meanwhile the people of Saidunia themselves would welcome a concession for ninety-nine years to an Italian-Japanese company to construct harbors on the Saidunian coast, and to expropriate—for full compensation—sufficient adjacent land for warehouses, shipyards, administration buildings, fish-canneries and the like. The ports controlled by the company should be free ports designed to become vast warehousing and manufacturing centres for Oriental products destined for European markets. Saidunia, it must be remembered, will soon have the cheapest and most abundant electric power in Europe.

We might likewise agree to allot to the Japanese colonization-rights in Cyrenaica, including both agricultural and industrial privileges. Japan is a proletarian nation, like ourselves. She has an equal right to live—that is, a right to free migration, now iniquitously denied her people by the Russians in Siberia, by the English in Australia, and by the North Americans in their whole continent. And even in cultural things it is conceivable, and in my opinion desirable, that we should cultivate an intimate understanding between Italy and Japan. I should like to see Italian anthropologists study with especial zeal the racial differentiations of the Japanese, in order to demonstrate to the Anglo-Saxons, and to such Italians as may need this knowledge, that they are fully entitled to equal treatment with the whites.

Ancient Chinese Political Wisdom.

Mr Y P Tasi, Rector of the University of Peking and formerly Minister of Public Instruction in China, asserts in an article in *La Revue Bleue*—

For those who really know my country the differences between the East and the West are more apparent than real. The basis of the civilizations of the Orient and the Occident is about the same. If we study those civilizations closely we discover that they have even passed through similar stages of evolution, although one for several reasons, has progressed more rapidly than the other.

We shall make some extracts from those portions of her article in which he examines "some of the the fundamental ideas upon which Chinese civilization has been based through our long history of five thousand years." The first of these is democracy.

According to Mencius one of our most brilliant philosophers it was the custom in the twenty-fourth century B.C. for the successors to the throne after being nominated by the titular sovereign, to be ap-

proved by the people. According to Ki Tzu, a philosopher of the twelfth century B.C., the ancient sovereigns before making any important decision consulted not only their ministers but also the whole body of citizens. In the same century a kind of referendum was already in use. The emperors expressed this by saying "Heaven looks through the eyes of our subjects, and hears through their ears." In other words, they declared that the will of the people was supreme. The philosopher Mencius also said "The people are more important than the sovereign," and "When the sovereign wishes to bestow an office upon a person, it is essential that that person be first judged suitable for that office by the people, and if the emperor wishes to punish a person, that person must first be adjudged guilty by the people." Monarchs and public officials have always been ranked in China by their popularity among the commons.

The nobility, which resembled the Roman patriciate and for a time gathered political power into its hands, was attacked in the sixth century B.C. by Confucius and by Mai Tzu. Two hundred years later its prestige and privileges had largely disappeared and in the third century B.C. it vanished entirely. Since that date every officer of the State, every functionary, has been either elected by the people or selected by the Government through competitive examinations. These democratic traditions explain why the reformers of 1911 were able to overthrow the Empire and found a republic with such ease.

He turns next to Internationalism.

Chinese rulers of the twenty-fourth century B.C. are consistently described by historians as pacifiers of nations. Confucius divides political evolution into three stages: in the first period only the citizens of one country are considered as members of the same family and the citizens of all other countries are regarded as strangers; in the second period the citizens of civilized countries are looked upon as members of one family, and only savages are considered strangers; in the third period, all savages have been civilized, all the world has become wise, and everybody is regarded as a member of one great family. That is what Confucius calls the epoch of the great peace—the Age of Gold.

There is not in the whole history of Chinese philosophy and political writing a single thinker who preaches chauvinism.

He then passes to comparatively Modern movement in the west—pacifism and antimilitarism.

Since patriotism in the narrow, sectional, and racial sense of the word was never taught by our ancient philosophers, they naturally condemned acts of aggression, policies of conquest, and what we call imperialism. Without exception they preached the doctrine that true conquest consists in civilizing other nations through moral agencies.

Confucius says "If the people of other lands are unwilling to become subject to you, improve your culture, perfect your institutions, and thus win their hearts and judgment." Mai Tzu, a philosopher of the age of Confucius, taught that while it is well to have a strong army to defend the country, it is criminal to pursue imperialist policies and compare nations that did so to hordes of common brigands. In the seventh century B.C. a whole philosophical school sprang up to propagate the doctrine of anti-aggression. Mencius says that whoever

boasts of his skill as a soldier is criminal and those who excel in war ought to be put to death?

These pacifist and antimilitarist doctrines have never lost then hold upon Chinese thought. Since that time our writers and poets have always depicted war as horrible and have sung the blessings of peace.

He considers Communism and relations between classes next.

Antagonism between capital and labor is one of the most serious problems of our epoch.

We did, at one time, have a Communism of a much pleasanter kind in China. According to the philosopher Mencius and later historians private property in land did not exist in China from the twentieth century to the fourth century B.C. All land belonged to the State.

Each family tilled its own land, and all joined together to till the land belonging to the State. When a citizen became twenty years old he received a holding which he returned to the Government when he reached the age of sixty. Those below the age of twenty and above the age of sixty were supported by the State. Efforts were made to restore this system in the first, fifth and eleventh centuries A.D., but without success, yet even to-day it has many partisans, specially among the educated classes.

There is a very old adage in China which says, 'If a man does not labor, one person goes hungry, if a woman does not spin, one person goes cold.' To work is the duty of every citizen. In the fourth century B.C. we had an odd philosopher in China—he might be called a Labor Radical—named Hsun Tzu, who taught that the monarch himself ought to cultivate the land in the same way as his subjects in order not to be supported by them.

Confucius said, 'We should not be distressed

if the citizens are few, but we should be distressed if each does not receive an equal share of what all produce. We should not be disturbed because the citizens are poor, but because they are discontented on account of the inequality of riches.

Throughout the whole philosophy of China the principle is recognized that excessive wealth and excessive poverty are wrong.

In China the wealthy usually live almost as simply as the poor. For that reason the poor have seldom hated the rich.

If we are to have Communism in China, it will be a pacific communism, without the relentless class-struggle preached by Karl Marx.

Liberty of conscience has always existed in China. The general acceptance of the doctrine of the 'golden mean' explains why China has never had religious wars. No discord has ever arisen between ancestor-worship, as developed by Confucius and Taoism. "Neither was there any conflict when Buddhism was introduced into China."

In a word instead of exaggerating differences of doctrine, China's thinkers have always sought to harmonize them—for love of harmony is the very soul of Chinese thought. Mohammedanism and the various forms of Christianity have received the same benevolent welcome. Indeed, many works have been written on the common teachings of Christianity and Confucianism. To be sure, doctrinal quarrels have sometimes occurred among the official representatives of different sects, but they seldom have spread to the people themselves.

Liberty of conscience and liberty of worship were universally recognized in China long before they were inscribed among the political institutions of the west.

COMMENT AND CRITICISM

[This section is intended for the correction of inaccuracies, errors of fact, clearly erroneous views, misrepresentations, etc., in the original contributions, and editorials published in this Review or in other papers criticizing it. As various opinions may reasonably be held on the same subject this section is not meant for the airing of such differences of opinion. As, owing to the kindness of our numerous contributors, we are always hard pressed for space, critics are requested to be good enough always to be brief and to see that whatever they write is strictly to the point. No criticism of reviews and notices of books will be published. Writers are requested not to exceed the limit of five hundred words.—Editor "The Modern Review"]

Swami Narayan's Caste.

The account given by "A Hindu" from Akshay Kumar Dutt's book, has not a particle of truth in it and is imaginary. This book is very little known and is in no way authoritative on this side of India. In this religious matter of great importance only the works of the sect and other books of reputed authors who studied true facts of the Sampadaya can be relied upon. An account of the life, times and teachings of Swami Narayan, tells us that he was high-caste Sharvayya Brahmin of Chhapayya near Ayodhya, the capital of Rama, that his another name was Swami Sahajanand and that he had 500 vrata disciples and he with them revived Vaidik Bhagwat Dharma,

that he is believed to be an incarnation of Vishnu and that Swami Narayan is a single name will be found from the following books, Sanskrit *Sudha-Sindhu* Satangirvan, Hari Digvijay, Satsang Bhushan and Harila Kalpataru (Gujarati Bhakta-Chinta-Mani, Vachnamit, Harilamit, Sahajanand Swami, Mukta Shastri, Bhairatno Dhamik Itahas and Siddhantasara Hindi Bhagvat Bhakti Sangrah English Swami Narayan Sect and Short Sketch of Life, Times and Teachings of Swami Narayan Swami Narayan's successors (Acharyas) to his Gadis are all members of his own Brahmin family and are considered Kulin Brahmins in their caste.

JOITARAM PURUSHOTTAM DAVE,

NOTES

The Proposed Protection for Steel.

The Indian Tariff Board has admitted that iron and steel deserve protection. They have discovered that the infant steel industry possesses natural advantages and, given proper care, there is every hope of its developing into a prosperous giant well able to take care of itself in the open market. These discoveries were essentially necessary for obtaining protection, as the Indian Fiscal Commission thought that only industries possessing the threefold quality of natural suitability, helpless infancy and the prospect of unaided prosperity in future, had a right to protection.

We shall not discuss here whether the Commission were right in assigning importance to industries in accordance with these principles, although it will not be out of place to mention that the importance of industries should be measured by their usefulness in any complete scheme of *national* economics and not by their defensive or offensive power in *international* trade. One cannot very well judge the artistic or literary talent of a man by his ability to employ the strangle-hold on a burglar. National economics can be very well compared to a harmony of things whose value depends on how ably they can work to create and to retain that harmony. If a certain thing becomes necessary to complete our scheme of national economics, we should not decide its value by discussing whether or not it would be strong enough to fight against outside enemies, but by discussing how important a place it fills in our scheme and whether we ought, in view of its importance, to sacrifice something in order to get it. If it is an item important enough to deserve the national sacrifice, **it should not be under the necessity of fighting against outside enemies.** The nation should see to that. The iron and steel industry is the mainspring of the industrial system of any country, and we must develop it if we want a proper industrialisation of India. We want that rather badly, as the chief cause of our poverty is the waste of human and other resources owing to its absence.

The Tariff Board has admitted the claim of iron and steel to protection. But their admission is based on its natural advantages,

its helplessness and infancy, and its future prospects. They have not openly recognised that it is an industry whose immediate development and rapid expansion is essential for building up a proper and national scheme of utilising *all* our natural resources and labour power.

That they have not given sufficient importance to its claim can be seen from the way they have tried to solve its problem. They have recommended a duty of 20 per cent on unfabricated beams, angles and channels, of 30 per cent on plates, of 27 to 30 per cent on bars and rods, of 15 per cent on corrugated and plain black sheets, of 15 per cent on galvanized sheets, with a sliding bounty on the manufacture of rails (30 lbs and over) and fishplates for the next three years ranging from Rs 32 per ton during 1924-25 to Rs 26 per ton during 1925-26 and 20 per ton during 1926-27. The Board's proposals are only for three years. But they should be for as long a period as may be necessary.

We want the iron and steel industry to expand, we do not want merely to perform some invalid feeding for the benefit of Tata and Sons and whoever else may be involved in difficulties at present on account of outside competition or owing to their own unjustifiable extravagance. If we want an expansion of this industry, we must so arrange that fresh capital may flow into it. But where are the capitalists who would risk their money in building up concerns which may collapse after three years? What guarantee have people that the factories which they will build up with their hard-earned money will not remain idle and become unprofitable as soon as the proposed three year duties and bounties disappear (as they may quite easily)? Secondly, there are many Western firms which can afford to lose a lot of money over a period of three years, if thereby they can destroy our growing industries. If the present duties and bounties remain in force only for three years, our industrial enemies will try their level best to so manipulate things as would hamper the continuation of the protective Tariff after these three years. They may go on dumping goods in our markets, and that would not kill them, in spite of our feeble protection. The short period

for which our efforts will last may stimulate their activities. It may so happen that at the end of two years we may find the import of foreign goods increasing rather than falling. Then some prophets would rise again and say "See, how foolish you were to think that you could be a manufacturing nation." Here you have got protection and yet foreign goods are coming in as usual and more."

We want positive checks to dumping. Some law must be enacted which will punish a dumping (selling goods at abnormally low prices) country, whenever proved guilty, with prohibition to ship such goods any more to India. We must take positive steps to ensure fair play.

Thirdly, the duties and bounties proposed will go largely to help Tata and Sons, who are practically the only large-scale manufacturers of steel in India. If we want to expand this industry so that we may get a proper start on the road to industrial prosperity, it will not do to help only the Tatas, *who, of course, ought certainly to be helped.* The duties and bounties can favourably affect only those who are actually manufacturing iron and steel. But the fresh capital and energy which we want to enter this field will not get much help from these. If we are going to have any change for the better in the field of industry, it cannot come from such half-hearted and aimless arrangements as the proposed duties and bounties. **State Aid to Industries** has a bigger meaning than mere spoon-feeding for sick firms. Protection must continue until it is no longer needed.

A C

Professor J. C. Bose's Scientific Visit to Europe.

The series of lectures and scientific demonstrations given by Sir J. C. Bose at the chief scientific centres of Europe have produced a profound impression of the great importance of the contributions made by the Bose Institute in advancement of the world's science. The University of Prague officially addressed the Secretary of State for India, conveying their grateful acknowledgment for the inspiration aroused among advanced workers in the University by Prof. Bose's lectures, and for the great possibilities that have been opened out in the advancement of research by the marvellous new instruments invented by him. Similar congratulatory messages have been

received from other scientific centres. Professor Arrhenius regards the novel methods invented for the solution of the problem of Ascent of Sap as of astonishing perfection. The outcome of these discoveries, resulting in a greater synthesis of all life manifestations, has greatly influenced cognate sciences. The eminent psychologist Dr. Koffka, Professor of the University of Giessene (Germany), finds in Professor Bose's discovery of the fundamental characteristics of nervous impulse in plants, a sure basis for the ultimate analysis of complex psychic phenomena. In a recent letter to Prof. Bose, Roman Rolland says: "Your name has for a long time been a light that attracted me to the Science of Life. From the very first I have felt in the greatness of your discoveries a genius for scrupulous accuracy and infinite patience combined with divine intuition. It was reserved for a great spirit of India to prove by methods of exact science the great unity of life. I do not love Biology less than poetry, to me it is also a great poem when interpreted by a master of the secrets of life like you."

The Opium Conference of the League of Nations

The Opium Conference in connection with the League of Nations will be held at Geneva in November. The present yearly world-production of opium is about 3,000 tons, but the Health Committee of the League has decided that 500 tons would be sufficient to satisfy medical and scientific needs.

As there is no legitimate use of opium except that for strictly medical and scientific purposes, a unanimous agreement ought to be arrived at that the total quantity produced annually by opium-manufacturing countries should not exceed 500 tons, if that itself be not an over-estimate. An attempt is sure to be made on behalf of the Government of India to substitute the words "legitimate needs" for "medical and scientific needs." But such a wicked attempt deserves only to fail.

As Mr. C. F. Andrews has studied the question carefully and thoroughly, he ought to be sent to the Conference as India's duly authorized delegate.

Mr. C. R. Das on Women's Rights and Welfare.

The May number of *Stri-Dharma*, which is the organ of the Women's Indian Association, contains the following paragraph.

Mr. C. R. Das, who is at present the idol and dictator of Bengal, was interviewed by our Editor some weeks ago. He promised to include girls in the scheme for Compulsory Primary Education which he has promised to carry through as Chairman of the Calcutta Corporation. So much to the good! But his attitude to all other women's movements in Bengal cannot be tolerated, and is contrary to the policies by which other countries such as Ireland, gained Home Rule. He is determined to obstruct every reform concerning women and children which has to be passed through the Legislative Council. He will aim at preventing a single woman in the Province gaining the vote for either municipal Municipality or Legislative Council for the next four years (his own idea of the time it will take his policy to achieve success).

We shall have a few words to say on this paragraph, assuming that the interviewer has not misunderstood Mr. Das, which is not absolutely impossible.

The Swarajist party, of which Mr. C. R. Das is a leader, contested and won the elections on the assurance given to the voters that its members would adopt and carry out the policy of wholesale obstruction in the Councils. This they have not been able to do. It may be that Mr. Das's alleged determination "to obstruct every reform concerning women and children which has to be passed through the Legislative Council" is a part of his party's former resolve to obstruct all measures of whatever kind and nature which have to be passed through the Councils. In that case, any comment on the above-quoted paragraph from *Stri-Dharma* must include a discussion of the policy of wholesale and indiscriminate obstruction—a discussion which in our case would be a repetition of what we have said many times already. But if Mr. Das and his party want to go in for *discriminating* obstruction, and if in their opinion all women's movements and all measures of reform relating to women and children are fraught with evil consequences to the country, then it would be necessary to remind them that as the Swarajya party is professedly a wing of the Congress, it cannot go against any policy or resolution of the Congress which has not been reversed or rescinded. Now, women have always been entitled to be delegates to the Congress. Considerable numbers of them have availed themselves of this right. This makes out a *prima facie* case for woman's franchise of all kinds. But the matter has long passed the stage of inference. At the special session of the Congress held at Bombay in 1918, it was resolved that "Women, possessing the same qualifications as are laid down for men in any part of the [Reform] scheme shall not be disqualified on account of sex."

At the session held at Delhi the same year, it was resolved "That this Congress urges that women, possessing the same qualifications as are laid down for men in any part of the [Reform] scheme, shall not be disqualified on account of their sex." Congress has never declared itself against woman franchise.

But the policy of a party, it may be argued, cannot bind the conscience and reason of individual members in all matters. Therefore, if Mr. C. R. Das has any conscientious objections against any particular civic or social right claimed by or for women, his objection may be discussed when definite details are available. Until then, only a general observation may be made that the alleged determination of anybody, however popular and powerful, to obstruct all women's movements and every reform concerning them, is comparable only to the conduct of the excellent Mrs. Partington of Sidmouth of whom Sydney Smith wrote—

"In the winter of 1824, there set in a great flood upon that town, the tide rose to an incredible height, the waves rushed in upon the houses, and everything was threatened with destruction. In the midst of this sublime storm, Dame Partington, who lived upon the beach, was seen at the door of her house with mop and pattens trundling her mop squeezing out the sea-water, and vigorously pushing away the Atlantic Ocean. The Atlantic was roused, Mrs. Partington's spirit was up, but I need not tell you that the contest was unequal. The Atlantic beat Mrs. Partington."

Mr. C. R. Das is far too intelligent a person to assume the role of Dame Partington. But as the power of demagogues rests partly on their popularity and as they often do many things only for acquiring or increasing their popularity, there is just a possibility of Mr. Das opposing all women's demands on the ground of their militating against orthodox Hinduism. For most Bengalis, including the "educated" community are opposed to the emancipation of women. To understand why it may be possible for Mr. C. R. Das to take his stand on orthodoxy, it should be remembered that his popularity in Bengal is due partly to the fact that though he is a Brahmo by birth and marriage, he declared himself a Vaishnava Hindu late in life.

This note was written before we had seen the statement on council-entry, etc. made by Mahatma Gandhi and Messrs. Das and Nehru which does not, however, make any substantial alteration in it necessary.

The Harem in Turkey.

The possible extinction of the age-long institution of the harem is the subject of keen

discussion in the Turkish press. The matter has been in the charge of a parliamentary committee of the Angora House of Assembly. Most modern Turks are not polygamous. As a contributor to the London *Daily Chronicle* points out —

‘ Few Turkish houses to-day have the old harem. Moslem law, of course, permits polygamy. But polygamy is passing, and for several reasons. The first is the desire, everywhere apparent, to come into line with European ideas. The second may be found in changed economic conditions. A large harem was a costly affair, and few Turks can afford more than one wife. Perhaps a third reason for the decline of polygamy is to be found in the perverted political propaganda of Halid Hallun, the woman who has done more than any other for her country-women.’

The *Daily Chronicle's* contributor goes on to say that the system of the harem, being under scrutiny, has naturally brought the question of divorce to the fore. Divorce has long been a grievance with Turkish women, we are told, for by Moslem law a husband may divorce his wife merely by saying three times in the presence of witnesses “I divorce you.” This get-quit-quick procedure is doomed, it appears. This writer tells further of a meeting at Munich with Halid Hallun at which she showed him the problem of the harem from a Turkish woman's standpoint. He quotes her as saying,

“ Turkish women are not yet ready for political freedom. This is because they are not educated. For some years to come the task of reformers must be the unpicturesque one of education. When Turkish women are as well informed as their French and English and American sisters, the change will come with all the force of a landslide.”

The implication here is that the harem stands in the way of the education of women.

Nevertheless Turkey has granted the suffrage to all citizens, male and female, over eighteen years of age.

“Swadeshi” in Persia.

Riza Khan, the organizer and commander-in-chief of the new Persian army, has, besides pacifying the country, “started a movement—similar in motive to the one in India—to make Persia independent of foreign industries. Local handicrafts are encouraged, and several small factories have been opened. Recently Riza Khan ordered all military and civilian employees of the Government to wear clothing made of Persian fabrics. He is also giving much attention to the public schools.”

Political Opinion in Persia.

A learned writer in *Le Temps* tells us, citing chapter and verse, that Persia has been from

time immemorial a land of political skeptics, whose people tolerated their sovereigns only so long as these carried certificates of good conduct. A Teheran paper the name of which is translated *The Red Dawn* though possibly without the Western connotations with red recently declared,

‘ A republic is the form of government that harmonizes best with the Mussulman religion. Certain pious hielings are preaching that a republic means Bolshevism and that if we set up a republic we shall adopt Communism with it. They also talk about shedding torrents of blood in order to over-throw a government. These libelers of good institutions forget that a republic has no necessary connection with Bolshevism. The Persian people know that a republican government will be set up, not for the purpose of shedding blood, but in order to lead Persia into paths of safety and progress.’

Cremation in England.

Cremation has been an immemorial Hindu custom. The Cremation Society of England was established fifty years ago. In connection with its fiftieth anniversary, *The Inquirer* of London says that the progress made since 1874 seems to indicate that the public mind is slowly but surely becoming convinced that to cremate the dead is a more rational practice than the custom of interment. It is mentioned in this year's report of the Society that over 25 per cent of well-known names published in *The Times* review of the year's obituary columns were of those who had been cremated.

“The Crumbling British Empire.”

Scott Nearing contributes to the New York *Nation* an article with the above heading. In it he asks, what binds the British empire together, and answers, “In the main, past or present reciprocal economic interests.” For, he points out,

“ More than 400 millions of people live within the ‘British Empire.’ The vast majority of these people do not speak English, are not Christian, belong to some racial group other than the Celtic-Anglo-Saxon Teutonic, make most of their living without the aid of modern machinery. Obviously, therefore, neither language, religion, race nor common activities is responsible for British imperial unity.”

He says —

‘ Britain buys raw materials from the colonies and dominions; they buy manufactured goods from Britain. Britain provides much of the capital for local development and handles the trade, insurance and banking for the empire.’

Such in his opinion are the economic ties holding the empire together.

He thinks that the British hold is now shaken

"The economic, commercial, and financial ties which are at the foundation of the British Empire have been gradually loosening the past thirty years. (1) Because economic rivals such as Germany were buying raw materials, selling finished goods, transporting, insuring and investing in *British territory*, (2) because the colonies and dependencies began to do their own manufacturing and to exclude British goods by protective tariffs

"Both of these forces have shaken the Empire to its foundations. It is only the second that need concern us at this point"

Mr Nearing then proceeds to show that, though there was some development of local industry in the leading British colonies and dominions before the war, the war gave an emphatic impetus to the movement. He gives figures for Canada and Australia to present a picture of really phenomenal industrial growth. Coming to consider the textile market of India, he observes —

"Canada and Australia are modern industrial countries. India and South Africa have been much slower to establish factory industries. Even India and South Africa show the effect of war pressure in a changing industrial life."

"The president of the Manchester Chamber of Commerce is quoted as saying that "British textile trade with India had fallen from 3,000 million yards of cotton goods exports before the war to 1,000 million yards, after the war," which means that India produced 28 per cent of her own cotton goods before the war and 61 per cent after the war (*The Labour Monthly*, September, 1923, p. 131). This situation is, of course, complicated by the Gandhi movement.

"However Indian woolen mills are credited with a production of 4,222,000 pounds of goods in 1913 and of 9,744,000 pounds in 1917, and her leather works and tanneries with 7,805 workers in 1913 as compared with 27,840 workers in 1917 (*Statistical Abstract of British India*, 1922, p. 234)."

The advance in the production of cotton goods is satisfactory to some extent from the Indian point of view, because, besides the operatives being all Indians, most of the capital is Indian and most of the directors are Indians.

But in the case of most of the other industries, it is their location and labour force that are Indian, the capital, the direction, the expert knowledge and skill, etc., are mostly foreign. So their increase and progress are not a matter for satisfaction from the Indian point of view.

In some kinds of industries Britain purchases a smaller quantity of raw materials from India than from the Dominions, but sells more manufactured goods to India than to the Dominions, which is not satisfactory.

The following figures of British imports of wool and exports of woollens and worsteds respectively for 1913 will make this clear.

	Imported from, lbs of wool,	Yards of woollens exported to etc
Australia	265 million	15,891,000
Cape of Good Hope	925 "	2,001,500
India	54 "	16,424,900

Mr Nearing asks in conclusion, "What will these free nations do?" "How long will they stay within the British Empire?" His answer, quoted below, applies only to the *free* nations within the British Empire.

"Only so long as it is in their interest to stay. The ties that held them together in 1913 are breaking. They need no longer sell their raw materials to Britain. There are other markets.

"They need no longer buy British manufactured goods. They can buy elsewhere or *make their own*."

"They need no longer depend on Britain for supplies of new capital. The United States has an investible surplus far larger than that of Britain, and besides, as the local industries develop, each colony or dominion will provide its own new capital."

"The economic ties that hold the British Empire together have been crumbling for thirty years. The process was hastened by the war. To-day it is merely a question of holding them intact, until the surplus industrial population of Britain has colonized the great estates or migrates to the colonies."

Mr Nearing's reply, as we have said, applies to the *free* nations in the empire, *not* to India, because India and England are not held together by "*reciprocal*" economic interests." England holds India for her own economic interests. But if in spite of our political bondage, we could either make our own goods or buy better and cheaper goods than British ones in non-British markets, then in the absence of the present British economic advantage in holding India in subjection, Britain might have to consider whether mere political supremacy (*minus* the present practical economic monopoly) was worth maintaining. That is the *political* *raison d'être* of the Swadeshi movement, if any were needed, and of preference for non-British manufactures which are better and cheaper than British goods.

A Widow-Marriage in Calcutta.

Though the widow-marriage movement originated in Bengal, some other provinces are far ahead of Bengal in this respect. For this reason, all the few widow marriages which take place in this province are worthy of notice. Particularly worthy of notice was the marriage

of a young and educated Namasudra widow with a Namasudra young man who sat for the last B A examination of the Calcutta University. It was celebrated under the auspices of the Bengal Social Reform League. Many well-known Hindu gentlemen and some ladies of Brahmin and other castes, besides some 150 Namasudra gentlemen, were present on the occasion. But the most noteworthy fact in connection with it was that Pandit Muralidhar Banerji, M A, a learned and orthodox Brahmin who had been principal of the Calcutta Sanskrit College, officiated as priest. In doing so, the pandit showed uncommon moral courage, humanity, and love of justice as between the sexes. If there were more men of his stamp in our midst, the cause of social reform and social purity would make great progress, and the lot of the Hindu widow would be ameliorated to a great extent.

Asutosh Mookerjee.

The death of Asutosh Mookerjee causes a gap in the public life of Bengal and India which will long remain unfilled. Among his contemporaries there is no one who can take his place. Among his juniors we do not know of anybody who can do justice to all his various roles even after the lapse of some years of strenuous preparation. Others there are who are eminent in their respective spheres of scholarship, culture, professional work, or public usefulness, but there is no one who is so eminent in so many fields of activity, who is so great a scholar in so many languages and branches of knowledge, so great a professional man, so great a man of affairs and of action, so great an administrator and so great an architect and builder of institutions as Asutosh Mookerjee was in his one but many-sided personality.

The boy Asutosh gave promise of his future greatness. His academic career was brilliant. The present writer remembers him as his senior fellow-collegian at the Presidency College. His one and only brother Hemanta Kumar Mookerjee, long deceased in youth, was our class-fellow. That gave us an opportunity to know Asutosh later somewhat closely. At the Presidency College we knew him as leading orator of the College Union and a student who was reputed to know more than some of his teachers, particularly in some branches of higher mathematics.

His looks, his movements, his whole demeanour betokened perfect self-confidence. He was never a fashionable young man, though born of well-to-do parents, and, to our knowledge, never indulged in any luxuries or caught any of the bad habits of the young men of the day, as smoking, etc. He came to college clad in a plain white Panjabi shirt and a *dhoti* of which the plaited front-tuck scarcely or just reached down to his shoes. We do not remember his youthful figure usually or ever carrying a chadai on its broad shoulders, for which reason he was playfully styled President of the Chadai Nibarni Sabha or Society for the Disuse of the Chadar.

There is an anecdote that before finally adopting the law as his possession, he had intended to be a profession, but that he gave up the idea because he was given hopes of an appointment, not in the superior, but in the provincial service by the head of the education department. As was natural for a young man with such great powers, he could not reconcile himself to occupy a secondary position in the educational department. He would be in the front rank and in the long run first, or he would not be there at all. Had he been given a chair in the superior service, he would certainly have been able to do much notable original work in mathematics, as even while a student he had done some original work in that subject, but probably he would not have been able to accomplish for the cause of education and research what his position and influence enabled him to do.

Of his work as a lawyer and a judge, we do not possess adequate first-hand knowledge and are therefore not competent to speak. But we have heard of his profound and extensive knowledge of the law, his remarkable forensic ability, his independence as a judge, and the great pains he took with his judgments.

He was for some time one of the municipal commissioners (as the municipal councillors were then called) of Calcutta, and also member of the provincial and imperial legislative councils, and did useful work in all these capacities. Had he chosen to devote as much of his time and energies to municipal work as Pherozeshah Mehta did in Bombay, he could have easily achieved as much distinction as, if not greater than, what Mehta did in his native city. If he had elected to be a politician and statesman and specialized in Council work, he might have

rubbed shoulders with and possibly surpassed Gokhale. In fact, no achievement, no distinction were beyond his reach in any field in which great intellectual powers, uncommon capacity for mastering details, remarkable debating powers, wide range of information, self-confidence, courage, patriotism and indefatigable energy are passports to success.

But it was the advancement of the causes of education, knowledge and culture which was his chosen field of work, and here he achieved eminence. For these he laboured with exemplary devotion in various degrees as no one of his generation, and perhaps none of any previous generation in modern India, as far as we are aware, did. Therefore he was justified in saying as he once did

"Of myself I may say with good conscience that, if often I have not spared others, I have never spared myself. For years now, every hour, every minute I could spare from other unavoidable duties—foremost among them the duties of my judicial office—has been devoted by me to University work. Plans and schemes to heighten the efficiency of the University have been the subject of my day-dreams, into which even a busy man lapses from time to time, they have haunted me in the hours of nightly rest. To University concerns, I have sacrificed all chances of study and research, possibly, to some extent, the interests of family and friends, and, certainly, I regret to say, a good part of my health and vitality."

It is a matter for deep regret that, in consequence, he has not been able to leave behind any original work which is commensurate with his massive intellectual powers.

He was repeatedly elected president of the Asiatic Society of Bengal. In 1909 he was elected president of the Trustees of the Indian Museum, and at about the same time he became president of the Board of Sanskrit Examiners in Bengal. He was also we believe president of the Mahabodhi Society. He was the founder and president of the Mathematical Society of Bengal. Nowhere was he a mere ornamental figurehead. His amazing power of work enabled him to do much useful work in every capacity.

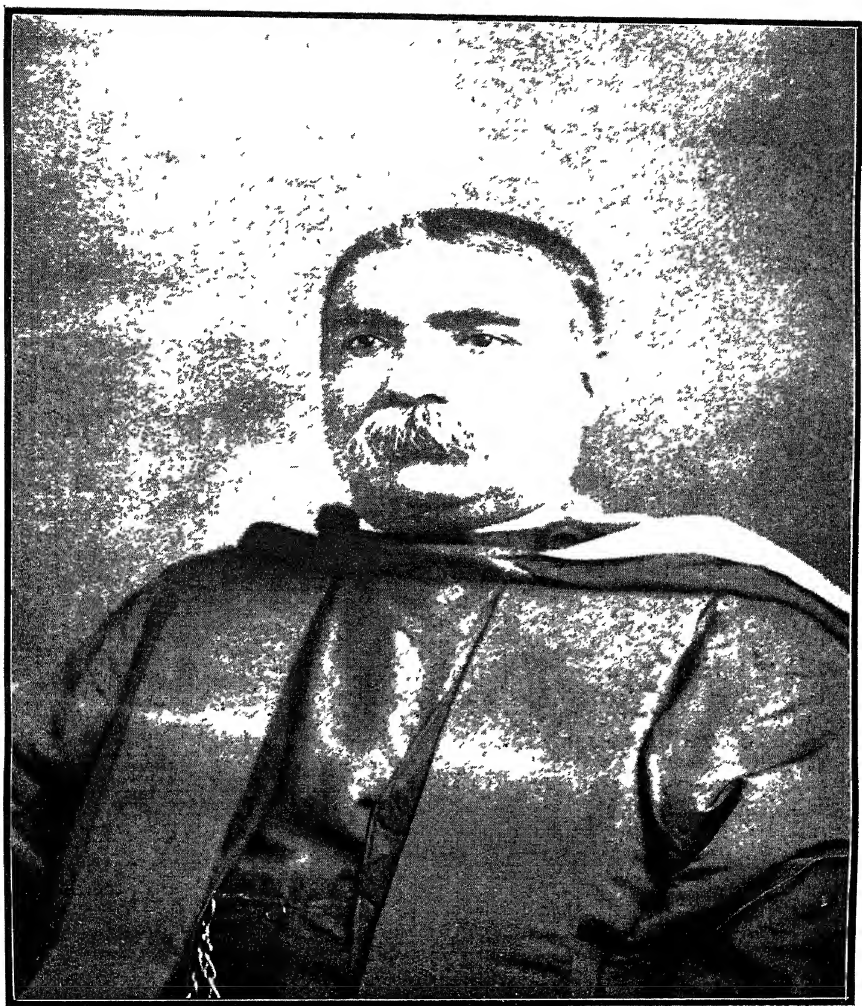
Of the Calcutta University, as we know it to-day, he was the chief architect and builder. In this work he had colleagues and helpers, no doubt, but no architect and builder does everything with his own hands—and Asutosh Mookerjee did even that to a great extent. For the facts that the Calcutta University is the first and foremost teaching University in India, that it teaches more students in more subjects than any other Indian University, that in many sciences

and arts it has turned out a laudable amount of genuine research, the chief credit is due to the man who has served it longer and with greater devotion as a senator, a syndic and a vice-chancellor than any other person. He was president of both the departments of post-graduate study, in arts and science, and of most of the Boards of Study and Faculties and Committees; but absenteeism was not his forte,—ceaseless activity was. This unrestrained indulgence of his voracious and insatiable appetite for work was not prudent, it must have told on his health though that was not apparent, and possibly sometimes on the quality of the product, too. But we presume, his devotion and overmastering self-confidence prevented him from entertaining any thought of spending his energies frugally.

It was evidently his patriotic ambition that his University should be not only the first in India but also among the first and in course of time, the very foremost, in the world, though it cannot be said that the policy and means and methods adopted for realizing that object were *all* calculated to produce that result. He was a believer not only in his own intellectual capacity but in that of his countrymen. Hence it is that we find that in his University, every branch of study is taught at least by some Indian professors. He had, of course, no narrow ideas of boycotting foreign talent to the detriment of the cause of education. At the same time, he took effective steps to prevent the discouragement, repression and suppression of indigenous talent, and for its encouragement, and he had the satisfaction to see that his faith in the capacity of his countrymen had been justified. In both the Palit and Ghose trusts the deeds provide that all the professors, fellows, etc., were to be of pure Indian extraction. We have no definite information as to whether this provision originated with Asutosh Mookerjee, but it may be presumed that he had something to do with it. In paying a tribute to his memory Mr. S. R. Das, the Advocate General, said at the High Court

"It was due to his persuasive eloquence and his great work at the University that the late Sir Taraknath Palit and Sir Rash Behari Ghose were induced to make such munificent donations to the Science College attached to the University."

Other donations, such as the Khaira Endowment and many lesser ones, were obtained for the University by this its most distinguished alumnus.



Sir Asutosh Mookerjee

U RAY & SONS CALCUTTA



The Dead Body of Asutosh Mookerjee in the Senate Hall

Asutosh Mookerjee quite rightly thought that the work of appraising the ancient civilization and culture of India should not be the monopoly of foreigners—and that certainly the final judgment should not rest with them. He therefore, gave great encouragement to the study of and research in the history of ancient India and its culture and civilization. Some of the university workers in this field have done good work. The encouragement of the study of Pali and Tibetan and Chinese has indirectly the same object in view. Rejuvenation of an ancient civilized people requires a knowledge of its past life and ideals. The university may be expected to do more in future to supply this knowledge than it has yet done.

One hears frequently of the evil effects of Western education in India. This is not the occasion to discuss the subject. But one may be permitted to refer here to at least one or two good results of Western education. It has furnished us with a *lingua franca* for the educated classes in India by

means of which they can exchange thoughts and ideas, know one another, and gradually become unified. The English language has also become a medium of communication with the outside world. This has broken down the isolating walls of India's self-immurement and brought her to the centre of the current of world-thought. The greater spread and expansion of education, the more are these results brought about. Lord Curzon's University Act was intended to hinder the growth and expansion of higher education. Asutosh Mookerjee turned it into an instrument for that very growth and expansion—though quality was often sacrificed to quantity. It is by means of Western education that we have also been enabled to know our past, and thus to rejuvenate and re-nationalize ourselves. We have already referred to what the university has done in this direction.

But the development of India is not confined to only hoary antiquity. It has gone on down to our own times. And the story of Indian life and culture is not confined to

only Sanskrit and Pali works and ancient buildings, ruins, sculptures, paintings, coins and inscriptions. Much of it has to be pieced together from the many vernacular literatures of India. These have to be studied. Under Asutosh Mookerjee the Calcutta University has inaugurated their study. There is no other university which offers teaching in so many Indian vernaculars. No doubt, we are still only in the inaugural stage. But if these studies are pursued under genuine scholars with real enthusiasm, we should in course of time have a better conception of Indian culture, character and ideals to inspire our lives and unify us as a people, than could otherwise be obtained.

The Calcutta University, along with some other institutions and men, has given an impetus to the study of the Bengali language and literature. Mighty developments would await the future of this study encouraged by Asutosh Mookerjee, once it got out of its present ruts.

He once presided over the Bengali Literary Conference and gave expression in his address to his noble dream of the glorious future of his mother tongue and literature.

The University has in view education in science and the arts not only of the academic kind, but desires also to foster technological, commercial and agricultural education. Under proper guidance and with the receipt and proper utilization of funds, these practical departments ought to have a great future. The greatest alumnus of the University had in him the power to ensure this guidance and control. But he has been cut off while still in full possession of his vigour of mind and body. So we are precluded from seeing what he would have done.

One of the latest, if not the latest of the studies in which the University had begun to do something under the initiative of Asutosh Mookerjee, is fine arts. This shows that he was responsive to contemporary forces and exigencies. His ideas were glowing, he had recourse to new devices to gain his ends. Contrary to appearance, he was not *in reality* indifferent to criticism, for he not infrequently wanted his critics to give him constructive suggestions.

It is not possible in a Note to do justice to the multifarious activities of so great a man. So let us now conclude with a few observations on the *man* who was known all over Bengal as Asu Babu. Asutosh is a very common name in Bengal every village and town has some Asutoshes. Persons bearing

the name of Asutosh Mookerjee are also plentiful. But when in Bengal people talked and wrote of Asu Babu, there was no mistaking who was meant. *Babu* Asutosh Mukhopadhyaya remained and was proud to remain a Bengali. Babu to the end of his days. Except when official work or functions made it absolutely necessary, he would never doff his dhoti and put on any other garments. For instance, he attended the meetings of the Sadler Commission in his national dress. He lived like a Bengali Babu, dressed and ate and spoke and moved about like one. That was an outward manifestation of his patriotism and nationalism. He was perfectly accessible to every one, from the humble student upwards. He would listen patiently and sympathetically to all that one had to say, and would *really* do what he could, not merely say he would try. One cannot be sure, but it is probable, that there are in Bengal more men under obligation of some sort or other to him than to any other Bengali. No wonder, that there have been sycophants and others who have taken undue advantage of his disposition to help.

His was a masterful personality. If it came to that, he could outface your biggest official bully going. In no tussle or controversy with foreigners did he ever come out second best. He knew more about the Calcutta University, and in fact about all other Universities than any living Indian. As regards educational information, he would not have suffered by comparison with foreign authorities on the subject. His eminence as an educationalist and scholar was recognised outside the limits of Bengal also. With Herculean capacity for work and unusual powers of organization, he combined such tactfulness and the power of adapting means to ends, not being oversqueamish in the choice of means, that he could make men of various creeds, races, temperaments and tastes work together. In diplomacy and the use of secret sources of information, he was the equal, or perhaps more than the equal, of the Anglo-Indian bureaucrat. Had he lived to enter the field of politics, he would have been a formidable opponent. Such was his skill and courage in weathering storms, that though he had to face many, he neither bent nor broke.

Though often stern and unbending in public life, and therefore feared, he was a most loving father. When his eldest daughter became a widow while still a girl, he got her married again,



A Portion of the Huge Crowd that Assembled near the Howrah Bridge to Receive the Dead Body of Asutosh Mookerjee in Calcutta from Patna

facing a storm of opposition and vulgar and libellous abuse. The untimely death of this daughter, who had again become a widow, was a great blow to him. It is surmised that this bereavement, combined with the illness of his wife, had much to do with sapping his vitality.

He was an example of plain living and high thinking. He was an orthodox Hindu of the modern type. We know of no reasons to doubt his sincerity. But it may perhaps be added that his orthodoxy was part of his nationalism. For a nationalist he was—with this difference that whereas other nationalists aim at national self-realization and self-assertion by direct political endeavour, he wanted to reach the same goal through education and culture. We had some revealing talks with him once on the progress of nationalism in the country.

Not that he had no defects. He had the defects of his great qualities, and the institution on which he had lavished so much

devotion and for which and through which he exercised his unusual capacity for recognising the worth of and encouraging men, has also its defects. But this is not the time to refer to or discuss them. This is a time when we may and should derive an impetus for work from a contemplation of the work of his life. A foreigner who is a mere onlooker may, if he knows all the facts, take a detached and dispassionate view of his life. But few Bengalis who have the heart of a Bengali can think of his sudden and untimely death unmoved by feelings akin to those which are, roused by a personal bereavement.

Last Thoughts of Sir Asutosh Mookerjee on the Functions of Universities.

In an article on Functions of Indian Universities in *The Mysore Economic Journal* Sir Asutosh Mookerjee has left us a general and able summary of the proper uses to which

universities should be put He begins the article by saying

"Never has there been a stronger desire than at present to extend the inestimable advantages of education on sound and rational lines"

Sir Asutosh went on to say that

"There should be a constant and legitimate tendency to mould our system of education to satisfy the growing and varying needs of the nation"

Later on in the article we find the universities saying to

"their men of letters, 'You must be leaders of men,' as well as to their men of science, 'you must be men of affairs, too'"

Talking about educational problems, Sir Asutosh Mookerjee said that,

"National education must be tested in the crucible of experience by its actual visible result upon national character and upon the condition of the people If it treats youths as machines rather than as reflecting responsible beings, if it tends to enervate rather than to strengthen the mind, if it overcharges memory rather than discipline intelligence, if it paralyses rather than invigorates the intellectual faculties," then that kind of education must be condemned"

The able writer summed up his article by referring to the quality and quantity of education He also expressed sorrow at the present system of ascribing an "ever-increasing importance" to "examination rather than to training" and said **"The waste of the finest human material involved in the present system is truly appalling."**

Sir Asutosh is no longer living to guide the educators of Bengal, and also, to some extent, India We sincerely hope that the people in charge of educating the Indian citizens will remember and act so as to realise this last dream of their great leader They must strive to mould the youth of India into "leaders of men" and "men of affairs" They must strive to put a stop to the "appalling" "waste of the finest human material involved in the present system"

A C

Sir Asutosh Chaudhuri.

Sir Asutosh Chaudhuri, who died of heart failure on May 23 at his Calcutta residence, came of one of the oldest families of Zemindars of the Rajshahi district who got their title of Chaudhuri from the reigning Musalman sovereign He was born in 1861 He had a distinguished university career in Calcutta and Cambridge After being called to the Bar, he returned to Calcutta in 1886



Sir A Chaudhuri

and began to practise as an advocate of the High Court He rose to eminence as a lawyer and when he accepted a high court judgeship, he had to do so at great sacrifice He was the first Indian judge to preside over the original side He retired from the Bench in 1921 He had resumed practice as a lawyer But his health had broken down, particularly after the death of Lady Chaudhuri

Sir Asutosh presided over the Bengal Provincial Conference held in Burdwan in the year 1904 It was there that he gave utterance to the dictum that "A subject nation has no politics," which obtained great currency and produced some noteworthy results Sir Asutosh Chaudhuri was also the President of the Bengal Literary Conference held at Dinajpur in 1912 He was the founder and honorary secretary of the Bengal Landholders' Association He was also one of the founders

of the Calcutta National College, of which at present the technical department is inefficient working order, and always took interest in its affairs. He was a member of the Senate and Syndicate of the Calcutta University. There is room for all sorts of educational institutions in the country, and Sir Asutosh's participation in the work of both non-official and officially recognised institutions showed that he took a judicious view of the educational requirements of the country.

Sir Asutosh Chaudhuri was a nationalist in politics. He was loved and esteemed for his affable manners, even temper and many charities. He was a public-spirited man. In the midst of his extensive practice as an Advocate, he made time to take an active part in various movements for the good of his country and countrymen.

The connection of public men with movements which make some noise is generally noted and made much of. But what they do for cultural institutions and movements which make little noise and are not of a sensational character, is not much known or noticed. So long as Lady Pratibha Chaudhuri was alive, she maintained the *Sangit Sangha*, an institution for the teaching of music which has done admirable work. She gave to it her time, her energies, her knowledge of the art, her money and her loving devotion, and in all this she had the whole-hearted support of her husband, Sir Asutosh Chaudhuri. When she died, Sir Asutosh continued the work. He was also interested in Indian Art. When in February, 1922, some members of the Bengal Legislative Council wanted to cut out the special grant to the Indian Society of Oriental Art, Sir Asutosh Chaudhuri put in a vigorous plea on its behalf. Said he, in part —

"There are matters which sometimes require cultivation, and art culture is not a matter of instincts, one has to acquire it by careful training, and that is what the Society of Oriental Art is endeavouring to do. The society is endeavouring to educate our people in matters of art, and they ought to be encouraged. Then Progress has made a name for them in different parts of the world."

Turkish Views of the Caliphate.

When the Khilafat was abolished by the Government of the Turkish Republic, it was generally welcomed among Turkish newspapers as a logical move in the separation of Church



NEW SWISS RESIDENTS

and State. But the Turkish conservative press, including the well-known journal *Tevhid*, kept a significant silence on what was generally admitted to be a reform of a revolutionary character. A liberal Constantinople daily, *Tamir*, however, hailed the extinction of the Caliphate as the mark of "real revolution" in "our dear country" and added —

"The revolution realized so far in our political and social institutions constituted rather a simple modification of forms. It was superficial and incomplete. But to-day not only our forms but also our ideals, our mentality, our principles of action, are undergoing change. The abolition of the Caliphate means the complete modernization and Westernization of Turkey. The principles of a modern State are introduced without any reserve into our own system. There is no longer any difference between a European State and Turkey. It is true that from the point of view of civilization we are a backward nation, but we follow the same aims and the same methods, and we are on the same line of progress with European nations. Very soon we shall witness the complete Westernization of the Orient."

The *Vatan*, another liberal Constantinople daily, said that, though there was a time when the Caliphate was believed to be a source of strength, now it was "realized that it was rather a source of weakness." In the opinion of this journal, the feebleness of the Turkish Caliphs, through the centuries, and

their inability to protect Moslems from foreign oppression, had caused the Caliphate to lose its prestige with the Moslem world. The *Vatun* added —

"During our moments of greatest need we could not reap any gain from the authority of the Caliph over the Moslems. Even the Sacred War proclaimed by the Caliph during the World War did not prevent the Indian Mohammedans from fighting against us. Moreover we wish to establish a modern State excluding all kinds of religious influences. The continuation of the Caliphate constitution gave reasons to other Moslem nations to interfere with our national affairs. The Indian Moslems, for instance, believed themselves authorized to criticize the form of this Turkish Government. At the same time, the foreign Powers took advantage of this situation, and excited the Moslem nations to interfere in Turkish affairs. We desire to cut out all these possibilities, and all these religious interferences with our temporal institutions. The abolition of the Caliphate, therefore, is the right and even the necessary thing to do in establishing a modern State along the line of the democratic States of the West."

The *Mustekhal*, a new evening paper in Constantinople, notes with unconcern that such Muhammadan kings as Hussein of the Hedjaz and others will try to invest themselves with the title of Caliph, and observe —

"That is then affair. The Turks have solved this problem once and for all. They have completely separated the Church and State."

The Constantinople *Ildam* tries to convince the public that it was not the fact of the Sultan of Turkey being the Khalifa of the Moslems which made the Moslem world look upon that country with feelings of respect and love, but that it was the political power and independence of Turkey which made it the cynosure of all Moslem eyes. The *Ildam* tells us that a quarter of a century ago Turkey was offered to the Mussulman world as the only example of independence in that world, and it adds —

"The millions of Mussulmans who groaned under the yoke of enemy oppression, turned then eyes toward Constantinople the more that oppression increased. They felt themselves in that way comforted and strengthened in their faith. It is in this feeling that the bonds of friendship exist among all Mussulmans toward Turkey. The Caliphate was not a factor or the source of this friendship. It was simply based on the above sentiments."

After the revolution of the 10th of July 1908 a new sentiment was added to the then existing sentiments of the Mussulmans toward us. The acquisition of liberty by Turkey electrified the hearts of Mussulmans who desired the same progress and the same liberty, but who were hindered in the same way as we were ourselves. They saw before them a people who had succeeded, and then joy was redoubled.

"Since the struggle for Anatolian independence commenced, a new wave of excitement has taken hold of the Mussulman world. The victory of Turkey was a victory for Islam. The whole Mussulman world considered the Anatolian soldier as a soldier of Islam, and Parliament and its great chief as the conqueror on behalf of religion and the guide for the people. During the whole period of the war of independence, as well as the whole interval up to the present time, the Caliphate had, so to speak, been buried in justifiable forgetfulness. The Mussulman world will accept in silence the passing of the Caliphate into the pages of history."

The Ottoman dynasty is a "fatal mixture of religion and politics", no longer to be tolerated by a people under a republican form of government, said Mustafa Kemal Pasha before the deposition and exile of the Caliph. "Let other Moslems—Indians, Egyptians, and Arabs—have Caliphs if they wish. As for us, we no longer recognize nor want any intermediary between ourselves and Allah."

Louis A. Springer writes in the *New York Herald* —

"Kemal was not without precedents for his arbitrary action in abolishing the Caliphate or deposing the Caliph. In the early history of the institution Caliphs reigned at Bagdad, Damascus and Cairo and others have set themselves up as Commanders of the Faithful at Cordova, Spain, Fez, Morocco and Sanaa in Arabia. Of the ninety men who were dignified with the title of Caliph, thirty-six were forcibly deprived of it. Fourteen of them were murdered, seven deposed and murdered, three deposed and blinded and twelve merely deposed. Twenty were killed in wars between opposing Moslem factions. Abdul Medjid may have reason for congratulating himself that he escaped only with the loss of some of his wives and his jewels."

Indian Labourers and Employers.

The Servant of India, which is a carefully written and well-informed paper, writes —

"The labourer in India gets a very low wage and consequently his standard of living is low. If he organised himself effectively and at the same time increased his efficiency he would be able to get a much higher wage in organised industries. The state also could then help him by requiring the capitalist to provide proper housing, medical aid, sickness and unemployment insurance, and other benefits. Such schemes cannot be thought of at present because the industries are unable to bear the charge and they will continue unable to bear the charge, until the efficiency of our labour is greatly improved."

It is widely known that during the war the jute mills in Bengal gave to their shareholders dividends which ran up to 150, 200, 300 per cent, etc., and their prosperity, though not so phenomenal now, has continued. So much for the jute industry.

Another great industry in India is represented by the cotton mills. Regarding them, Mr Vithaldas K Bhuta writes in *Welfare for May*—

Last year in summer, when there was a lock-out in the Ahmedabad (Bombay Presidency) Mills, and the Mill-owners carried out a successful campaign of effecting a substantial cut in the wages of their workers, on the plea that their Mills were in a very bad condition, one of the Mills gave a dividend of 100 p. c to its shareholders on the original value of its shares. History repeats itself in a certain way in the case of the Bombay Mills.

The last six-monthly dividends of some of the Indian Mills as known on the 31st March last were as follows—

	Half-yearly dividend—Rs	Original share value—Rs
Indore Malwa	30	100
Barsi	100	250
Swan	100	250
Solapur	400	1,000
Burai	55	200
Laxmi Cotton	250	1,000
Morari Gokuldas	250	1,000
Vishnu Cotton	100	500
Central India	30	100

The Mills quoted above are most of them situated outside Bombay. It gives a position of advantage, in that they can buy cheap cotton, from the cotton producing countries, and they sell their cloth in the consuming districts near at hand, while the Bombay Mills are handicapped both ways, they have to bring cotton from a great distance and then cloth is sold in consuming centres, far away from Bombay. The cost both ways counts heavily against them, in their competition with Indian upcountry Mills.

Notwithstanding the handicap, as compared with their sister manufacturing companies in India, the Bombay Mills are far better off than the Lancashire Cotton Mills.

If these facts and figures be correct, they show that there are some industrial concerns in India which are in a position to give adequate wages to their employees and of which the owners may be required by the State "to provide proper housing, medical aid, sickness and unemployment insurance, and other benefits."

The Efficiency of Indian Labour.

A belief generally prevails in India—we do not say or suggest that it is shared by *The Servant of India*—that the Indian labourer is far inferior in efficiency to foreign labourers and that this inferiority is due to some ineradicable racial and climatic causes. In order to be able to judge how far such a notion is just and correct, it is necessary to collect data from countries where Indian labourers work in the same industries

with other labourers. Such data are not easily obtainable. Some data and opinions are to be found, however, in a book on "Hindustani Workers on the Pacific Coast" by Mr Rajani Kanta Das, M Sc, Ph D, Lecturer in Economics, New York University, and former Special Agent, U S Department of Labour, who carried on his investigations under the auspices of the Bureau of Labour Statistics in the United States of America. To those who are interested in the subject, we recommend a perusal of his chapters on Industrial Efficiency and Wages and Income. Mr Das quotes the opinions of both Hindustani and American employers, and observes—

It is a very difficult task to compare the efficiency of a race or a nation or even of a class with that of others. In the first place, different races have different stature and body-structure and they may not, therefore, be well fitted physically to do the same kind of work. The small-bodied Japanese, for instance, with his light and nimble limbs may be more efficient in certain operations, such as thinning beets than the large-bodied Hindustanee. On the other hand, the tall stature and large body of the latter is a decided advantage in irrigation work. In the second place, different nations and even different classes have different education and training and they cannot, therefore, easily adapt themselves to the same kind of work and do it with the same degree of efficiency. The Hindustanees, for instance, being born and raised in the very simplicity of an Indian village and being accustomed to agricultural work, find it rather hard to do the complicated work of a modern factory. In the third place, prejudice and discrimination, which are liable to play a more or less important role in the employment of different races, do not afford the same opportunity to all classes of workers. In the fourth place, there has scarcely been any scientific experiment made to test the comparative efficiency of different races and nations. Comparative efficiency is, therefore, a question of general impression rather than one of accurate measurement.

He adds—

In the present study, a special attempt was made to ascertain the efficiency of the Hindustanees as compared with that of the other nationalities. Some of the results were verified by a large number of persons of different occupations, such as employers, superintendents, foremen and land-owners. With the exception of one or two unfavorable criticisms, the people generally spoke very highly of the efficiency of the Hindustanees.

A large number of the Hindustanees are themselves employers and they always prefer their own countrymen for their work and pay them higher wages.

We have no space to reproduce all the opinions of the American employers. But after considering and discussing them, Mr Das sums up—

In spite of the difference of opinion as to the exact degree of efficiency we might say in conclusion that compared with other races and nationalities such as the Mexicans, Chinese, Japanese, Americans

and Canadians, the efficiency of the majority of the Hindustanees is of a very high order in the different fields in which they are engaged

An Indian Professor in American Universities.

As to the qualifications of Dr Rajani Kanta Das, who has recently returned to India, for carrying on the investigation referred to in the foregoing note, it may be stated that he spent altogether seventeen years in study, teaching and travel in Europe and America. He studied ten years in four leading Universities of the United States, in three of which he enjoyed Fellowships for five years, including a Research Fellowship at the State Agricultural Experimental Station of Missouri, and received the degrees of Master of Arts in Biology, University of Wisconsin, 1912, and Doctor of Philosophy in Economics, University of Wisconsin, 1917. For three years, 1919-1922, he was Lecturer in Economics in Northwestern University, Chicago and in New York University, New York, and was commissioned in 1921-1922 by the United States Government to conduct an investigation on the Pacific Coast of America. He has written four books on labour questions, namely — *Factory Labour in India*, *Factory Legislation in India*, *The Labour Movement in India*, and *Hindustani Workers on the Pacific Coast*. The conclusions of such a person are entitled to be regarded as those of a careful investigator and accurate observer.

Report of the Lee Commission.

The members of the Lee Commission have finished their labours and brought out their report expeditiously. But as they have not published the evidence on which their conclusions and recommendations are based, there is no means of judging how far these are in conformity with what the witnesses wrote and said.

We were against the appointment of this commission, as it was intended to increase the already excessive emoluments of "the European services", thereby adding to the burdens of the Indian tax-payer. It must be remembered that India has already had to pay heavily for the Reforms. After their introduction, Mr Lunn asked Mr Montagu a question in Parliament from the reply to which it appeared that, on account of the Reforms,

additions had to be made to the pay and pensions of these services involving an additional expenditure of about three crores and eighty-one lakhs of rupees. Besides increased pay and pensions, many other privileges were granted to these British "servants" of India. But they clamoured for more money and more privileges, and these the Lee Commission was primarily intended to give and has given.

In the pre-Reform days, before the All-India services had got these additional privileges and increments, their emoluments were already higher than those of corresponding officers in even the richest countries. After the introduction of the Reforms, they had to be bribed once to be reconciled to them. But that bribe was not sufficient. They clamoured for more, and now they are on the way to getting more. We need not discuss the details.

India has been made a land of deficit budgets, where sufficient money is never available for sanitation, education, and agricultural and industrial development, and where the bulk of the people never get full meals, are illclothed and illhoused (many are not clothed or housed at all), and consequently are subject to the ravages of epidemics and endemics. But sufficient money is always available for military purposes and for conciliating the All-India services. For, peace and law and order must be maintained at any cost! But the object of the maintenance of peace and law and order is that life and property should be safe, that is to say, that people should not die premature deaths or become poor owing to loss of property or inability to produce wealth. But does it make any difference to the men who die (and to their families), whether they are killed by diseases and dacoits or by the soldiers of invading armies? And is the poverty which is caused by the ravages of enemy forces more productive of evil consequences than the poverty which is due to ignorance, weak physique caused by malnutrition and disease, and foreign exploitation? And, it should also be explained satisfactorily why after more than a century's enjoyment of peace and law and order under "the most efficient administrators in the world," India is more ignorant, has a higher death-rate and possesses less wealth than even those regions of Europe which have been devastated in recent years by the most destructive and ruthless war in history.

We do not understand and appreciate any

other kind of efficiency than that which makes the mass of the people healthy, wealthy, strong and enlightened. Judged by this standard, the rule of the Covenanted Civilians has been a most inefficient one. And for this sort of inefficient administration India must pay more and more as the years pass, on the alleged ground that she cannot do without it, that she requires this steel frame!

The members of the Lee Commission want that their recommendations should be given effect to without delay. But we do not see how this can be done. They want that the Ministers should appoint and have control over even the higher officers serving in the transferred departments, but that those higher officers who serve in the reserved departments should continue to be appointed and controlled by the Secretary of State. But all political parties in India have this much in common in their demands that in the provinces there should be complete autonomy, all the departments being transferred to Ministers. At present, neither the British Cabinet nor the Government of India have said that provincial autonomy shall not be granted. Of course, if the enquiries being made here and in England on the subject of "reforming" the Reforms be a mere make-believe and if in consequence it has been in secret decided that there is to be no provincial autonomy, then the Lee recommendations may be given effect to. But it does not require much statesmanship or foresight to predict that if the people of India are not to have any greater political power than they at present enjoy, there cannot be peace and contentment and law and order, however highly the imperial services may be paid and privileged. But if there be provincial autonomy, all departments would come under the Ministers, and they must be given power of control over all their subordinates. That would mean that all officers serving under provincial Governments must be appointed and controlled by the Ministers. So, in any case, the speedy carrying out of the recommendations of the Lee Commission can only bring money to the coffers of the Imperials, it would be no solution of the Indian problem.

Recruitment to the Civil Service is recommended to be so regulated as to make 50 per cent of the officers Indians at the end of 15 years. Indianization is to stop there. But why should it stop there? Why should not Indians have 75, 80, 90 or 100 per cent of the posts in course of time in their own country? And why should it be necessary to wait for

15 years to have only a percentage of 50? Why should not all recruitment of foreigners be stopped at once, so that every vacancy in the lowest ranks may be filled by Indians from now onwards? Even if such a thing were done, it would take 25 or 30 years to thoroughly Indianize the whole service. Of course, the foreigners now in service are not in the least to be disturbed, except for proved incapacity, insubordination, etc.

These remarks apply to the other services where Indianization is to be obtained to the extent of only 50 per cent or a little more in the course of 15 or more years.

If 50 per cent of the areas under British rule can be administered by Indians, why cannot the remaining half be so administered?

Of course, for any kind of technical work, if an Indian be not available, the services of a foreigner must be entertained. This is done in independent countries, too.

It is, no doubt, a counsel of moderation to take half the loaf if the whole of it cannot be had. And worldly wisdom also says that before 15 years are over many things may happen that are not now dreamt of in the Moderate's, Swarajist's, or Non-co-operator's philosophy, so why let go the 50 per cent concession? One might be inclined to take that easy-going view of things if the price of one crore and twenty-five lakhs of rupees, to be paid annually in increments to the services, had not been demanded for the partial and half-hearted Indianisation of the services. Moreover, the appetite of the Imperials has been growing continually by what it has been feeding upon. There is no knowing when they would clamour again for more pay and privileges. So it is time to cry halt, and to say that we want solvency more even than the sort of efficiency which we have had in India. In fact, efficiency has been a synonym for bankruptcy and the conservation of ignorance, malnutrition, disease, and agricultural, industrial and commercial backwardness.

The most vital reason why we cannot support or connive at the recommendations of the Lee Commission is that they are opposed to the principles of self-rule and self-determination, which are the birthright of all peoples. We ought not to barter away our birthright for any seeming and temporary advantage. Let us go on striving for the whole of what we are entitled to, the more so as the acceptance of half measures may deaden our zeal for complete national self-realization.

The Congress Settlement.

Mahatma Gandhi has not been able to accept the Swarajist programme nor has he succeeded in converting the Swarajists to his views. If the No-changers and Swarajists had been able to arrive at a joint programme of work at every part of which they could work together, that would have been the most desirable solution of the controversy. But such a settlement has not been arrived at. Mahatma Gandhi holds that the Delhi and Coconada resolutions having permitted those Congressmen who have no conscientious scruples to enter the Councils and the Assembly if they want to, the Swarajists are justified in entering the Legislative bodies and expecting perfect neutrality on the part of the No-changers.

"They are also justified in resorting to obstruction, because such was their policy and the Congress laid down no conditions as to their entry. I would, therefore, be no party to putting any obstacles in their way or to carving on any propaganda against the Swarajists' entry into the Legislatures, though I cannot actively help them in a project in which I do not believe."

The Swarajists in their policy outside the legislative bodies agree to give their whole-hearted support to the Constructive Programme of Mahatma Gandhi and work that programme unitedly through the Congress organisations.

The net gain to the country is that no party has played into the hands of the alien opponents of India's political progress by placing themselves at loggerheads with one another and working at cross purposes.

The Swarajists can certainly co-operate with the No-changers in working out the Constructive Programme if they want to. But past experience has shown that the excitement of political work in the councils is so engrossing as to leave little inclination, energy or time for quiet and undemonstrative work. Besides, a defeat inflicted on Government in the Councils or a burning and caustic speech there, wins such popular applause that it is difficult for councillors not to prefer such applause-bringing work to labours which do not place one in the lime light. Therefore, we do not expect that Swarajists will be actually able to give any appreciable help to the No-changers in working out the constructive programme.

Mahatma Gandhi says —

"With regard to the method of the work in the

Councils, I will say that I would enter a legislative body if only I could at all use it to advantage. If therefore, I enter the Councils I should without following a general policy of obstruction endeavour to give strength to the Constructive Programme of the Congress. I should, therefore, move resolutions requiring the Central and Provincial Governments, as the case may be —

(1) to make all their cloth purchases in hand-spun and handwoven khadda; (2) to impose the prohibitive duty on foreign cloth and (3) to abolish the drink and drug revenue and at least correspondingly reduce the army expenditure.

"If the Government refuse to enforce such resolutions when carried in the legislatures, I should invite them to dissolve them and take the vote of the electors on the specific point. If the Government would not dissolve I should resign my seat and prepare for civil disobedience. When that stage is reached the Swarajists will find me ready to work with and under them. My test of fitness for civil disobedience remains the same as before."

With respect to this part of the Mahatma's statement Messrs. Nehru and Das observe —

"We gratefully accept the suggestion made by Mahatma Gandhi in his statement and we think that the resolutions mentioned by him in support of the constructive programme of the Congress should certainly be accepted by the Swaraj Party."

They do not, however, expressly say that they would resign their seats and prepare for civil disobedience, "if Government would not dissolve" the Councils at the stage mentioned by Mr. Gandhi, though they say in general terms, "we unhesitatingly accept the suggestion of Mahatma Gandhi regarding civil disobedience." This leaves room for the inference that though the Swarajists may go in for civil disobedience under certain circumstances, these may not be the same as mentioned by Mr. Gandhi.

We have no desire to be uncharitable, but what Messrs. Das and Nehru say in their statement in interpretation of their policy of obstruction, appears to us to be an afterthought due to their failure to carry out the policy of "uniform, continuous and consistent obstruction" by announcing which they won the elections. At that time and afterwards, too, that policy was criticised, as it was understood by everybody to mean what it has meant in British parliamentary history, but the Swarajists did not then say in self-defence what they are saying now.

The Moderates never declared it to be a part of their policy to throw out budgets *in their entirety*. If the phrase "to throw out budgets" in the Swarajist statement means rejecting them wholesale, then that is the only part of their programme which is substantially different from that of the Moderates.

programme. But if by throwing out budgets, only piecemeal rejection be meant, as in practice it has been and may be again, then there is no substantial difference between Moderate and Swarajist policy.

We say nothing on the Swarajist Policy on its merits. There are good points in it, as in the programmes and policies of all parties. But we are not in the least convinced that Council-entry for carrying out the programme outlined in the statement in its entirety is thoroughly consistent with the principle of non-co-operation. Standing as we do outside any party, we have never made a fetish of the word "non-co-operation" or of any other party shibboleth. But at the same time, we have always understood non-co-operation to imply and include the resolve of the nation to work out its salvation by means independent of the machinery set up by a "satanic" Government. The Swarajists want "to throw out all proposals for Legislative enactments, by which the bureaucracy proposes to consolidate its power." Is the clause, "by which," its power", restrictive or descriptive? In other words, do the writers mean that *all* Government proposals are of the nature described and should therefore be thrown out, or do they mean that only those which are of that nature are to be thrown out, and that there are others which are not of that nature?

In any case as the Swarajists want to introduce resolutions, measures and bills necessary for the healthy growth of national life, it shows that they hope to carry through some of these, and therefore believe that there is a possibility of being able to use the Councils for beneficial ends. So the Swarajists have travelled a good distance from the typical Non-co-operator's mentality.

They further say "we should take and occupy every place which is open to the members of the Central and Provincial legislatures by election. In our opinion we should not only fill elective posts but serve on every committee when it is possible." A short process of evolution *may* lead the Swarajists to believe further that the place of Ministers is in reality elective, though not in name. In any case Government may take the hint, and in the Central Provinces, to begin with, ask the Swarajist Councillors, who are in a majority, to elect the ministers. Then these offices would be really elective and could be occupied by Swarajist leaders without any qualms of conscience. We should not however expect to find some future

humorist exclaiming, "O Proteus, Swarajist-Non-co-operator is thy name."

The Council Programme of the Swarajists is far easier and pleasanter to work out than the Constructive Programme of the Congress. It does not require much ability or effort to carry the public with one in opposing or denouncing Government, in fact it is a common trick to cover up one's own faults or defects by raising some anti-Government cry—so much unpopular Government is. But every item in the Constructive Programme requires some sacrifice to carry out. Some go against deeply ingrained and immemorial prejudices, customs and traditions. But the difficulty of this kind of constructive work should not blind us to the fact that it is fundamental, essential and indispensable for national righteousness, solidarity and strength, and therefore, for real Swaraj.

Laws that are Urgently Needed.

As Messrs. Nehru and Das want to introduce Bills which are necessary for the healthy growth of our national life and as they also want "to follow a definite economic policy based on the same principle to prevent the drain of public wealth from India by checking all activities leading to exploitation," we invite their attention to the suggestions made in the article on the Anglo-Swedish Match Manufacturing Combine, published in this issue, and also to those made in the first Note in the present number. These matters are urgent and should be taken up at once.

The suggestions referred to above are such as ought to enlist the support, not only of the Swarajists but of all the political parties of Indians. There is nothing in them repugnant to their principles.

The Taxation Committee.

The personnel of the Taxation Committee is not satisfactory from the Indian point of view. The two Indian members are the Maharajahadraj of Budwan, who is a prosperous landholder who once aspired to be a ruling chief and may cherish the same ambition still, and Dr R. P. Patanjyee. Both have been servants of the Government, and may want to be servants again. Moreover, both represent

the Moderate party, which is certainly not the most numerous or powerful party in the country

The Indian members should have been representatives of other parties. The burden of taxation weighs heavily on the poorer classes. Neither of the two Indian members is a representative of these classes. Provinces other than Bengal are deaf to the grievance of Bengal as regards the proportion of her revenues annexed by the Central Government on the plea that Bengal pays too little as land revenue. And so it is quite in the fitness of things that the richest Bengal landholder has been made a member of the Taxation Committee!

No personal reflection is meant on the two gentlemen. What we mean is that they are not the proper representatives of the provinces and classes who suffer most from the incidence and inter-provincial allocation of taxation.

India and Empire Day.

On Empire Day, May 24, the Viceroy of India, sent the following message to Britain —

'On this day of the year of all others, the thoughts of all portions of the Empire incline towards its centre. In India as elsewhere Empire Day is an opportunity for reflection on what the British Empire means. It is the pride of India to have fought for the Empire, and in the protection of the might of the Empire India looks to shelter and to progress in peace. To-day in India men's minds dwell on the great position in the world of this commonwealth of nations forming the British Empire, and on the strength of those common ideals which bind all parts together as a single whole in the unity of devotion to its service and in loyalty to the Crown.'

We confess we forgot that the 24th of May was Empire Day, if ever we took note of the date.

We wonder who ever authorized the Viceroy to speak on behalf of India. Far from being elected by Indians as their representative and mouthpiece, he is not even an Indian. He is a foreigner and the representative and mouthpiece of a foreign government. He, therefore, only contributes to the merriment of the independent nations when he, funnily, takes upon himself to voice the feelings of the people of India.

We have read what some patronage-seeking Indians have written or spoken in public

as to their being proud of being British citizens or subjects (we do not remember which). But though we are verging on sixty we have never yet met an Indian (not even an Indian Government servant) who in private conversation said that he was proud of India's position in the British Empire. To all self-respecting Indians Empire Day is a reminder of India's servitude and is, therefore, a day of humiliation. A gentleman who once occupied a high position in the Education Department told us things which led us to conclude that one of the reasons why he would have been glad if all Government schools had been wicketed by the Non-co-operators, is that the teachers there are obliged to tell their boys and girls sickening falsehoods and half-truths on Empire Day and to make them bow to a flag which is not the flag of their country.

If instead of "India" Lord Reading had in some passages used "Anglo-India," that would have been quite correct. The British Empire is a "commonwealth of nations," if only the white men are considered human beings and the rest only two-legged cattle.

Satyagraha at Vykom.

Satyagraha continues at Vykom. The Travancore Government and the conservative high-caste people there take their stand on law and use and wont. But no law, no custom, can or ought to continue which is tantamount to an affront to the common humanity of any classes of people. It is also said that the Travancore Government think that outsiders have no business to meddle in the affairs of Travancore, and so they want to get rid of the Akalis and others who are considered meddling outsiders. But history says that outsiders have played distinguished parts in the liberation of humanity from political thralldom. This year is the centenary of Byron. He was not a Greek but an Englishman. Yet he strove for the liberation of Greece. Englishmen are proud of that fact and the Greeks have rendered due homage to his memory this year. It is also well-known that the French nation helped the Americans in their war of independence. There is no fundamental difference between political and social emancipation. It, as we find from history, outsiders have helped in the political emancipation of peoples, why

should not outsiders help also in the social emancipation of classes of people dwelling in a distant province?

It is recognised that the Travancore Government has done a great deal to remove the disabilities of the depressed classes. A correspondent of the *Indian Social Reformer* says that according to the Dewan of that State, out of 4600 miles of roads maintained by its government, all but a very few, not exceeding some 5 or 10 miles, are now open to all classes. The correspondent adds—

If the Satyagraha be raised and the Congress, as a political body withdraw from the scene and if the citizens of Travancore approach their Government in the proper way, I am inclined to think that the Government will as in the past do what they can to meet their wishes.

If this be a fact, there may not be any harm in allowing the Travancore Government to stand on its dignity and save its face. Satyagraha may be temporarily suspended, and a sort of round table conference of the representatives of the parties concerned informally arranged, in order to know how far the Travancore Government is prepared to go.

The Sadharan Brahmo Samaj and the Travancore Untouchables.

The reader is aware that though certain "untouchable" classes of Hindus are excluded from certain approaches to Vykom temple, Moslems and Christians, even if they be converts from those classes, are not, because they are not considered untouchable. It appears from certain passages at arms between the *Indian Social Reformer* and the *Subodha Patrika* that the executive committee of the Sadharan Brahmo Samaj has asked or is about to ask the Travancore Government to treat Brahmo converts from those untouchable classes as Christian and Moslem converts are treated. We cannot vouch for the accuracy of this fact, as, somehow, we have missed the particular issue of the *Indian Messenger* which contained this piece of news.

It is wellknown that the Brahmo Samaj does not believe in untouchability, and has been striving to eradicate this superstition for more than half a century. It is also wellknown that the Moslem and Christian communities owe some accessions to their ranks to the desire for escaping the indignities and in-

conveniences of untouchability. It may be that if the Brahmo converts from the untouchable classes in Travancore were treated as Moslems and Christians are, there may be some similar accessions to the ranks of the Brahmo Samaj. But our feeling is that as no one is untouchable, it is a more spiritual attitude to stand in the ranks of the lowly, the despised and the persecuted and to work for them by fraternizing with them in that way, than to seek to be classed with those who are mistakenly considered socially superior. Such being our feelings, we should certainly have protested against the action of the Sadharan Brahmo Samaj, if we had our former formal connection with it. That way not being open now, we make known our feelings publicly.

Tarakeswar Affairs.

Wherever Satyagraha goes on—whether in Nabha, or at Vykom, or at Tarakeswar—there are fresh developments every day, which it is neither possible nor desirable to note and comment upon in a monthly review. Therefore, we shall not attempt to say what is going on at present at Tarakeswar, but make some general observations.

Scandals connected with the temple at Tarakeswar are not new. It is a noted place of pilgrimage, and, as elsewhere, large numbers of Hindu women, including a very considerable proportion of widows, flock there.

A former *Mohant* of Tarakeswar, named Madhar Giri, was convicted and sentenced to a long term of imprisonment for having seduced a married Hindu woman named Elokeshi, whose husband, Nabin, killed her in order to save her from a life of continued shame. That Madhar Giri, though, as his title *Giri* shows, nominally a Sannyasi, was an infamous libertine. Against the present occupant of the *gadi* of Mohant, many charges of a similar character have been brought openly in many newspapers, giving the names of the victims and their dwelling places, etc. The Satyagraha has been going on to oust this man. He on his part is alleged to have employed many Gurkhas and Goondas to drive away the Satyagrahis. The murderous exploits of these ruffians have been detailed in the Bengali and English Calcutta newspapers.

We have every sympathy with the object of freeing places of pilgrimage from corruption, immorality and oppression by driving away beastly sensualists from the position of chief priests, etc. The question is, how this object may be gained.

It is said that the present Mohant is willing to have nothing to do with the temple and its property, etc., on condition that his nephew be made *Mohant*, etc. But that cannot be. He must abdicate unconditionally, and he must not be allowed to nominate any of his relatives or *chelas* as his successor. And in addition, he must not be left in possession of the big *zemindari* which has been carved out of the temple income, not out of any private property of any Mohant. The reason for laying down the last condition is that the Mohants can, if they like, lead the lives of debauchees and oppressors, because they are both priests and servants of the gods as well as *zemindars*. So bad men among them must be deprived of both capacities.

This can be done properly only by a law court. Therefore, the receiver appointed by the district judge, as the result of the petition of a descendant of the person who founded the shrine, ought to have been allowed to take charge of the temple, etc., and do his duties. There may be a justifiable feeling against any and every Government institution such as a law court. But we do not see what other institution can authoritatively settle matters. The Congress is not a purely Hindu body, and it does not, besides, possess any legal authority. The Hindu Sabha possesses little influence in Bengal, has no legal authority, and its honorary secretary, more over, does not appear to enjoy the confidence of the public.

For real and enduring remedies for the immoralities and oppression connected with shrines like those at Tanakeswar, certain fundamental changes are needed. When Sannyasis are in charge of temples, they must be real Sannyasis. If a vow of poverty goes with a vow of celibacy, and if the poverty be real, then there may be celibacy in reality. But if a man who is expected to lead a celibate life finds himself the possessor of unbounded wealth which he can spend at will and is also in a position to exercise great influence over the minds of large numbers of ignorant and superstitious women, who are sometimes also poor and without capable protectors, then

generally the celibacy is not likely to be real. Hence temple properties should be treated as trust properties. There should be trustees who should be accountable to the public for all expenditure. This should be the case also where the priests and servants (*sewaks*) are married men.

Secondly, a further remedy is to be found in the growth of the belief that an immoral priest is unworthy to perform priestly functions and therefore any act of worship performed by him is valueless. This is quite consistent with Hindu orthodoxy. Should such a belief grow up, shrines which are in the charge of immoral men, would cease to attract pilgrims.

In the third place, as according to all theistic faiths, including Hinduism, the Supreme Spirit is omnipresent, with the growth and spread of religious enlightenment, pilgrimages would be undertaken only to places where the scenery, surroundings, associations, and the presence of really spiritually-minded preceptors would be really felt to be elevating and inspiring. Necessarily, places with evil associations where the priests are libertines would be shunned.

Boycott and Mr. Gandhi.

Mahatma Gandhi is opposed to the boycott of Empire goods as a measure of seeking justice in the matter of the Kenya decision. His reasons are twofold: (1) because the boycott would not be effective, (2) because there is hatred and anger underlying the resolve to punish the Empire for not being just to Indians.

There may be difference of opinion as to whether the boycott can be made quite effective. During the Bengal partition agitation, the boycott of Manchester cloth was partly effective so long as it lasted.

We are not quite competent to deal with the question as to whether whenever a party is thought to be punished for wrongdoing, there is necessarily hatred and anger present. Do all judges get angry with the offenders whom they punish? It is thinkable that remedial and reformatory punishment may be prescribed for the good of the offender. In that case there may not be any hatred or even anger at the bottom. We

think if by the boycott of Empire goods, the white citizens could be brought to see the error of their ways, it would do them good, because they would become juster in their dealings with others. So the punishment inflicted by the boycott would be remedial and reformatory. Of course, one may hold that all punishments of whatever character and the desire to inflict them, are wrong, just as some hold that all denunciation is wrong. These are large questions which cannot be discussed here.

Economic Boycott.

As regards economic boycott, whatever its efficacy, there may not be any hatred or anger underlying it. The advice and exhortation to buy khaddar does not imply any hatred of foreign cloth. Even the burning of foreign cloth may or may not be due to hatred and anger. But the same desire which prompts one to say, "buy khaddar", may prompt him to utter its corollary, "do not buy mill-made or foreign cloth", and the latter is equivalent to saying, "boycott foreign cloth". Such economic boycott is quite meritorious, as its object is industrial development and amelioration of the lot of the poor.

Economic boycott may be used without anger or hatred for some political purposes, too. Let us make our meaning clear. Britain has used her political power in India for the exploitation of its wealth in various ways. Whether rightly or wrongly, Britons hold that if India got even as much political freedom as Canada or Australia, this exploitation must greatly diminish, if not cease entirely. It is for this reason that any increase of our civic and political rights is stoutly opposed under some pretext or other. But if by economic boycott of British goods, we can convince Britishers that in spite of their irresistible political power in India, they cannot exploit us as before, may not one of their motives for holding us down, weaken, if not disappear altogether?

Swarajists on Labour and Capital.

The Das-Nehru manifesto says —

We must supplement the work of the Congress by helping labour and peasant organisations throughout the country. The problem of labour is always a difficult problem to solve in every country, but

in India the difficulties are greater. On the one hand, we must find out a way of organisation by which we can prevent the exploitation of labour by capitalists or by landlords, but on the other hand we must be on our guard to see that these very organisations may not themselves be the source of oppression by nursing extravagant and unreasonable demands. Labour undoubtedly requires protection, but so do enterprises. Our organisations must protect both from exploitation and the Trade Union Congress must be so organised as to be able to serve this useful purpose. We hold that in the long run the real interests of both the country at large are identical.

We support these views. There are some friends of labour who are so over-enthusiastic that their activities may result in leaving no fields of work at all where labourers may find employment.

A Jamshedpur Labour Appeal.

We have received a copy of "An Appeal to the Members of the Indian Legislature and the Public of India" from the Jamshedpur Association. In it the steel workers of Jamshedpur bring to the notice of the general public the difficulties under which, in their opinion, they are working. The appeal consists of 19 demy octavo pages, and is consequently too long for publication in our pages. The difficulties are described under the following heads: recognition of the Association, facilities for workmen's co-operative stores, suitable working hours, weekly rest day, works service rule 5 be given retrospective effect, maternity benefits, production bonus, gratuity, profit sharing, victimisation, liquor shops, restrictions on use of open places for meetings should be withdrawn, housing accommodation etc., general high-handedness of the company, gambling, thefts, dacoities, murders, etc., general treatment, opportunity for work in the productive departments.

In view of the fact that the Tata Iron and Steel Company are going to enjoy the benefits of protection, all these points require to be thoroughly investigated.

In the concluding section of their Appeal, the Jamshedpur Association observe —

Now it is more than 15 years that the Tata Iron and Steel Co. was started and commenced its work. Is it not disgraceful that the Steel Company has to depend upon foreigners to do the manufacturing of steel in the 15th year of its existence?

If Santhals could replace Germans in the Rail-finish department in a couple of years, if a new cylinder of 16,000 horse-power engine could be

manufactured, a 1,000 kilowatt electric generator be newly wound, a complete crank-shaft for 16,000 H. P. engine be built by Indians at Jamshedpur, there is no reason why Indians would not have been able to manufacture steel also to the full satisfaction of the directors, had they been given opportunities to do that work in the past.

We earnestly request the members of the Indian Legislature and particularly, members of the Nationalist party that they should impress upon the Directors of the Tata Iron and Steel Company the need of giving opportunities to Indians to do the work of steel manufacture, and other productive departments, not only from their dividends' point of view, but also from the national point of view.

This industry is going to be protected mainly for the reason that it is of national importance to the country. Can it be called really national if the strategic points of its productive departments are not manned by her Nationals?

The Birth-places of Sariputra and Maudgalyayana.

From Bodhi-manda at Bodhi-Gaya, Huen Tsiang went seven yojanas on his way to Nalanda Temple, accompanied by four representatives of the great University, and arrived at the farm-house belonging to it. This was in the village where Maudgalyayana, one of the chief disciples of Buddha, was born. The Chinese pilgrim rested here for a little while, and was taken to Nalanda in a procession which was joined by hundreds of priests and laymen, and all the way from the farm-house to the temple they marched with banners and sang his praise (Beal's *Life of Yuan Ching*, pp 103-106).

"Going South-West (really south-east) eight or nine li (1½ miles) from the Sangharāma we come to the village of *Kulika* (Ku-li-kia). In it is a stupa built by Asoka Raja. This is where the venerable Mudgala-putra, (Mo-le-kia-lo-tsen) was born. By the side of the village is a stupa. This is where the venerable one reached complete Nirvana, and in it are placed, the remains of his bequeathed body" (Beal's *B R W W*, p 275).

According to the same account the village of Sariputta was south-south-east of Kulika at a distance of 23 or 24 li, that is nearly four miles.

In Fa Hien's account (Beal's *B R W W*, p viii), the village of Sariputta (*Nalo*) was one yojana to the east of new Rajagriha and one yojana to the south-west of "a small solitary stone-hill", which he saw on his way from

Pataliputra to Rajagriha. This hill, as I have shown in my paper on the subject, was the Bihar hill.

Putting Fa Hien's and Huen-Tsiang's accounts together, Fa Hien's Nalo appears to be the same as Huen Tsiang's Kala-Pinaka (Is this a mis-translation?) From Sariputta's birth-place, Huen Tsiang went south-east about a yojana and saw the Indrasila Guha, which has been repeatedly identified as the cave in the south-east of the eastern terminus of the Rajn Hill. The village of Nala, where Sariputta was born and where he returned for the final release from the bonds of life, was known in Buddha's time as Nala or Nalaka-grama (*Paramattha Dipani*, Colombo ed, pp 261-525). Both the villages are mentioned in Pali Literature as adjacent to Rajagriha, (Buddha-Ghosha's *Commentary on the Dhammapada*, Colombo ed p 44).

The modern village of *Kul*, a few minutes' journey on foot from the Nalanda station, is a large village inhabited almost entirely by Bhumi-har Brahmins (Kassak Brahmanas of those days).

To the immediate east of the village is a large mound. The top has been flattened and is being used as a threshing floor. This is in all likelihood the remnant of the stupa which Huen Tsiang saw at the place and which contained relics of Maudgalyayana. The distance from the ruins of Nalanda to this village, is about a mile and a half, as mentioned by Huen Tsiang.

The village of Nala, modern *Nanan*, lies at a distance of about 6 miles, more or less, south-west of Bihar, exactly answering the description given by Fa Hien. The modern village is built on an ancient site and everywhere, a few inches under the soil, are found large bricks, and in some places, the storm water has actually exposed ancient pavements.

D. N. Sen,
Principal, B. N. College

Corrections.

May Number

- P 363, col 1, line 13. *for* Peshwa *read* Regent
 P 366, col 2. foot-note is a continuation of the foot-note in the previous column
 " 1 21. *for* 1687 *read* 1667
 P 367, col 2. 1 10 *for* statements *read* statements or

